

**EXAMINATION OF TRANSITIONAL CHALLENGES EXPERIENCED FROM
JUNIOR CHURCH TO YOUTH MINISTRY IN THE METHODIST CHURCH IN
KENYA: A CASE OF MACHUNGULU CIRCUIT NYAMBENE SYNOD, MERU
COUNTY**

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**A THESIS SUBMITTED TO THE SCHOOL OF EDUCATION AND SOCIAL
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CONFERMENT OF THE MASTER'S DEGREE IN MISSION STUDIES OF KENYA
METHODIST UNIVERSITY**

JULY, 2024

DECLARATION

This research thesis is my original work and has not been presented for any award in any other University.

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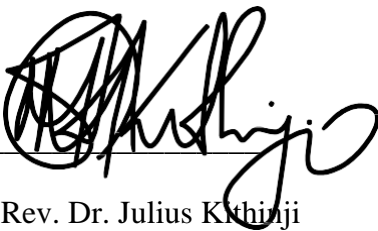
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DEDICATION

I dedicate this thesis to my husband Joseph Muturia and our children for standing with me during this tough period of research process.

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I wish to acknowledge the Almighty God for the help He has given me, my dear husband Joseph Muturia for both financial and moral support offered, my lovely children; Breda, Mukami, Mwendu and Neema for immense prayers and care throughout. My fellow ministers for the great help during the interviewing and questionnaire processes. The entire Methodist Church in Kenya under the umbrella of Presiding Bishop Rev. Isaiah Deye for offering an environment viable for my academic growth. My supervisors, Father Dr John Njoroge and Rev. Dr Julius Kithinji for the kind support and guidance that they have offered me to accomplish this study. I acknowledge all the lecturers who taught and guided me throughout the course. I also acknowledge all the staff members in Machunguru Circuit that I have ever worked with, for the prayers and great concern and all my friends for the great love. I acknowledge Nicholas Kiriinya who saw to it that my work is well written and edited. Be blessed.

ABSTRACT

There are major challenges facing youth in the contemporary Kenyan society. These challenges have been propagated by urbanization, secularism, mass media, family, parenting issues and peer pressure. In addition, church leadership is providing blockages where some leaders say there is no space for youth program and children are not permitted to run up and down destroying the church properties. The Specific Objectives of the study was to; find out the effects of youth programs from junior church into youth in Methodist church in Kenya, Machungulu circuit, to find out the impact of church leadership in support of transition from junior church into youth in Methodist church in Kenya, Machungulu circuit, to find out the impact of recreational facilities programs from junior church into youth in Methodist church in Kenya, Machungulu circuit and to examine the impact of peer pressure in the transition period of junior church into youth in Methodist church in Kenya, Machungulu circuit. The study adopts a descriptive survey design. The target population for the study consisted church leaders, pastors, head of departments, parents and the youth in MCK Machungulu circuit. A total of 541 respondents were selected to participate in the study. Simple random sampling was used to pick the respondents. The researcher used questionnaires and Interviews schedules as the research instruments. The findings also showed that the majority of the respondents were aged between 31-55 years. Findings also showed that most employees are degree holders with a few being, diploma, post graduate and form four leavers indicating that respondents in churches are informed and can make sound decisions and thus level of education has a direct influence on the transition from junior church into youth. Study findings show that Youth programs greatly impacted on transition, with a mean score of 3.37. Youth programs ensure teaching and counseling are well done hence there is a smooth transition from junior to youth. This was followed by peer pressure with a mean score of 3.16. This was followed by recreation facilities programs with a mean score of 3.04. Lastly was church leadership with a mean score of 3.00. Some of the leadership styles may be not effective to transition. Future research should focus on more than four parameters of transition. Future studies should focus on other transition parameters and their effect on transition. Approval to carry out the study was obtained from Kenya Methodist University Ethics research committee (KeMUERC) and National Commission for Science Technology and Innovation (NACOSTI). The data was analyzed according to variables and objectives of the study. Descriptive statistics was used to analyze, present and interpret data. Descriptive analysis was Applied, the frequency distribution tables and cross tabulation which generated values between dependent and independent variables in the study.

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LIST OF ABBREVIATIONS

JCM	: Junior Church Ministry
MCK	: Methodist Church in Kenya.
KEMU	: Kenya Methodist University
KEMUERC	: Kenya Methodist University Ethics Research Committee
NACOSTI	: National Commission for Science, Technology & Innovation
UN	: United Nations
UNDESA	: United Nations Department of Economic and Social Affairs
NRMs	: New Religious Movements
BOM	: Board of Management

CHAPTER ONE

INTRODUCTION

This section outlines the background, problem being studied, the research aim, guiding objectives alongside their respective questions, the research significance, scope and assumption of the study.

1.1 Background of the Study

Being a Reverend in the Methodist Church in Kenya for over 20 years now and through the time I have served in different ministries, including the Junior Church Ministry. In different calls have presided over many functional youth and junior ministry groups in the church. One of my ministerial calls was at MCK Machungulu circuit which I served for 5 years with notable progress of all ministries. During my service at this circuit there was an evident increase of members in each ministerial group: the women fellowship, the men fellowship, the youth fellowship and last but not the least the junior church ministry.

Attending the junior church ministry, the participants showed great enthusiasm and great eagerness to learn and grow. The junior church ministry over the period had their own church programs such as the bible study sessions, the worship periods, the testimonies, fellowships, games sessions and peer counseling sessions. As young as they are they showed great respect towards their leaders and their Sunday school teachers. Under any circumstances that people judge the growth of church through numbers, the judgment is bound to fail since numbers alone don't justify how the church progress comes along. Junior ministry has also grown over the years on the side of Christianity and discipline though, there are still a lot of challenges when it comes to the transition process into the youth stage.

According to the Methodist standing order no (147: 12) revised edition has the definition of youth which is (MYK) Methodist Youth in Kenya is the youth organization of the Methodist church, including Sunday school uniformed organizations and youth groups. According to this study the researcher as dealt with different departments; that is teachers, pastors, church leaders and youth group in Machugulu circuit. Machungulu circuit is situated at Kiani Kia Muuti Market, Akirangondu ward in Igembe north constituency. Machungulu Circuit comprises eight churches namely Machungulu, Mwerongai, Mwiriene, Muurune, Gituine, Iriindii, Mukorene and Mwerene. It is one of the largest circuits in Nyambene north synod.

Machungulu is a region whose economical activities influence both social and spiritual growth. since almost everyone does not regard this as drug, the rate of chewing miraa tends to affect the behavior of the young ones since many of them could spend their time till midnights. The availability of Miraa makes it hard to protect the young generation from time wastage and to compensate such time for worship with time for leisure. Also around the market there is a high rate of drug abuse. Since the children at puberty stage are in their discovery phase, a lot of things happen that may hinder them from transiting well from childhood to the Youth Ministry in the church. Miraa farming and consumption is practiced and also around the market high rate of drug abuse. This study background aims to seek the causes and come up with strategies to help the youth around Machungulu circuit to be well equipped in the church and to grow positively in the ministry of Jesus Christ. Machungulu circuit comprising the approximately 80% of population being the youth, it is evident that the transition process is a major concern.

Machungulu circuit was also a point of research since in the recent past there have been few youth successfully transitioning into the main service programs which is always regarded as the adult

service which is the older women and men in the church. The research was conducted also in Machungulu circuit since it covers a large population as a circuit in Nyambene synod which has 26 circuits thus the information researched was easier to acquire. The number of youth transitioning into youth has been alarming in Machungulu circuit and that is why the research was conducted to examine the challenge facing the junior ministers Machungulu circuit being a perfect suit of the research.

During the 55th annual conference at Methodist resort and conference center 2-5th December 2020 page 28 the junior church and youth/ teens ministry committee resolved that there is need to recruit male teachers and introduce father figures in junior church and youth ministry to ensure children have adequate models and spiritual mentors every circuit to revive brigades to keep them active and develop bible based online content for children. On page 28 the youth committee resolved to enhance ownership of the church and understanding of how the church works, youth members should be trained on Methodism, church doctrines and church structures, and allow more youthful leaders to strengthen the church through focused mentorship and leadership programs within the church.

1.1.1 Historical Background

The triumphing story of every church is to find the congregation faithful and actively involved in the ministry and service of God. Most times are the days when the young individuals become the ultimate consideration of the church in determining its growth. The behavior of many youth transferring to churches and more so changing their faith is a disturbing concern that many tutors and church clergy find disheartening. The influence and developmental changes that the youngsters have to endure and go through are mostly a major challenge in shaping their holistic

growth which includes the Christian journey. The step of choosing to believe in the ministry of Christ is not only a challenge to the youth but to all who seeks to find themselves in the Christian life.

Personal development and self-identity to many has always been a confusing and complicated stage for every human being experiencing growth. The only way to find yourself as a young person in the world today is finding what you love and what makes your journey of life peaceful. Despite the changes that the modern society is encountering in the contemporary world, it seems that everyone is struggling to find a place in this world. Above all everybody is embracing the reality that God is the ultimate answer in the struggles of every human being's life.

As the bible says in (John 15:1-10) that, "God is the vine and we are the branches and we all hold on to the vine dresser who is our God and supreme father". What Christians and human beings should understand is that God is our father and he intends to grant us what we desire in this world under his guidance and protection as long as we hold unto him. It is believed that it is a core duty of every human being to guard his salvation and defend it with fear and trembling. It isn't easy to keep up the faith of trusting the journey of Christianity without wavering in the other direction. Churches have undergone challenges in finding out why the young junior ministry is undergoing a lot of provocations in standing firm to the test of faith.

Methodist church in Kenya MCK holds the study case in basing the argument that of recent past the high decline of the junior youth transition. The percentage of the youth transiting to the church ministry has become of high concern in Nyambene Synod from the book of (Nyambene Synod minute book 2017 on page 101, shows that, those who were registered for JCM were 8100 and the number of the youth found in the churches were 4910. The trend of many youth venturing into

other types of denominations and doctrines has made many wonder why they choose such kind of a path. The growth of these young youth immediately from junior church ministry to youth ministry is always a step that many wish could always be an easier one in the journey of successful transition. There are notable challenges that the individuals in the junior church ministry goes through before they fully accept change and be able to live with it Adaptation is always a challenge to every human being and it is not easy to completely handle what comes in the journey of life. It takes time to ultimately come around the thought that one has finally gotten used to a situation. It is evident that from a young age, the young ones need a lot of care and concern which is necessary to help them transit to the next level without any challenges on their way. The people that are near these young ones are in the call to take care of them and guide them in the most preferred and accurate direction in their lives. The purpose of growth is to make sure that the world develops people who are ready to venture in it and make a difference at the end of it all.

Transitioning to the next level; in Christianity means getting to understand your Christian growth more deeply in another level of deeper meaning about Christ. Taking this all in is not always a walk in the park for many Christians and it is a challenge to get through it especially the young ones. In the Methodist church the standing orders guided every member to go through a catechumen class course of hundred lessons of which is approximately 2 hours per day in two months. One is supposed to be baptized, taught Methodist sacraments and continue attending classes on Fridays, which is referred to as '*Kaumia*'.

Notably, tutors, youth pastors, have been in the recent past chosen in order to enable the young youth transition successfully and more so enhance their spiritual growth but to no avail. The church mainly lacks the adult volunteers who should train and teach them the ways of Christianity. Most

are a times when they are left in the hands of the other youth who are still struggling with adolescent stage. Often the youth are also left under the guidance of the church minister who still is working towards bringing light to the whole church at large thus it is hard to get into the details of understanding the youth at that stage. It is said that you can't fully understand people by just assuming their look rather there is more than it meets the eye. The youth who are in the verge of self-discovery requires more attention and time to know their expectations and their thoughts as per (Richard, 2017).

According to Olawore (2015), in South African journal of child health special issues. Notably in Sub-Saharan Africa, records show approximately 41.6% of the population covers the young junior youth who are aged 10-19 years. At 20% are the young youth between 15-24 years of age. The utilization of caffeine containing products like coffee and kola nuts in West Africa dominated at 41.2%. (95% cl of 24.3 to 58.1). Following thereafter was alcohol at 32.8% (95% cl of 26.0 to 39.5) tobacco products 23.5% which is (95% cl of 17.7% to 14.7). Consequently, more abused substances were the depressants at 11.3 percent (95 cl of 6.5 to 16.1) Amphetamines and cannabis (15.9%) Heroin 4.0%. It is critical that with the recent opportunities to be seized and yet the modern society held youth demographic in low regard it is hard to understand the future of the youth. The issues that the youth have to deal with such as, the challenges of development, advancement, holistic growth, personal discovery, education, the health concern and employment status is a major concern to be attended to in order to deal with the modern youth today. It is evident that these are contemporary issues that both the rural and urban youngsters face and none is exempted from facing the reality of growth and experiencing life. In giving more than assurance for the growth, guidance and safety of these youth there is need for well-defined programs and initiatives to bring out the best in their lives. Without these initiatives then it becomes harder to get along or

around them since they need these movements in order to keep in lane and not lose hope of the journey in life. These programs ensure quality education, health insurance, employment opportunities and more so involvement in decision making processes. The journey of life which involves striving day and night to get by is a tempting path that needs people whom can guide, pray, talk to, look up to in order to avoid feeling alone and find no reasons to live. The relevance of the study is that it seeks to understand in what extent the youth are involved in decision making process.

In the cases concerning youth and use of drugs today challenges and prospects, as Olawole-Isaac (2018) in an article South African journal of child health, special issues. Suggested that the subject of addiction can be traced back to old age and over the past couple of years, it has rampantly spread among the youths (Kiriti, 2013). Apart from the currently reported scenario, his situation is aggravated by the growth of the narcotics trade (Larry, 2010). Agenda for sustainable development research gate <https://www.researchgate.net> claims that the causes and effects of addiction in Kenya are traced, to social cultural aspects and the modern upbringing. He advises parents and guardians to be very vigilant by monitoring what their children take, eat, do and who they interact with. To some extent, the paper encourages that parents ought to copy the old age upbringing mechanisms to the modern society even though they may not copy everything old-fashioned, they should take advantage of archaic traditions that are beneficial. When parents take advantage of such best-practices, they will be better positioned at creating a good environment that will make their children refuse to imitate the culture of the west (Njoroge, 2015). This study aims at investigating the education and youth engagement program established by the church.

Within the Presbyterian church of East Africa the participants claims that:- A successful church ministry isn't built alone only by just a few church groups but rather the entire congregation which

is in the pursuit of God as one body of Christ. A church triumphs when it is in harmony with each other and everyone has their eyes focused on the main goal and which is to know who God is. The youth ministry is a key area that everyone in the church devotes themselves in making them grow and finding themselves in terms of spirituality. The spiritual balance of curricular activities such as having fun and exploring in games and still drawing youth into the knowledge of God is a step to adopt in order to retain more youth in the church and making them committed in the journey of Christianity. Active participation is needed from everyone in the church congregation in order to make the church grow in all the groups especially the youth group. When the church members actively involve themselves in the things of God in the church, the church minister finds it easy to lead an organized team and more so a team that is united for Christ. This act of church members participating in the youthful duties is a motivation and an encouragement to the youth in enabling them to commit to church and grow deeper in the Lord the research evaluates the transition challenge from Junior Church Ministry into Youth Church Ministry in Methodist Church.

There are factors that affect the junior school transition to youth as expected by the synod. The expectations are that; the same number of junior church schools will join the youth in churches. It is a fact that the youth numbers are lower than those of the junior school in the period of study. In this case if this will be the trend, then the church will not have young people who will continue ministering the church mission and evangelism after the older people are no longer strong enough, hence the death of the Christ's Mission on earth.

Therefore, the study examined factors that affected the transition challenges of the junior school to the youth in Machungulu circuit which meant that Machungulu had very many Junior Church Members, while the youth members who attended the service were a quarter in number (2017

statistical return book) of Machungulu Circuit from the 8 churches namely: Muruune, Mwiriene, Mukorene, Irindi, Machungulu, Mwerongai, Mwerene and Gituine.

1.2 Statement of the Problem

It goes without saying that young people are the future of the church, and that future will depend on our ability to help these youths grow closer to Jesus Christ. The junior youth ministry is a core group in the church which is of utmost priority in terms of spiritual growth but they have not actualized their potential due to lack of proper leadership. The youth require senior members to mentor, teach and inculcate Christian values. Taking a blind eye in the negative progress of the junior church ministry is like saying goodbye to what beholds the church in the future days to come.

The research was premised to examine the challenges of transition faced by junior church ministry to youth. Among the challenges that youth face in the contemporary world today the junior ministry depicted that there was need to be worried since the future generation expected to grow in the church on spiritual progression.

The significant issues experienced by youth currently are such as: they have no leadership skills, they are not role models. These constraints have been brought up by urbanization, secularism, media, family, parenting and peer pressure. Various variables have been factored out in understanding the root of this challenge in the churches today. The transition challenge is a huge issue of concern that should be addressed widely in churches in determining how the junior ministry will successfully transition into youth without any hindrances. Through the research that was carried out, this thesis showed that it is possible to have a successful youth transition.

The leadership style of the pastor may be termed as “go along to get along”. According to the way the world is changing, the only option left is to try understand the youth with their ways in spirituality, instead of condemning them especially the way they approach matters concerning God and their commitment to the church responsibilities. Youth way of handling issues is always critical and the only way to get them along the path is to support them in love and correct them without having to condemn them. This is necessary for preserving the future Christian generation.

Peer pressure has also been evident among the youth and it is clear that the effect is great during the transitioning process. It's always a great challenge to deal with issues alone and having nobody to open up with. Many young youth are always in the need of association and the quality of friends that they keep depends on what they desire in life. Often youth have found themselves in the hands of their fellow friends without the knowledge of what they need or what is necessary in their current stage. At the teenage age young youth have always battled with the issues of adolescent and self-discovery. Therefore, peers have greatly influenced each other in ways that not even tutors or elders can change their minds about anything that they decide to do in life. This alone is a major concern in the transitioning process in Christian church.

1.3 Purpose of the Study

The study intent was to examine transition challenges from junior church into youth in Methodist Church, particularly Machungulu Circuit Case study Nyambene Synod.

1.4 General Objectives

The main objective was to examine the transition challenge from junior church into youth Ministry in the Methodist Church in the world.

1.4.1 Objectives of the Study

- i. To determine the effects of transition challenges from junior church into youth in Methodist church in Kenya, Machungulu circuit.
- ii. To evaluate the role of church leadership in support of transition from junior church into youth in Methodist church in Kenya, Machungulu circuit.
- iii. To assess the importance of recreational facilities in encouraging the transition period from junior church into youth in Methodist church in Kenya, Machungulu circuit.
- iv. To examine the influence of peer pressure in the transition period of junior's church into youth in Methodist church in Kenya, Machungulu circuit.

1.4.2 Research Questions

1. What is the effects of youth programs in the transition from junior church into youth in Methodist church in Kenya, Machungulu circuit?
2. How is the role of church leadership in support of transition from junior church into youth in Methodist church in Kenya, Machungulu circuit?
3. How important are recreational facilities programs in affecting the transition period from junior church into youth in Methodist church in Kenya, Machungulu circuit?
4. What is the impact of peer pressure in the transition period of junior's church into youth in Methodist church in Kenya, Machungulu circuit?

1.5 Justification of the Study

Transitions are extremely important to student ministry. If they are not done right, it can easily lead to the loss of students. On the other side, if done right, it can help ensure they feel connected throughout their years in the ministry. The outcome of the study will be useful to the circuit's Boards of Management and MCK since they can come up with ways of assisting the affected

youth. BOM may provide professional counselling services. The Ministry of church may also provide sponsorship to affected cases once they are identified. This study also may assist youth in the said circuit to understand transition challenge from junior church into youth, to know the challenges that affects their transition and then desire to manage and overcome them. The study will be useful to the ministers and the Bishops especially when they endeavor to upgrade their academic qualifications and careers. They also understand youth better and consequently, handle them professionally. The findings of this research may be used to sensitize the society, pastors, community leaders and parents to come up with a healthier nation.

The study will help Methodist Church in Kenya (M.C.K) and other denominations to design and implement effective programs and recreational facilities laid to help the junior church and also maintain the church circuit and synods. The policy will help policymakers and societal structures in the formation of appropriate policies in the County and Country that considered the youth as a critical actor in the life of their nation. Proper policies and best practices require to be brought forth which will enable youth to remain resilient despite the wavering society.

1.6 Significance of the Study

Student ministry transitions are of great essence in the church today since they may greatly welcome the young youth to the next stage of their spiritual development. It would be of more importance for the youngsters to have smooth entrance if they were taught the significance of the rituals, the importance of leadership and leadership skills in dealing with various groups including both old and young, this connectivity if not lost underway could fill the gap of identity crisis and save the youngsters from inferiority complex hence nurturing a mature congregation full of vigor and spiritual nourishment. Effective adoption of these transitions would bring great positive

impacts to the youth. The inability to implement these skills in the best way also negatively would influence the youth to lose their focus in the church and eventually they decrease in numbers and also waver their faith in different directions that are not fruitful. Junior to youth transition being a key element of the study illustrated that there was need to clearly understand what opt to be done in order to maintain them in their next level of spiritual growth. The journey of faith for the young is always an easy one when the transition process is adopted easily without any challenges.

The results of the study would be used to the Circuit's Boards of Management and MCK since they may come up with ways of assisting the affected youth. Board of managements acts as central and vital places either to encourage or discourage the youngsters. The way they approach issues and come up with decision making on various issues will either foster a positive attitude towards the church activities or else the youngsters would feel pressed to accommodate the old ways of the ancient worship.

The Ministry of church may also provide sponsorship to affected cases once they are identified. This study also may assist youth in the said circuit to understand the transition challenge from junior church into youth, to know these challenges affected their transition and then desire to manage and overcome them. This study is very beneficial to the church clergy in terms of knowledge acquisition and spiritual growth. They may understand youth better and consequently, handle them professionally. The findings of this research may be used to sensitize the society, pastors, community leaders and parents to come up with a healthier nation.

The study may help Methodist Church in Kenya (MCK) and other denominations to design and implement effective programs and structures laid to help the junior church and also maintain the church circuit and synods. The findings research may be helpful to policymakers and societal

structures in the formation of appropriate policies in the County and Country that consider the youth as a critical factor to finding the right strategies in making the life of the youth easier and comfortable to live in the recent circumstances of providing a living for them.

The research is an important aspect that captures the interest of other denominations in understanding how different churches particularly Mck undertake their ministry duties. Enlarging knowledge of spiritual cultures is a significant aspect in determining the faith of Christians. Learning how to help youth grow spiritually from the junior ministry is a journey that many are experiencing in the church ministries today and it is very essential.

The study gives a chance for Christians to broaden their mind in terms of understanding what youth need and what they opt to learn in the journey of salvation. This study is significant in the manner that people gets to value the presence of youngsters in the Christianity and knowing that everyone since birth have their own path to follow thus helping the little ones and embracing them fully without rebuke is very important in the journey.

The study may serve as a reference point for researchers interested in a transitional passage from one passage to another and related issues. Social scientists who may be interested to conduct research among special groups like children, the youth, and the life course now have a fresh focus on youth transition (Butcher & Wilton, 2008; Hopkins, 2006; Horschelmann & Schäfer, 2007; Horton & Kraftl, 2006a; Jeffrey & Dyson, 2008; McDowell, 2002; Valentine, 2003). Despite the variety and intensity of this study, the temporal components of youth transition have not yet been thoroughly developed. Students who are interested in exploring and widening their skills are key beneficiaries.

1.7 Assumptions of the Study

The researcher noted critically about the acquired data from the setting of the church ought to automatically offer clear view of the main challenges of the transition from junior to youth ministry that the youth gave honest information without prejudice. That the MCK identified factors may be considered on youth growth, information given by the participants in the study authenticated, without any influence and the MCK used the same teaching syllabus for the Sunday school classes.

That the study brought positive impact to the Christian ministry and not limited to any specific personalities. That the youth gave the effective ratings on the ultimate significance of the junior youth transition process. That the data provided by the respondents brought significant to the desired solutions or more suggested solutions to the problem of study.

1.8 Limitation of the Study

According to Peterson, a study's limitations include any difficulties or restrictions that the researcher has no jurisdiction over, such as those related to time, money, the environment, etc. The researcher had to overcome the following obstacles: The study was limited by the lack of funding, the fact that Sundays were the only day when youth were available, the fact that most youth did not attend church on Sundays when it was cold and rainy, and the fact that occasionally there were so many activities going on in the church that the researcher had to visit more than one congregation. The researcher had to visit the youth during their fellowships, this was done during the evenings in their respective churches. The researcher had to visit the schools during the Christian union sections, and sometimes at their homes.

1.9 Delimitation of the Study

In as much as the youth were the major stakeholders in faith based institutions on transition period of junior church into youth, it was not possible to cover their views, mainly because they were not directly involved in the managerial and operational functions of faith based organizations. The study only covered church programmes, church leadership, recreational facilities and peer pressure as study variables. Since these were not the only variables that may have effects on transition challenge, the study was not comprehensively covered. The researcher used the managers in charge to acquire the required informed. In schools head-teachers and principals were of great help, and in the churches leaders and pastors participated very well.

1.10 Scope of the Study

The research thesis basically bounds churches in Machungulu Circuit. It involved youth, parents and pastors. This research identified the transition challenge from junior church into youth in Methodist Church, and the schools around Machungulu Circuit. It also dealt with the information about the community due to peer influence and the junior church ministry in all the 8 churches. The study mainly focused on future well-being of Machungulu youth fraternity in matters of church leadership, schools and community development.

1.11 Operational Definition of Terms

FAMILY	The central unit in the society which consists of mother, father and children.
CHURCH	The congregations were members of the society who met for worship.
YOUTH	Someone between the age of 13 years to 35 years.
STATE	The structure of governance in the country.
TRANSITIONAL	Passage from one stage to another.
YOUNGSTER	The age from birth before one becomes mature into adulthood
CIRCUIT	A comprise of churches or churches administered by superintendent minister of the Methodist Church in Kenya
JUNIOR	A person younger than youth (1-12 years in Methodist Church)

CHAPTER TWO

LITERATURE REVIEW

2.0 Empirical Literature review

Numerous young individuals encounter a variety of difficulties after becoming independent adults all throughout the world. The issues include unemployment, drug usage, homelessness, and social marginalization brought on by educational deficiencies (Maposa & Louw-Potgieter, 2012). Youth without family to lean on in their study, Courtney and Dworsky (2006) conducted a research on transitioning and also found out that many young people who were recouped into society had difficulties like low educational achievement, imprisonment, and drug misuse. According to research, young people are especially vulnerable to difficulties when they are not in foster care because they become adults at a tender age to establish steadiness because of the organizational and bureaucratic effects of time constraints (Avery & Freundlich, 2009; Rogers, 2011). Due to this, they are dominated by poor results in a variety of life domains, such as relationships, jobs, housing, and education (Courtney et al., 2011; Höjer & Sjöblom, 2011).

Theory strategy and practice by Kreuter (2017) says, humanity face problems into day to day activity, in a busy world. The same overwhelming and often requires a health living in the daily planning and helpful future. Authors define it as “turning point” or “life transition” these are events that can either be wonder and desirable or can be undesirable. Turning points either major or small once may increase a sense of meaning in life and may have promising effects. The author finds a new way of confronting problems which he calls “self –help”. We can look at it as willing entrée into the executing world of change with all of its possibilities. Homelessness and joblessness were two of the countless difficulties listed as being particularly difficult for many youth throughout the world (Maposa & Louw-Potgieter, 2012; Pryce et al., 2016).

According to Douglas (1974), youth has been evangelized at home and abroad lifeline and release programs help juvenile delinquency as well as prevent delinquency by counselling. The first world congress in 1948 in Switzerland demonstrated its spread from its present headquarters in Whelton, Illinois.

One of the most important concerns now affecting the Asia Pacific area is youth in transition, yet there isn't much study done on it and it's constrained by out-of-date laws. The problems the youth face and how they handle them have changed across time and space, from rural to urban, from one country to another, and even from area to region. The speed of change has quickened, adding to the intricacy of transition and producing more apparent intra-generational transitional problems according to UNESCO (2003).

In his dissertation, Nthamburi (1981) at Claremont school of theology gave clear historical expansion story of the Methodist church which in its growth over the years has impacted many till today. Methodist church in Kenya has thrived widely over the years with its initial outstation mission in Meru the year 1912. Its establishment of the first station at Kaaga led to opening of many other stations and further schools and hospitals with a major one located at Maua. People have nowadays recognized it by the name Maua hospital (Thamburi, 1913). Methodist church in Kenya has greatly covered a high percentage of most Christians in East Africa due to the great expansion since its foundation. The standard order of the Methodist church contains all the groups that wholly make up the congregation. In its way of spreading the gospel the church has provided opportunities for all gender and age to get the necessary teachings of the gospel. At around age 3 little children find themselves in the hands of the Sunday school teachers who commit themselves for the sake of Christ. Age 12 or 13, the young children have grown to be teenagers who are ready to cross

over the next level of becoming junior youth. Methodist church in Kenya also includes the youth who majorly at the age of 20-35 who have their own programs and often are young individuals who have discovered themselves and they know exactly what they want in life. At the age of 35 and above covers the adults who have matured in spirituality and their own journey is to keep worshipping God and waiting upon his promises and encouragements. At this age, both men and women have featured their own fellowships and these are steps that keep them glued and committed to the work of Christ until they are of aging stages. The MCK church in Kenya generally has not left out any group from the service of Christ.

It is disheartening in realizing that there has been a persistent decrease of youth participants in the youth programs and activities planned out for them in Methodist church in Kenya. It has become a point of concern since the youth holding on the highest percentage and the future generation in Christian ministry, it brings out the thoughts of concern in understanding their dormancy in the church. Ameru people have a slogan that says “Ngombe itina tujau kaithiraga” meaning cows without calves can only diminish completely. The current generation has caused stir in the recent youth transition due to the various challenges that they face in their young age. Sometimes the youngsters are entangled with the race of making it in life and that where they lack the necessary guidance that they need to have a successful development process. In categorization, the junior church ministry which at large is between the age of 5-15 years is a stage of discovery where they are understanding themselves in terms of who they are and accepting guidance from their elders. At this stage, they have little control of themselves and they are at the verge of only accepting what is offered to them without any questions.

In many circumstances the youngsters at this age are eager to learn and know more about their journey after they grow to the next stage. Spiritual development is also a core factor in the life of

these young ones. After each accomplishes their journey of junior ministry their transition into youth whereby more awaits them in terms of spiritual awakening. At this stage it is where most discover themselves either positively or negatively in gearing them either to make the right or wrong choices in the journey.

This research thesis evaluates exactly what is the challenging issue facing the young junior youth transition. The study evaluates the impact of peer influence towards making decisions of spiritual growth. Peers are the biggest influence to young youth at this age and their power of influence is of great effect to those who are in association. Peer pressure being among the key factors, many youth are becoming victims of negative peer pressure influence. Poor transition of junior church ministry is also caused by unqualified church leaders who are unable to administer good leadership and religious skills to the junior church ministry.

In different studies, the church religion has appeared to be the ultimate saving safe home for many youth who have walked the path of passing through tempting circumstances such as sexual issues, violence, substance abuse, stealing others and many actions. The religion provides the answer to risky behaviors which is granting the Christians laws which provide guidance to any wayward behaviors. It is always a benefit for the youth who ultimately capture these values and they are in the journey of working themselves out by living life free of risky circumstances. In direct acceptance the youth always agree to the kind of religion that which is provided to them and which they get used to. Secularism has in the past proven to be a pain in the neck since the young youth can't completely balance their complete concentration on gaveling the same goal in life. Adopting the systems of the church is always a chance for them to create a positive environment in relationships between peers and the fellow adults in granting each an opportunity to experience the value of being a Christian. It always a chance to personally recognize who God is and what

ought to be done spiritually and completely get deeper in understanding the position of both spirituality and religion at the same time. Youth enjoys the freedom to create new environs of resilience and freedom around the church religions and the ability to have new movement on spiritual grounds that are in the pursuit of understanding themselves. Experiencing new things is an opportunity of changing with the modern influence and adopting it to our churches today.

Exclusion of secularism, the youth always desire to find happiness and creating good relations with people and accepting the impact of religion in the daily lives. The youth creating resiliency in our churches offers the opportunity for fighting social justice since the true independence and the ability to stand for oneself is important in the life today. Capturing assimilation status, Religion offers a chance of connecting different families with a specific culture and a language birth at the same time. Positive impact has been a key aspect for the church in offering true worship and true commitment of Christianity. The value of Christians in the church today especially the youth is to capture the future generation in ways that encourages them to grow knowing God and at the same accepting the reality that modern society is at the verge of granting people new changes. Religion proves also to be a home to connect people in worship and also handling life issues that are difficult to handle and deal with.

The power of religion cuts through the deeper senses of all people who want to grow their spiritual guards in understanding how importance and relevance it is in the daily lives. The value of knowing that everyone in one way or another will face the struggles of life and pass through tempting circumstances, religion serves as the best weapon of handling such moments. It corrects to say that everyone needs religion particularly to grow their spiritual aspects. The prohibitions of many issues that youngsters can't ignore or live without is a concern to understand what exactly they desire in the pursuit of life. Life struggle have proven in the past and still today that the

churches are the only hope that many people needs in order to go by the daily life circumstances. When many points of hope in life seems not to be working the only centers remaining to give direction and hope to people is the real church connections. Youth hold on to this in understanding that religion connects people and everyone at some point needs God and also people to sustain him in his journey of life.

It is quite normal that the influence of parents in their children's life is evident as they decide what to follow in the non-secular world. The connection or attachment that they have with their parents is an influence of spiritual growth and position that the youth are struggling to define. It easy for children to adopt the faith of their parents due to the connection and the relationship they have with their parents. Generally, the connection of the parents and children is deeper and suggestively it gives automatic conclusion that the youth are in the verge of following on the footsteps of their parents. Youth who have no knowledge or rather don't understand themselves are in the verge of following whatever their parents' offer them and they can't say no to whatever is provided. Youth who have matured and found the sense or potential to make their own sound decisions are lucky to enjoy the freedom of religion and more so the freedom of worship. These youths who find themselves not fitting in their parents, worship, they go on looking for places that offer non secular organizations and eventually making a home out of what they find offered in these organizations. It not always in the best conclusion that this is the best decisions rather it what they prefer since they are not comfortable with what they see or find being practiced by those around them. The virtues that they portray hence is influenced by those around them and their only option is to do what suits their best interests. (Kirkpatrick & Shaver, 1990). The importance of living up to what anybody admires is a challenge and also costly due to the efforts and the lengths undergone in the process of stability in mind.

The impact of peer influence is an alarming effect to many youth who can't genuinely declare their stand in life. Peer influence is negative when it does offer the right or the positive energy by people. It is hard for youth to dissociate from their peers since they are the only relations they have to understand themselves by recognizing themselves with their fellow peers. It is always a step ahead in recognizing that our fellow youth are undergoing the same challenges and this becomes an easier way to connect and bond with them. Psychologically the young youth are suggestive to doing what their peers are doing since they completely recognize themselves in the same situations. Everyone needs association that is beneficial and a sense of feeling that you belong somewhere and this is what disturbs most youth into understanding the value of peers in their lives.

Most of the youth have the assumption that young people can't make their own decisions and can't have their own stand in the spiritual judgments, they often believe that the spiritual stand of the people is basically influenced by different groups of association which leads to socialization pressure effect. This assumption is based on the grounds that their spirituality/righteousness is wholly influenced by the way their social life affects them. The activities that these youth venture into is also a major factor that many judge according to their righteousness. The fact that youth venture into different social activities may mistakenly be a measure of spiritual righteousness which is totally wrong. Youth are not entirely into many Christian deep meaning or rituals of the church and they are mistaken for being unspiritual and un Christ like. The modern world today has changed more issues in our churches and this has brought great influence in the church through the means that youth are adopting new trends and ways of fellowshiping. The other ancient traditions and rituals may no longer mean a lot to people in the recent church and this is greatly concerning the older members who have long been serving the same way as before.

Religious organizations have always fostered youth growth and development by granting them the opportunity to do what they desire and tackle the life issues that affects them in daily lives. They always offer them tasks to enable them grow their skills holistically. They have the opportunity to figure their lives in a better way that involves sticking on the gospel and following what the word says. Offering the youth freedom of expression in the different areas of their lives offers them a chance to understand that they are loved and worth making their own choices without any rebuke. Machungulu Circuit being the perfect suit for study proved that youngsters are on the verge of losing themselves if not taken care of during transitioning to youth ministry. The study reveals that Machungulu Circuit, which involves 8 churches at large, has considerable numbers of Junior Church Ministry transitioning into youth. Each church consists of specific numbers of Junior Ministry, how they are led by their junior church teachers and the programs that are administered to these young ones.

2.1 Youth Programs in the Church in MCK Machungulu Circuit

Philosophers and Academic experts such as Mbaya (2019) have indicated that teens survive and overcome the evils and negative influences in the modern, by being deeply rooted in biblical truth, are corrected with love and get good upbringing experiences.

Existing elements that impact their socialization are school, peer pressure and mass media. This conclusion therefore, make the church to lack the provisions of teaching biblical truths Mavuno (2014) was concerned about how the church respond to concerns of youth. It indicates that MCK Machungulu Circuit targets the youth who are many according to Kenyan population.

MCK Machungulu Circuit acknowledges youth as very key and in support for this, they communicate to them in the language they can understand better using symbols and media such as screen projectors, Facebook and WhatsApp applications. Hence they can relate to their lives.

According to Mbaya (2009), this study as already concluded that young people were attracted to MCK Machungulu circuit activities in recognizing as well as engaging in capacity development initiatives, youth development and building their skills to create a :-

- (a) A welcoming and conducive atmosphere at the church.
- (b) Educative sermon that are memorable for instance “Altitude for overcoming your dark side, who is your daddy, stay rich and dare to dream”. These aim at targeting the issues confronting the young generation.
- (c) MCK Machungulu Circuit discipleship tool has attractive programs which draw youth attention. For example mizizi, simama, ombi and hatua – empower young teens to live a purposeful driven life and relate well with the church, community and society.
- (d) Testimonies – where fellow youth give attestations to peers who have joined MCK Machungulu circuit Churches.
- (e) Social Media: Mavuno blog, website, twitter and live streaming Services become boring for these urban young adults.

Outreach activities like musical concerts, fun day, bash, a village Christmas and a village Easter. Inter - denomination approach, MCK Machungulu Circuit is open to young adults who hold diverse views and from different backgrounds.

Notwithstanding that these practices are meant to lead many youth to join MCK Machungulu Circuit, limitations continue to be felt. Some notable confronting limitations are such as lack of an explanation for the high migration rate of youth from mainstream churches. It is also not known why teenagers opt to leave the church where they were natured in Sunday school with respect to the operating programs. Another issue is, could, praise and worship and service time affect youth

church attendance? In order to have answers to the posed questions, the current research addressed this parameters with a view to understand what exactly make youth leave their church for NRMs.

Chepkonye (2010) elaborated on some of the issues affecting young people in MCK Machungulu circuit. The study discovered that, rural- urban migration was among the cause for the named trend. Other up cropping issues were the individualistic nature of the youth and cultural shock. Leaving alone the fact that, youth cherish modernism, they also pay attention and allegiance to traditional values like inclusivity, collaboration, community engagement, coexistence, unity, care, love sand general concern. The current research therefore, helped in unpacking if the church incorporates such critical African values in MCK Machungulu Circuit.

2.2 Impact of Church Leadership in Support of Transition

Church leadership is a key factor in support of transition in the modern church. Church leaders should be providing better support to the transition of Sunday school to young adults. It should be noted by the church leaders that the current generation of youth has unique experiences as opposed to adults. The leaders should be aware of the different generation gaps among the new generation, hence know how to handle and engage them respectively. The aspect of cultural practices and how they impact the young generation is also an attractive avenue in which sociologists and anthropologists are focusing on. Due to this fact, the church leadership must consider understanding the different cultural dynamics, hence the birth of the study.

In order to ensure youth programs in MCK Machungulu Circuit are quivering, the church need to monitor the message it communicates as well as the tactics and methodologies it uses to reach out to the congregation. Leaders ought to captivate and welcome creativity which will be win the attention of young couples to participate in spiritual activities and act as role models to the youth

hence drawing them close. The church also need to ground the youth with a sound doctrine, ethical values and belief systems which will make them firm in faith. Such endeavors will promote youth loyalty to Gods' ways. The church can do so by providing flexible and attractive worship, study, service and fellowship programmes. It is also worth noting that, in order to win youth in the church, they should be captivated by having attractive programs which meet their needs, should be included in decision-making, planning, implementation and evaluation. This will win their participation in church porgrammes since they will have a sense of ownership. MCK Machungulu Circuit should treat their youth in this manner and make them strong stakeholders who will be responsible for their own programs. This will make them feel relevant.

2.3 Impact of Recreational Facilities in Churches of Machungulu Circuit

Makau (2009) said that young people are usually attracted to by activities they have best interest in. this is so especially when the programs are spontaneous and collaborative. This line of thought is very practical and it needs to be adopted when designing programs for the youth. However, the researcher did not mirror the different challenges that youth experience in their endeavor to serve in the house of God.

In her work Kariuki (2015) examined how the youth are involvement and how they are not involvement in the life as Christians. Amongst many reasons, it dominated poor church attendance among the young people resulted from discontent between generations. Different parties in the church felt out of place while others puzzled out why the activities and scheduled programs favored the interests of the other age group. For example, the old disliked loud music while for the youth, it was vice versa. Despite this, the church needs to be a balanced place that welcomes and favors all types of congregants irrespective of their age groups and needs. However, the study did not

investigate the factors that influenced youth involvement. The current study was determined to bridge this underlying gap.

In another study which assessed on “Youth, Church and Sexuality,” Kangethe (2015) opined that the church need to be at the center in providing sexuality and sex education in order to empower the teenagers. This will help them in living differently through the critical information which will empower them. However, the results of Kangethe may be critiques in that, the study views were zconstrained to the aspects of morality.

2.4 Impact of Peer Pressure in the Transition Period of Junior Church to Youth.

Peer pressure is a state in which many youth have fallen short of their own opinions and the only way out is follow the ways and behaviors of their peers. Peer pressure can affect anybody at any rant and position despite what they do and what their lives includes. Mostly the youth are in great influence by peer pressure due to the young age of self-discovery and identity. Many are times that these young ones feel that they need to do whatever they desire and operate in a manner that they have control of themselves yet they are not in control. Peers have in the past been a great influence in making life decisions. Research by Dudley (2009) established out in his first research that many young people tend to reject the faith of their parents especially if they come from religious homes. Their faith seems to differ from that of their parents and it hard to cope. Youngsters have mostly been affected by whoever they live with and it appears that the factors they go through are mostly under the parental influence. Peer pressure has been found to make people do things that are not expected and rather not in the sound direction. Many are times that these has caused negative impacts towards the relationship between parents and their children. Whatever goes around the lives of these young youth is majorly affected by people around them. The friends and family that make up their daily lives. The study reveals that at high percentage of 45% is affected greatly in

our churches due to peer pressure. Many opt to drop out of church because they find it fulfilling that their dear friend has done so. Realizing new trends in the market status has also played a major role in impacting how they think and act accordingly. Many young youth have dropped out of school due peer pressure influence factors such as drugs, early marriages, relationship crisis, lack of parental guidance, misunderstanding of the recent technologies and trends.

The transition period of the junior church ministry is also a concern since there is great influence of the same issues affecting them. The decrease of numbers of many youth failing to transition successfully has been affected in the Methodist church in Kenya and this is challenge that many are trying to tackle.

2.5 Theoretical Framework

Youth and youth culture have been compared as seismic activity that detect social and cultural shifts and signal us to emerging modes of thought and social trends. Youth, social theory, and modernization—or, as Paul Willis puts it, modernity and youth—are all closely related. Different analogies can be adopted to explain the subject of youth studies. Since time immemorial, a distinctive gap has existence and continued to widen between culture studies and studies of youth transitions (Furlong, 2009; Furlong et al., 2011). As a result, being able to read and understand teenagers on our perception of continuous social and cultural changes. An approach to youth, social theory, and is somewhat comparable can be found in youth hood Furlong (2013) in youth studies an introduction argues that the scope of youth is highly dynamic and spontaneous. This category overlaps between childhood and adulthood.

In Mexico, Mission (2014) enabled by worldwide 24/7 a service provider OCHA confirms that they went through transition challenges until when they employed youth coordinators and workers

that were role models to oversee the day to day running of the transition house. They started youth transition program (YTP) to deal with scheduling regular house meeting, demonstrating and encouraging good housekeeping skills, providing ongoing support and direction to ensure stability and harmony on YTP. This dealt with the youth (aged 15 years +) and young adults living in the youth transition House (aged 18 years).

Social Theory and Youth Transition

Holistic in origin, critical social theories emphasize emergent processes that lead to intersectional advocacy and support programmes (Pearrow et al., 2009). Researchers suggest that critical youth empowerment (CYE) comprises all the methodologies in the contexts by which youth engage in the behavior changes to firm, institutional, policies, structures, values, norms, and images. Existing conceptual frameworks of youth development and youth empowerment are built upon, integrated, and expanded by CYE. The goal of CYE is to encourage and support youth involvement in sociopolitical change and constructive community development, culminating in young people who are active participants in the daily construction of stronger, more equitable communities. This theory applies equally to the youth of Machungulu Circuit in order to be integrated in the church growth to bring about the future changes. There as to be a meaningful activity, which the youth themselves have to be in control. This will help youth gain skills and competencies that are needful in becoming responsible adults.

In the 21st century expectations are such that people will face confrontations from different life challenges and this is a great influence to the life setup which affects how people live. The most affected in the groups are the youth groups who faces the challenges of understanding themselves and critical because they are at the age where they are discovering themselves and finding out what their purpose in the world is. The world changes such as household changes, divorce cases,

increase of unmarried cases, which leads to cohabitation status, infertility cases, and weird ways of living. The happenings of the 21st Century have brought great havoc in trying to understand where the world today is heading to. It is hard to believe how people and status quos change within not time. The effect of adaptation of this century fosters great worry to many who have seen two consecutive centuries and it is a reason to worry and expect worse to come by. Technological and scientific features have been blamed to bring these effects on the daily world and it turns out that embracing technology and accepting scientific findings has brought most negative influences.

There have been social factors that have greatly influenced the 21st century on personal and societal basis. The societal basis has led to many accepting that there is need to know God and ask him to redeem his land due to what the world has turned into. Many are times that people focus on the youth since they have fully adapted the new norms of his century, and ultimate results are negative. This makes the older generation to worry of what will become of the universe some few centuries turning by. With new trends and methodologies appearing it is not evident of what happens with the world and it is hard to come up with solutions to alternate these trends. People need to accept that the world is changing due to broader minds that are thinking of new ways to involve people with. When people get used to a certain way of living and then a new one appears, then adoption of the new one will not be taken so easily rather many prefers to live by their own means that helped them originally.

In the recent past it appears that as young people embracing the new things and trends of the world the old members are finding it hard to accept change and live positively about it. Youth have found pleasure and happiness in living in the new century since what they admire and want is offered without struggle. They have the freedom to do whatever they want and they are ready to do

anything that brings them joy at whatever circumstances. It is also right to say that not all influences are good in the 21st century and not all are bad.

Validity in this basis shows that there are factors that have been misused by the generation nowadays and it no longer affects the personal sectors rather it affects the whole society. Living under these circumstances is not always comfortable by everyone and it seems hard to keep up with the life struggles and yet manage to understand each other accordingly. The way they approach such circumstance have been interpreted and it causes people to make judgments based on their personal views. The church has also been affected in the manner to deal with youth who have become arrogant, selfish and difficult to handle their ways. The youth with the effect of technology and scientific developments can't keep calms of adopting new trends and paths in order to find satisfaction. The manner to handle this change is not common to all since, there are many who are closing their ways instead of finding themselves and using the recent changes in a positive manner a way it is expected that (UNDESA, 2009). On dialogue on climate change solutions, demonstrated the transformative potential of youth and the need to effectively engage them to play and active part on global efforts on combating climate.

In MCK Machungulu Circuit, the youth do not mind about their dresscord despite the fact that the adults encourage and exhort them to be decent in dressing, youth always want to feel the sound of music ringing deeply in their ears and this affects the elder church members who prefers to just sing their normal hymn book and still be comfortable with their modes of singing. The youth in the others sectors can't keep calm rather due to their influence and factors of growth, their state of living and serving becomes completely different from that of old people. Young people also prefer topical and series teachings unlike the old who love it when the preacher plan and surprises them

on a topic they have felt good to preach. In spite of the fact that these difference affect MCK Machungulu Circuit, the theory was helpful in underpinning these changes with the view to solve relatable conflicts. Therefore, this they remained applicable to underpinning the causes, effects and how to manage changes so as to bring consensus in MCK Machungulu Circuit.

The church is confronted by the following affairs; cultural, generational, education, technology, economic and social deviations. As the bible indicates “the men of Issachar understood the times and knew what Israel should do ” (1 Chronicles12:32) NIV Bible. Therefore, the leaders in designated church in Machungulu Circuit ought to factor these aspects in at such a century in order to embrace the youth.

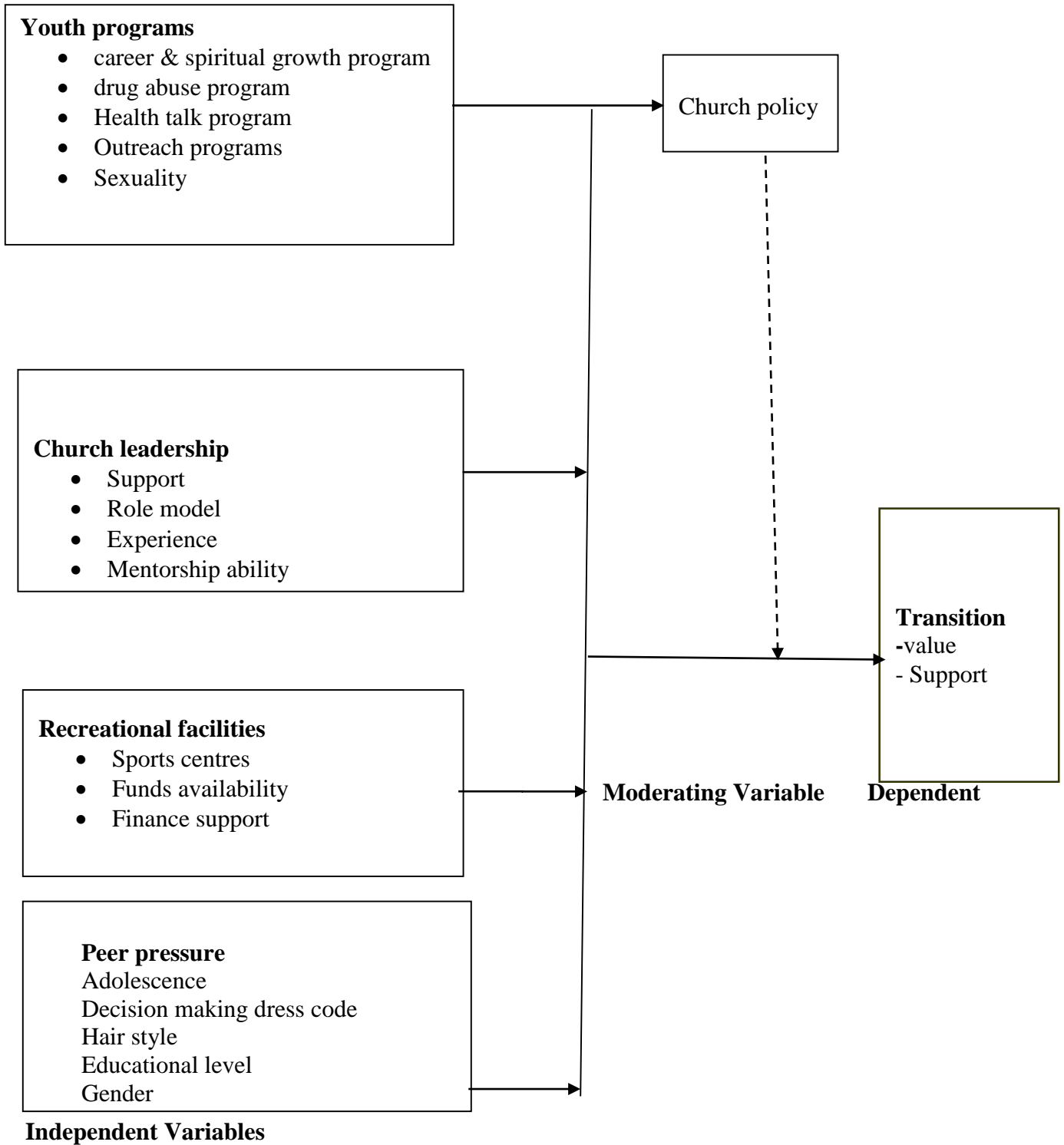
People find it hard to accept change and make various decision regarding its influence. The youth making wrong choice and decisions from the recent effect of changes has made many question whether it is still okay to embrace these technological and scientific influences. Many youth have benefited from making use of their skills and time to modify things that did not exist from before. The value that they make is essential in the recent generation and many are appreciating the ideas and efforts of these young talents.

2.6 Conceptual Framework

Conceptual framework is a pictorial illustration of how the study variables relate to each other. In this study, the dependent variable is transition from junior church into youth in Methodist Church, while independent variables are: youth programmes, church leadership, recreational facilities and peer pressure.

Fig 2.1

Conceptual Frame Work



CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

The Chapter presents the methodology that was employed to conduct the study. It primarily emphasis research approaches, research design, study location and target population. It also encompasses the sampling techniques, sample size, instrumentation, data correction, procedures, data quality measures, data processing and ethical consideration.

In an attempt to discover the factors affecting the transition process the research has covered various contents from acknowledgement, background of study, problem of statement questionnaires, interviews and research questions. Several factors featured include the common demographic factors affecting the youth, the church leadership systems, the peer pressure among the young juniors, the economic factors such as Miraa consumption, cultural practices and beliefs, adolescents and behavior changes.

Church leadership systems which did not accommodate current trends in technology were highly upheld. These included dancing in the church, use of modern instruments and mode of current songs. The church had been conservative to those indigenous ways of worship hence have neglected the reality that the youngsters have the taste of what they want.

Peer pressure is the major factor that has highly affected the transition from Junior to youth ministry. Once the teens reach the stage of adolescence and general maturity many of them are carried away by their seniors whose morality are questionable. This trend which has highly affect youngster with drug abuse, fornications, early marriages and school drop outs. These major factors

have led to low self-esteem of the youngster to withstand shame when they mature into Youth adults hence affecting the transition.

Economic factors have highly contributed to high rate of church dropout before they enter into the youth ministry for instance, Miraa farming is of high regard in Igembe region. The high regards make consumption legal and also of high record. Many of those involved in consumption have given up in studies due to time wastage, hallucinations and negative tempers. Many teenagers at young age tends to engage in Miraa trading at early stages hence limiting their time to be with the active members of the church and especially youth ministry.

Cultural practices and beliefs which forms ideologies probably contrary with the Christian values have also led to failure in the transition. For instance, the circumcision of boys in traditional setups contrary to Christian culture gives the young boys the room to absorb the ideologies against Christian socialization and values. In Meru culture, boys are taught to integrate with fathers and girls to relate with their mothers and sometimes those who are deep in culture segregate themselves because of the secret values taught during seclusion periods. This has led to minimal transition rate since culture exalts secularism.

3.1 Research Design

A descriptive survey was used to understand and dispense knowledge regarding the state of affairs on transition challenges. This design was deemed suitable in fulfilling the research motive because facts, ideas, suggestions, opinions and trends regarding the variables of the study. Its adoption helped the research to gather both qualitative and quantitative data from the respective respondents. It was factual experience since the parents and children involved had firsthand experience in leadership and church activities. Hence their attitude, opinion skills in handling

youth matters during the transition stage were well analyzed. Majority narrated of their first discouraging encounters with leadership, culture and peer pressure. There interviewing moments had the real picture of transition challenges and encounters that the church ought to look upon so as to address the real concern.

3.2 Target Population

Population is a preferred set of elements which a researcher prefers to use in order to meet the needs of a study according to Kisilu et al. (2006). MCK Machungulu Circuit, the target population for the study consisted of the youth of basic observations on behavior change, attitudes towards church during. Adolescence stages, taste of secular music and that of gospel during the youth stages. And the church members concerned directly with variables under study. The target population of 541. The research concentrated much more on school's churches and institutions with notable traits of mentorship and also the society in general. People with high concentration of culture, behavior change, attitude towards church activities, differed in education levels were all involved as per the population to accommodate all the various factors affecting youth transition. Given the population of Machungulu circuit was approximately 541, the jurisdiction covered had all variables expect of the viability of the result.

3.3 Sampling Framework

Sampling frame entails a list of items from which the sample is drawn from Mugenda and Mugenda (2003). In research methods quantitate and qualitative approaches. For the purpose of this study the sampling frame was done on the youth. A few of the Youth leaders, parents and society members with notable's qualities were handpicked, interviewed and filled questionnaires on the questions asked. The total of the samples from 541. A few of the sampled members involved

answered questions face to face hence giving the best answers. During the interviews and questionnaires.

3.4 Sample Size

A sample is a finite part of a statistical population whose properties are studied to gain information about the whole (Kothari, 2003). In research methodology methods and techniques, says, the process selected a number of people or objects from a population that was selected from a group contained in elements representative of the characteristics found in the entire group (Orodho, 2002). In techniques of writing research proposals and report. There were 8 churches in the circuit. The sample consisted of the youth where equivalent stratified sampling technique was used to select the required sample, from the target population of 541 respondents. In addition, simple random sampling was used to pick pastors, heads of departments and parents as the respondents. The target population of 541 respondents of different ages, different family backgrounds and with different talents as exposed during church functions were picked randomly since they were vital for the research.

3.5 Sampling Technique

The research made use of simple random sampling in picking youth while purposive sampling which was used to select pastors, heads of youth departments and parents. The sample size comprises 384 youth respondents, 8 Ministers and 24 heads of youth departments familiar with issues affecting youth ministry in Machungulu Circuit and 125 parents. Departments were arranged according to their churches which they represents.

Pastors who had made great impact on the Ministry around Machungulu Jurisdiction and whom were also parents in our schools were part of our purposive sample since they were highly in touch

with youth members. Their knowledge could not be overlooked in this research. They provided genuine interest and facts during interviews and in their encounter with the teenagers during their years of the ministry. Parents who have great influence on Miraa business were encountered with during our interviews too. They gave the perpetual report of how they trade with teenagers of whom some have undergone domestic violence's and negligence hence languishing in poverty .and without further business they tend to move out from family security to their own responsibilities hence ruining their morals as they mingle with the corrupted society whose impact in their morality is questionable. These trends too affecting trends in transitions in the youth ministry. Teachers were key in purposive sampling since they provided real findings on the behavior changed of the students as they interacted with them during Christian union periods. Their findings used in this sampled strata too were vital for the research. The methods they used in counseling sections that they employ and also programs the school take daily to enhance discipline was interested during the youth enhancement programs for the purpose of the positive Transit to the youth ministry. Hence sampled frame provides some vital information of the representation of the whole Machungulu population as evidenced by both the Enlightened and the illiterate during the research findings.

Table 3.2

Sampling frame on Machungulu circuit population status

Name of the group	Sample size
Pastors in Machungulu circuit	8
Head of departments in Machungulu circuit	24
Parents in Machungulu circuit	125
Youth age (13-35) in Machungulu circuit	384
Total	541

3.6 Methods of Data Collection

The data was collected by the use of a questionnaire tool. Observation, surveys, social media monitoring, documents, records and surveys. The questionnaires consisted of both closed and open ended questions in order to encourage in depth responses to be captured. The researcher printed over 541 questionnaires meant to get findings from the literate population. Around three hundred questionnaires in all the fields were brought back answering various topics. Questionnaires were vital since they didn't disclose the credentials of the respondents hence there was genuine confidence and courage to write their minds freely. Questions were prepared to fit everyone's standard with questions covering various topics and in language easily to translate in one's language. Many brought up the questionnaires answered while otherwise left gaps in the questionnaires. These questionnaires addressed questions like. What is the effects of Miraa in time management and planning moments? Does the hallucinations affect you during your decision making time or times of undertaking activities? All these questions and answers clearly brought out the whole picture of Machungulu society and their notions on the holistic transformation of the younger generation, their integrity on matter of life and the concern on spiritual aspects during latter stages.

Interview tool were vital during Christian union days, youth fellowship days and couple's seminars it was a good tool to address issues affecting the youth in their life during their growth stages. These one on one interviews brought out the clear picture of the feelings and attitude that both the parties interviewed have. Their attitudes toward economical based activities such as Miraa selling and consumption by the teens was vital. Many respondents gave out their true stand on the behavior change of the youngsters since the researcher related well with them and had intentions to help their children during seminars and also in counseling them. Since the report was good, the aspect of fear and lack of confidence was not there and this helped a lot, since the findings were firsthand information viable for Machungulu circuit in discussing issues with youth transformation.

Observation was key also during the trends. It was observed that trends in business, youth involvement in those businesses, their activities during the maturity periods and their encounter with life issues during their spiritual journeys. It was during these periods that the researcher keenly observed a lot of changes and facts during the youth transitioning periods. How the youngsters encountered domestic violence, negligence and poor parenting, how the youngsters were involved directly even by their parents in drug abuse, miraa consumption and school dropout. Their culture deeply affects the morality of the young generation. Issues affecting the youth, the temperamental attitude they foster during critical situations spoke it all, the hallucinations and intent of the speech speaks of their minds, their decision making full of bitterness and destructive concept of suicide and drug abuse showing enough evidence of the factors discouraging the teenager to focus on the spirituality but rather diverge to other means of security in their life's.

Social media monitoring was key also in data collection. Social media groups were formed to analyses and involve leader in social discussions, use Facebook, Instagram and other socializing media applications were vital. The youth spoke out their feelings interactively as they discussed

church activities and leadership schemes discouraging them from spirituality. This interactive aspect helped in this research and each group represented its opinions, decisions and feelings without cohesion from anybody. Social media provided a lot of evidence through mass media. The aspect of drug abuse was highly discussed on the regional local stations and local television Chanel's such as Muuga fm, Geetu fm, Baite TV, Weru Tv.

Tuliza fm. All these focused on culture and activities affecting the region the aspect of Miraa especially as it is facing crisis for external markets such as, in Somali these factors were highly covered in mass media.

Nkunja Murungi o maami, Mwenda Maguru and other media Local Journalist who hails from Machungulu environment have been on forefront pages of social media to fight culture and also fight factors affecting the youth. Since the researcher served in Machungulu circuit, this gave an opportunity to interact with these mass media personalities hence acquiring a lot of information through phone discussions and one on one opportunity discussion in the local mass media programs.

Record and Documents left behind by the former circuit reverend have been vital to give out a clear indication of the youth transition. Going through the files and reports given in every quarterly meeting gave out the evidence that there were youth transitioning problems. The records and Documents were good instrument of data collection in this research since they provided an avenue for the leader to give back their real experience with the youth in Machungulu circuit. The quarterly meetings which covers all the leaders in the circuit and whose final reports speaks everything about the ongoing of the groups. These reports gave out the clear evidence of the aspects disrupting the youth transitioning.

3.7 Research Instruments

The researcher used questionnaires, observation, surveys, social media, and monitoring as tools. The questionnaires contained both open and closed ended questions and they were issued to the youth since they were the main research respondents. The questionnaires were structured into sections. Likert scale types of questions were adopted where the youth were asked to choose where their best opinions lied regarding the posed sentiments by agreeing, disagreeing, favoring or disfavoring. This scale was such as: 5= Strongly Disagree, 4= Disagree, 3=Neutral, 2=Agree, 1= Strongly Agree.

3.8 Validity of Instruments

Validity refer to the extent to which an instrument truly measured that which it was intended to measure (Cable & De Rue, 2002). In order to ascertain the validity of the tools for collecting data, they were pre-tested. Content and criterion validity were also implemented during the study (Kombo, 2006). Content validity was observed by consulting relevant literature which covers subjects that are in line with the objectives of the study. Criterion validity is concerned with the extent to which a particular variable predicts or relate to other variables (Kathuri & Pals, 1993).

The researcher being the Reverend of the whole circuit and overseer of all the groups maintained good rapport and also aimed at accessing information right with the institutions administered direct encounter with the files in the circuit and also mandatory supervision of the sampled population in a friendly manner. This validated all the instruments of the research since the atmosphere was favorable for the research without much restrictions and interferences whatsoever. All the methods used in data collection were friendly to the users hence didn't raise any alarm since the target groups were well informed of the research carried. Questionnaires were given to the literate class,

interviews were done with the language understandable to the user and the social media was viable to these familiar with the technology.

3.9 Reliability of Instruments

In order to ascertain the reliability, the researcher used the split-half technique. The researcher aimed at determining the accuracy coefficient. Pearson's correlation coefficient technique was used to summarize the strength and direction (negative or positive) of a relationship between two variables. The closer the correlation is to +1 or -1, the stronger the likely correlation. A perfect positive correlation is +1 and a perfect negative correlation is -1. a correlation value of 0.85 was obtained which suggested a fairly strong positive relationship.

3.9.1 Data Analysis

Data analysis is a clear examination of the coded data and coming up with conclusions. The collected data was edited; coded and analyzed using Statistical Package for Social Sciences because it is fast and flexible and provided more accurate analyzed results in absolute conclusions. Data processing implied editing, classification, coding, and for tabulation of collected data so that they are amenable to analysis (Kothari, 2004). Data analysis involves clarification of various aspects along with searching patterns of interactions that exist between the dependent variables and independent variables. The data was analyzed according to variables and objectives of the study. Descriptive statistics was used to analyze, present and interpret data. Descriptive analysis involved use of frequency distribution tables and cross tabulation which was used to generate values between dependent and independent variables used in the study. Content analysis was used for the qualitative data from the interviews and the questions in the questionnaire. Data was interpreted and presented in the form of means and tables.

3.9.2 Ethical Clearance and Informed Consent

Kenya Methodist University Ethics Research Committee (KeMUERC) and NACOSTI gave out permission to carry out this research. The entire study cited and referenced all consulted sources of information during the research. The participants were explained not to include their names in order to conceal their identity. Participants were also guaranteed confidentiality of the information they gave since it was stored securely away from unauthorized personnel. All respondents were asked to participate voluntarily hence they did not expect any monetary returns or any kind of rewards. The obtained information was reported just as said by the respondent hence no any kind of data fabrication was done.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This chapter presents the data analysis and the study results hence defining the causes and strategies that were provided to improve the junior to youth transition process. The study was intended to examine the transition challenge from junior church into youth in Methodist Church, a case study of MCK Machungulu Circuit. The study adopted a descriptive survey design. The target population consisted of pastors, head of departments, parents and the youth in MCK Machungulu Circuit. Sample size was determined with the help of Saunders and Hill (2009) sampling formulae. A total of 541 respondents were selected to participate in the study. Simple random sampling was used to pick the respondents.

The researcher used questionnaires as the research instrument. Approval to carry out the study was obtained from Kenya Methodist University Ethics Research Committee (KeMUERC) and NACOSTI. The data was analyzed according to the objectives of the study. Data was presented by use of frequency distribution tables and cross tabulation which was used to generate values between dependent and independent variables used in the study.

From the study, 449 respondents filled-in and returned the questionnaires making a response rate of 82.99%. The results showed that 178 (39.6%) of the respondents were males while 270(60.4%) were females. About 91(20.3%) of the respondents were between 18-30 years, 178(39.6%) of the respondents were aged between 31-55 years, 136(30.3%) of the respondents were aged between 36-40 years and 44 (9.7%) of the respondents who were aged above 41 years.

Majority 350 (78.1%) of the respondents indicate that there are youth programs while 98 (21.9%) of the respondents indicated that they do not have designed youth programs from junior church

into youth. Health talk programs offered were the highest with a mean score of 4.31. Church programs through support which leads to high transition from junior church into youth with a mean score of 4.02. Majority 445(99.1%) of the respondents indicated that leadership support transition from junior church into youth program while 4(0.9%) indicated do not.

Upon continuous Church leadership set policies in standing orders promote transition from junior church into youth with a mean score of 3.81, Church leadership set policies in standing orders promote transition from junior church into youth with a mean score of 3.75, Recreational facilities programs support transition from junior to youth with a mean score of 3.72.

Upon installation of fully implemented functional recreational facilities programs, this, support transition from junior to youth with a mean score of 3.56, training offered in recreation programs promote transition from junior church into youth with a mean score of 3.09 and education topic offered in recreation programs promote junior into church youth with a mean score of 2.70. Peer pressure programs support transition from junior to youth with a mean of 4.09.

Study findings show that Youth programs greatly impacted on transition, with a mean score of 3.37. Youth programs ensure teaching and counseling are well done hence there is a smooth transition from junior to youth. This was followed by peer pressure with a mean score of 3.16. This was followed by recreation facilities programs with a mean score of 3.04.

Lastly was church leadership with a mean score of 3.00. From the study findings the respondents were undecided on whether recreation programs affect transition from junior to youth therefore researcher recommends future study to focus on whether there exists recreation activity in church and if such programs are given according to youth in that stage or before. The study of the

transition challenge from junior church into youth in Methodist Church should be replicated in other churches and denominations.

4.2 Response Rate

The study targeted 541 respondents. From the study, 449 respondents filled-in and returned the questionnaires making a response rate of 82.99%. According to Mugenda (1999), a response rate of 50% is adequate for analysis and reporting; a rate of 60% is good and a response rate of 70% and over is excellent; therefore, the response rate obtained in this study was excellent for analysis and reporting.

4.3. Social Demographic Factors

It was necessary that the study determine the social demographic factors associated with junior church into youth in Methodist church. The social demographic factors affecting Machungulu Circuit youth transition included gender based violence, peer pressure, poor parenting and age factors. Many of these factor had direct influence on transitions. For instance, Domestic violence lead to divorces and separations hence the youngster left hopeless. With one parent, they lack stability to stand in the church.

4.3.1 Gender of the Respondents

Table 4.1

Gender of the Respondents

Gender	Frequency	Percentage
Male	178	39.6
Female	271	60.4
Total	449	100

Table 4.1 indicates the gender of the respondents. The results showed that 178 (39.6%) of the respondents were males while 271(60.4%) were females. Table 4.1 shows that the numbers of female respondents are more affected than the male respondents. This is due to the early pregnancies and high early marriages in the society. Female gender has been highly neglected and deprived of their rights since the patriarchal dominance in the Meru region reigned. The female gender gets themselves abused sexually by the old aged and their peers hence before they realize their imperfections and immaturity the life has messed with them. Some of the young girl at puberty stage and in adolescence tend to change behavior abruptly as the push with old men and boyfriend's hence the implications of these bringing them back to poverty, school dropouts and later frustrations.

Parents in Machungulu disregards the impact of the girl child's education. Once the girl has messed up in character she can be easily married or end up with their mothers in other activities.

Though the rate number of girls tend to diverge from spirituality due to poor parenting and life frustrations, boys too are addicted with drugs and many forced to look for money at young age to cater for their needs. Some once circumcision is done they are regarded as grownups. Once this aspect of grown up attitude sinks in their mind they tend to diverge from the morality aspect of obedience. It is in this stage that many mess up with young girls and amplifies the sufferings in the society. By these frustrations the young ones are captured by society, culture and luxuries which affects worship hence affecting youth in transitioning periods.

Table 4.2*Ages of the Respondents*

Item	Details	Frequency	Percentage
Age	18-30 yrs.	91	20.3
	31-35yrs	179	39.9
	36-40yrs	136	30.2
	Above 41yrs	43	9.6
Total		449	100

Data on table 4.2 shows the age of the respondents. About 91(20.3%) of the respondents were between 18-30 years, 179(39.9%) of the respondents were aged between 31-55 years, 136(30.2%) of the respondents were aged between 36-40 years and 43(9.6%) of the respondents who were aged above 41 years. The research found out that at the age between 25 to 35; years tends to be carried away by life chances. Some are taking their University or far secondary educations. They have greatly affected the transition since large numbers of church attenders tends to embrace education positively hence they have to look for good grounds to boost their brains capacities. Those who went for University course tend to settle in towns for long due to search for green pastures. Their ambitions to come home in local environments seems almost impossible since blending with local communities and the culture which disdains their values. The aspect of age is very key in youth transitioning since with different in age people are at different mindset in planning their lives. Urbanization affecting much the mature youth who could have carried the role of youth work or church. The search to settle their names in towns where there is probability of businesses being a considerable factor.

4.3.2 Academic qualification of the Respondents

Table 4.3

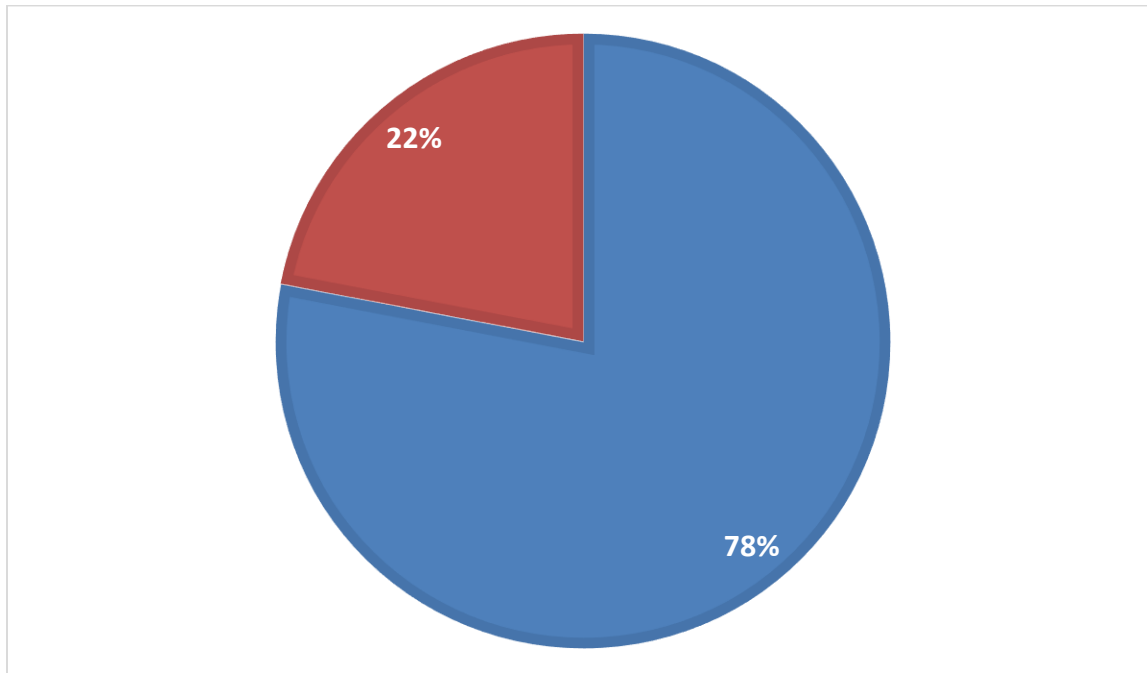
Academic qualification of the Respondents

Item	Qualification	Frequency	Percentage
Education Qualification	Masters	54	12.0
	BSc.	159	35.41
	Diploma	128	28.5
	Certificates	108	24.1
Total		449	100

Table 4.3 indicates the academic qualification of the respondents. About 54(12.0%) of the respondents were master's holders. About 159 (35.4%) were BSc holders, 128 (28.5%) were diplomas holders and 108(24.1) of the respondents were certificate holders. The respondents showed that the great possibility for positive transition are the enlightened ones. This is because education and spirituality works together. People tends to know God more when they have His knowledge and needs Him for success. Those whose knowledge capacity is down have given up on life hence drug abuse seems to console them. The findings have a clear picture of a transformed society slowly erupting through education and embracing the matters of the church seriously. Those who are educated have been enlightened of the life issues and how to find security from religion hence Machungulu case study have beheld education as the vital factor of poor transition if majority of the youth will Transit education levels before they reach some standards

Figure 4.1

Various church youth programs from junior church into youth



4.4: Effects of Youth Programs from Junior Church into Youth

Figure 4.1 indicates whether various churches have youth programs from junior church into youth. Majority 350 (78.0%) of the respondents indicate that there are youth programs while 98(22.0%) of the respondents indicated that they do not have designed youth programs from junior church into youth.

Table 4.4

How often the youth programs are offered from junior church into youth

Qualification	Frequency	Percentage
Weekly	12	2.7
Monthly	21	4.7
Quarterly	103	22.9
Annually	313	69.7
Total	449	100.0

Table 4.4 indicates how often the youth programs are offered from junior church into youth. Majority 313(69.7) of the respondents indicated that most churches have youth programs from junior church into youth while 103(22.9%), 21(4.7%), 12(2.7%) of the respondents have the youth program quarterly, monthly and weekly respectively.

Table 4.5*Time offered*

		whether youth program was effective		
		Yes	No	Total
Time offered	Weekly	49	50	99
	Monthly	100	150	250
	Quarterly	20	10	30
	Annually	40	30	70
Total		209	240	449

Table 4.5 shows time offered and whether the youth program was effective Cross tabulation. About 49 respondents indicated that the youth program was offered weekly and was effective while 50 respondents said it was not effective. About 100 respondents indicated that the program was offered monthly and the program was effective. About 150 respondents indicated the program was not offered monthly. About 20 respondents indicated the program was offered quarterly while 10 indicated it was not. Finally, about 40 respondents indicated the program was offered annually while 30 indicated it was not offered.

Table 4.6

The facilitators of the youth programs

		whether youth program was effective		
		Yes	No	Total
the facilitators of the youth church clergy		180	20	200
programs	church leaders	100	10	110
	invited guest	90	49	139
Total		370	79	449

Information on table 4.6 indicates Cross tabulation of the facilitators of the youth programs and whether youth programmers were effective. About 180 of the program facilitators indicated that the youth program was effective while 20 indicated that the program was not effective. About 100 church leaders who were facilitators of the youth program indicated that the program was effective while 10 said the youth program was not effective. About 90 of the invited guests said that the youth program was effective while 49 said the youth program was not effective.

Respondents were then required to use the Likert scale to rate the effects of youth program on transition of junior church into youth by ticking against the most appropriate response (1= strongly disagree 2= Disagree 3= Undecided 4= Agree 5= Strongly Agree) that best reflect their preference.

The study computed the weighted means and standard deviation as shown in table 4.7. The mean scores show that understanding that health talk program offered was the highest with a mean score

of 4.31. Church program through support very highly leads to high transition from junior church into youth with a mean score of 4.02. Successful attainment of objectives with like Childhood to adulthood program offered with a mean score of 3.15, drug abuse program offered with a mean score of 3.20, outreach program offered with a mean score of 3.08, sexuality topic/ seminar offered with a mean score of 4.21. Youth programs affects the high rate of transition. Once people are enlightened of the causes and factors affecting them they can try to make the positive change. Machungulu case study being vital with key programs covering various topics in life such as drug abuse, teenage pregnancies, importance of education among many which the program highlights. These all fosters positive transition once introduced

Table 4.7

Church programs and transition from junior church into youth

Statements	SD	D	N	A	SA	MR	SD
The church support junior to youth program	49	16	14	41	200	4.02	1.50
Drug abuse program offered	27	19	14	63	197	3.20	1.27
Health talk program offered	18	9	20	81	192	4.31	1.09
Childhood to adulthood program offered	27	19	14	63	197	3.15	0.78
Outreach program offered	27	19	14	63	197	4.20	1.3
Sexuality topic/ seminar offered	11	28	32	61	188	4.21	1.14

4.5 Impact of Church Leadership on Transition from Junior Church into Youth

Figure 4.2

Church leadership support transition from junior into youth program

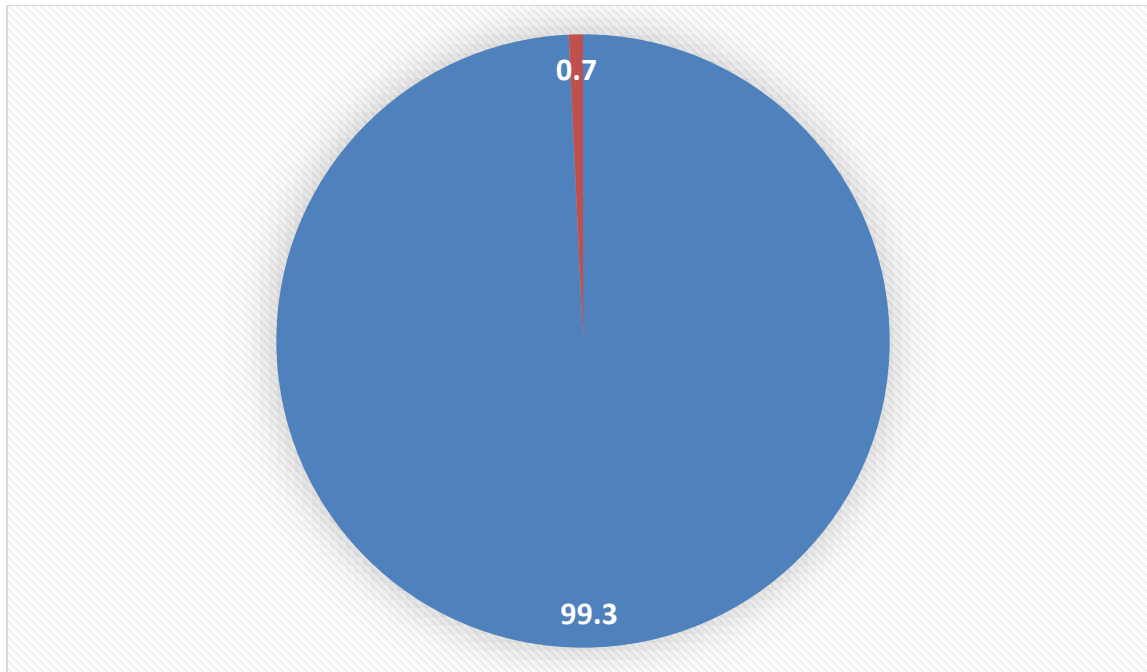


Figure 4.2 Shows whether church leadership support transition from junior church into youth program. Majority 446(99.3%) of the respondents indicated that leadership support transition from junior church into youth program while 3 (0.7%) indicated do not.

Table 4.8*Ways in which leadership support of transition from junior church into youth*

Statements	Frequency	Percentages
Mentoring	103	15.94
Holding youth fellowship	74	16.56
Passage Guidance and counseling	66	23.13
Graduation ceremonies	19	4.3
Teaching and training	73	11.25
Health talk	76	14.69
Incorporation in leaders meeting	76	14.06

Table 4.8 whether church leadership supports transition from junior into youth. A big section 103(23%) of the respondents said that church leadership support helps transition from junior into youth through showing Passage Guidance and counseling sessions. About 74(16.56%) of the respondents indicated that leadership support transition from junior church into youth through holding youth fellowship. Another portion of the respondents indicated that church leadership support helps transition from junior into youth through mentoring programs set and sponsored by the church leaders. Another section 66(14.67%) of the respondents indicated that leadership support of transition from junior church into youth through holding Health talk for the youth group. Another section 65(14.06%) of the respondents indicated that leadership support of transition from junior church into youth through Incorporation of the youth in leaders meeting when making various decisions on behalf of the church. Another proportion 66 (14.67%) of the respondents

indicated that leadership support transition from junior church into youth through holding meetings where the church leaders Teach and train the youth on transition.

Another section 19(4.3%) of the respondents indicated that leadership support transition from junior church into youth through Graduation ceremonies when the youth reaches the age of

Table 4.9

Ways in which church leadership support transition

Statements	Frequency	Percent
training and certificate award	15	3.3
Seminars	81	18.0
setting a good budget	318	70.8
health talk	35	7.8
Total	449	100.0

Data on table 4.9 Shows ways in which church leadership supports transition. A big portion 318(70.9%) of the respondents indicated that their church set a good budget for the program. About 81(18.1%) of the respondents' church leadership set seminars so as to educate the youth on transition. About 35(7.8%) of the respondents indicated that it's through good church leadership that health talk time is set for the youth and about 13(3.1%) of the respondents indicated that church leadership do arrange for training and award of certificates.

Table 4.10*Challenges that church leadership face during transition junior into youth*

Statements	Frequency	Percent
Finances	15	3.4
youth do not listen pretending they know more	22	5.0
General assumption by the youth	52	11.6
Youth pretend that they know much	359	80.0
Total	449	100.0

Data on table 4.10 indicates challenges that church leadership face during support of transition from junior church into youth program Majority 359(80%) of the respondents said that Youth pretend that they know much, 52(11.6%) of the respondents indicated youth have assumption, 22(5%) of the respondents showed that youth do not listen pretending they know more and 15(3.4%) of the respondents indicated that they have finance challenges.

Table 4.11*Church leadership and transition from junior church into youth*

Statement	SD	D	N	A	SA	MR	SD
Church set programs promote transition from junior church into youth	5	6	75	216	18	3.86	1.01
Church leadership set policies in standing orders promote transition from junior church into youth	4	8	107	201	0	3.81	0.97
Church leadership set policies in standing orders promote transition from junior church into youth	4	8	101	199	8	3.75	0.85
Recreational facilities programs support transition from junior to youth	13	17	104	100	16	3.72	0.81
Recreational facilities programs support transition from junior to youth	13	17	174	100	16	3.50	0.77

Respondents were then required to use the Likert scale to rate the impact of church leadership on transition from junior church into youth by ticking against the most appropriate response (1= strongly disagree 2= Disagree 3= Undecided 4= Agree 5= Strongly Agree) that best reflect their preference.

The study computed the weighted means and standard deviation as shown in table 4.11. The mean scores show that understanding that church leadership very highly leads to high transition from junior church into youth with a mean score of 3.86. upon continuous Church leadership set policies in standing orders promote transition from junior church into youth with a mean score of 3.81, Church leadership set policies in standing orders promote transition from junior church into youth with a mean score of 3.75, Recreational facilities programs support transition from junior to youth with a mean score of 3.72, On the question of whether employee appraisals establish a shared

understanding about Recreational facilities programs support transition from junior to youth respondents agreed with a mean score of 3.50.

4.6 Impact of Recreational Facilities Programs on Transition from Junior Church into Youth.

Figure 4.3

Recreational facilities programs attended by junior church members when moving from Sunday school into junior to youth

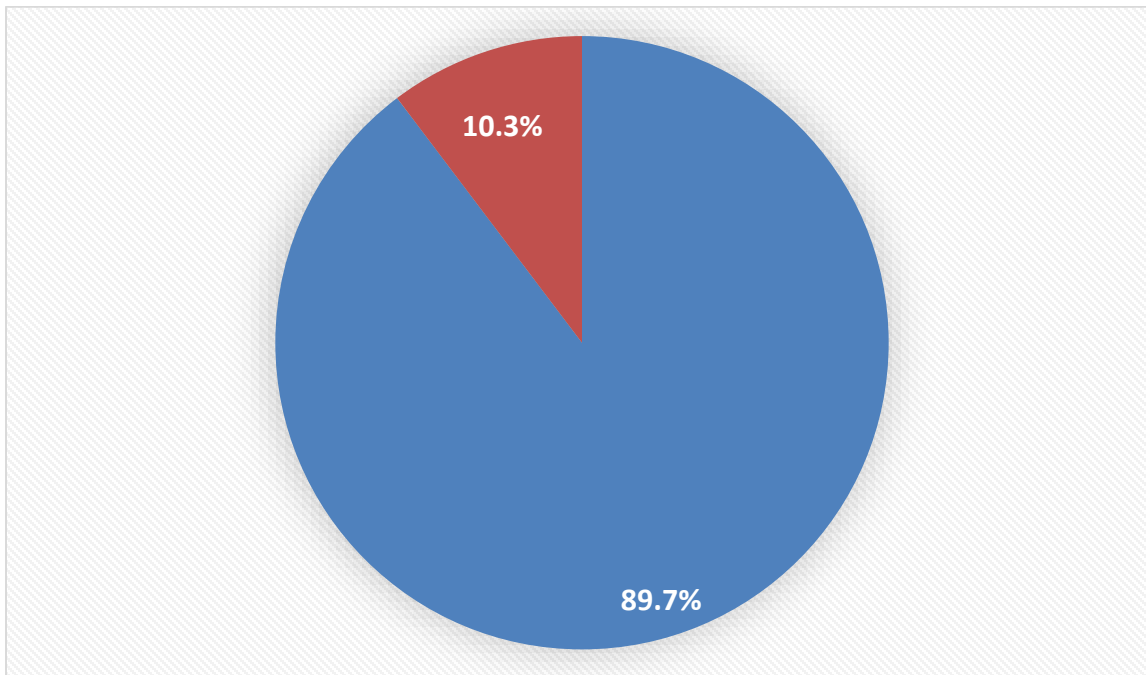


Figure 4.3 indicated whether recreational facilities programs attended by junior church members when moving from Sunday school into junior to youth. Majority 403(89.7%) of the respondents indicated that most churches have recreational facilities programs.

Table 4.12*Recreational facilities programs that are offered by the church*

Statements	Frequency	Percent
social day	86	19.1
get together party	76	16.9
visiting children homes	87	19.4
prayer retreat	77	17.2
going for game tour	49	10.9
inter church fellowships service	45	10.0
education day	39	6.6
Total	449	100.0

Data on table 4.12 Summarizes recreational facilities programs that are offered by the church. About 86(19.1%) of the respondents said they have social day,76(16.9%) of the respondents indicated they always have get together party, 87(19.4%) of the respondents do have day to visit children’s homes, 77(17.2%) of the respondents have prayer retreat day, 49(10.9%) of the respondents go for game tour, 49(10%) of the respondents have inter church fellowship service and 45(6.6%) of the respondents have education day as program for recreational.

Figure 4.4

Indicates whether the programs offered by the church are effective

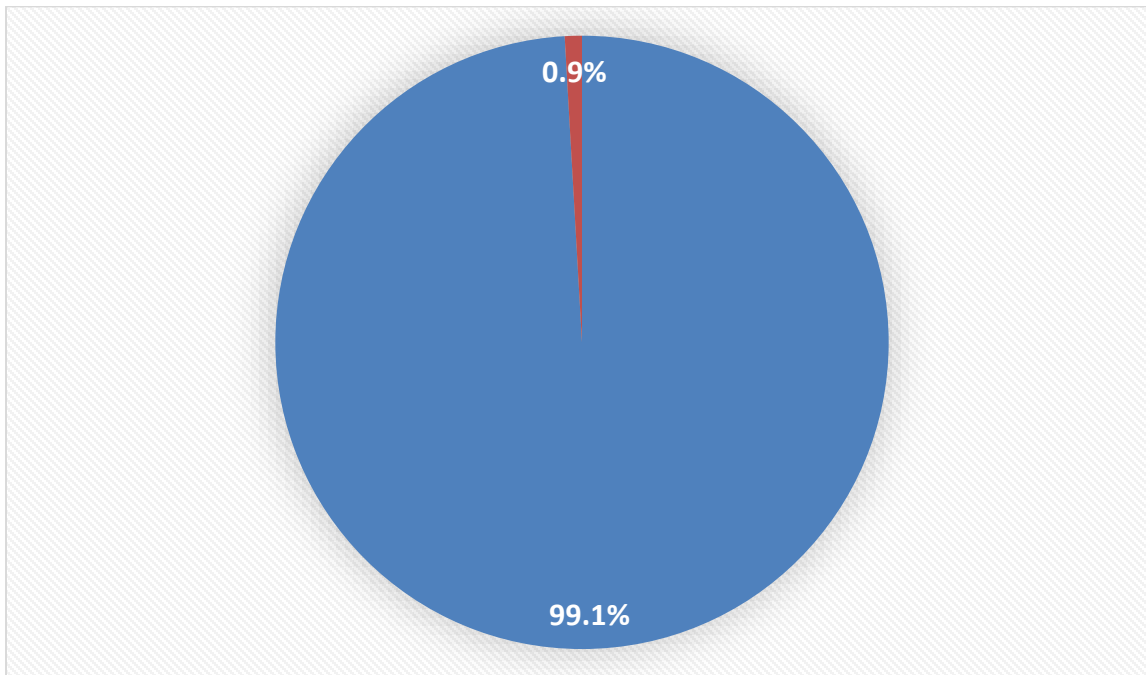


Figure 4.4 indicates whether the programs offered by the church are effective. Majority 446(99.1%) of the respondents indicated that the programs are effective and they impact positively to the youth while 3(0.9%) of the respondents indicated that programs are not effective.

Table 4.13*Impact of recreational facilities programs and transition from junior church into youth*

Statements	SD	D	N	A	MR	SD
Recreational facilities programs support transition from junior to youth	17	17	187	103	3.56	0.92
Training offered in recreation programs promote transition from junior church into youth	12	25	181	102	3.09	0.07
Education topic offered in recreation programs promote junior into church youth	4	3	195	118	2.70	0.05
Recreational facilities programs are effective changing positively junior to youth church	5	10	165	140	3.59	1.02

Respondents were then required to use the Likert scale to rate the Impact of recreational facilities program on transition of junior church into youth by ticking against the most appropriate response (1= strongly disagree 2= Disagree 3= Undecided 4= Agree 5= Strongly Agree) that best reflect their preference.

The study computed the weighted means and standard deviation as shown in table 4.13. The mean scores show that understanding that recreational facilities programs highly leads to high transition from junior church into youth with a mean score of 3.59. upon installation of fully implemented functional recreational facilities programs, this, support transition from junior to youth with a mean score of 3.56, training offered in recreation programs promote transition from junior church into youth with a mean score of 3.09 and education topic offered in recreation program promote junior into church youth with a mean score of 2.70.

4.7. Impact of Peer Pressure on Transition Period from Junior Church to the Youth

Figure 4.5

Results that indicates whether peer pressure has an impact on the transition period of junior church into youth.

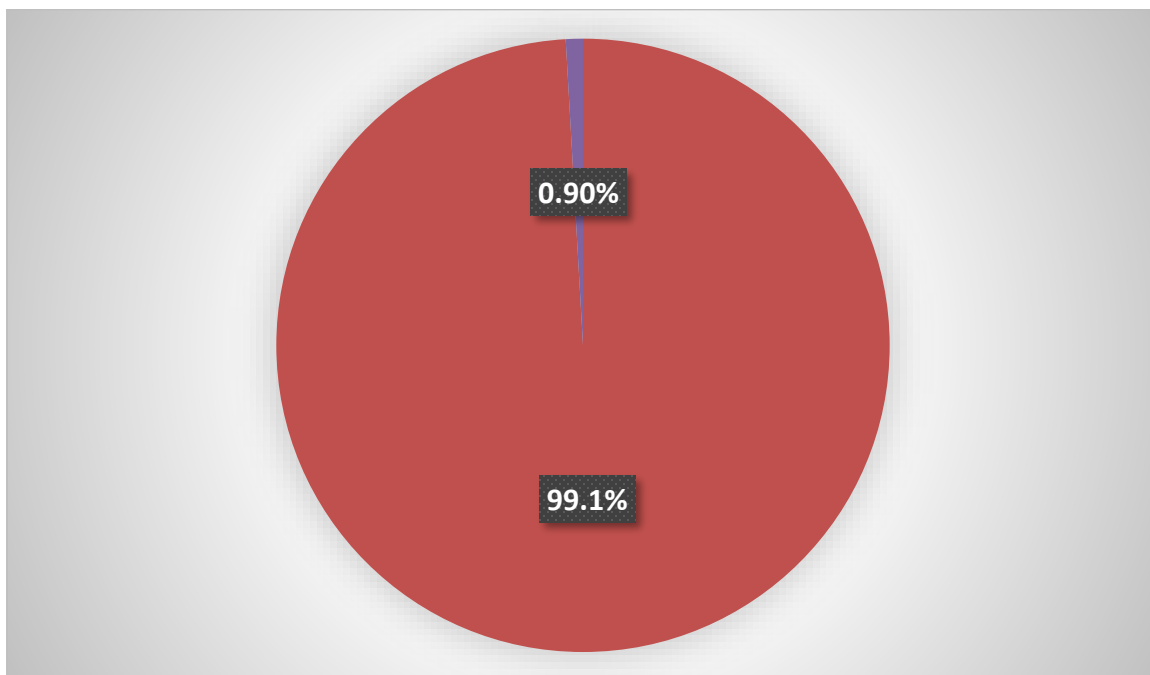
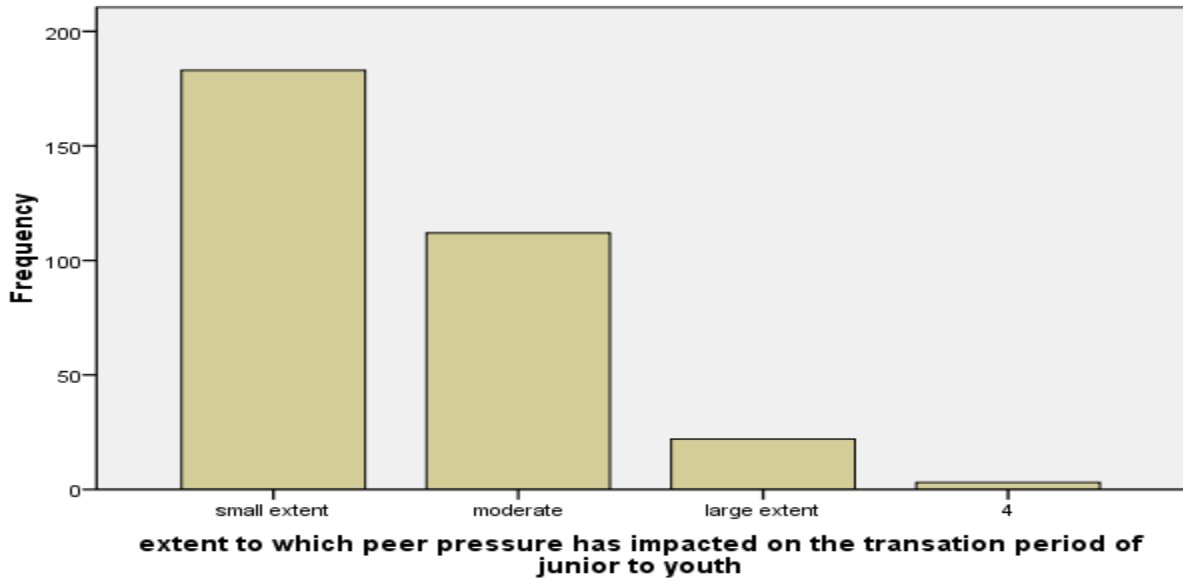


Figure 4.5 indicates whether peer pressure has an impact on the transition period of junior church into youth. Majority 273(85.3%) of the respondents indicated there is whether peer pressure has an impact on the transition period of junior church into youth while 47(14.7%) of the respondents indicated peer pressure has not impacted on the transition period of junior church into youth.

Figure 4.6

Extent to which peer pressure has impacted on the transition period of junior to youth



Data on figure 4.6 indicates the extent to which peer pressure has impacted on the transition period of junior church into youth. A small portion 31(6.9%) of the respondents indicated that peer pressure has an impact to a small extent on the transition period of junior church into youth while 158(35.3%) of the respondents indicated that peer pressure has had an impact moderate the transition period of junior church into youth. However, 260(57.8%) of the respondents said that peer pressure has impacted the transition period of junior church into youth on a small extent.

Table 4.14*Peer pressure and transition period from junior church to the youth*

Statements	SD	D	N	A	SA	MR	SD
Impact of peer pressure programs is vital on transition period of junior church	9	12	17	105	177	5.11	1.08
Peer pressure programs are effective changing positively junior to youth church	5	10	118	101	86	3.99	0.99
Peer pressure programs support transition from junior to youth	11	15	141	93	60	4.09	1.02
Peer pressure programs promote transition from junior church into youth	5	6	39	190	80	3.78	0.84
Peer pressure programs are effective changing positively junior to youth church	3	5	99	107	106	3.06	0.74
church set programs like peer pressure which promote transition from junior church into youth	4	6	49	195	66	4.03	1.01

Respondents were then required to use the Likert scale to rate the Impact of peer pressure on transition period from junior church to the youth by ticking against the most appropriate response (1= strongly disagree 2= Disagree 3= Undecided 4= Agree 5= Strongly Agree) that best reflect their preference.

The study computed the weighted means and standard deviation as shown in table 14. The mean scores show that understanding the impact of peer pressure programs is vital during the transition period and highly leads to a high transition rate from junior church into youth with a mean score of 5.11. Peer pressure programs support transition from junior to youth with a mean of 4.09. On

the question of whether churches set programs like peer pressure which promote transition from junior church into youth, respondents agreed with a mean of 4.03. Respondents also supported the argument that Peer pressure programs promote transition from junior church into youth with a mean score of 3.78. Further respondents agreed that peer pressure programs are effectively changing positively from junior to youth church.

4.8 Transition Period from Junior into Youth

Table 4.15

Transition period from junior into youth Status

Statements	SD	D	N	A	SA	MR	SD
Transition from junior church into youth is valued by Methodist church	122	37	8	19	134	3.02	1.8
Church support transition from junior church into youth	91	33	23	24	149	3.33	1.7
Transition from junior church into youth has been achieved	106	49	8	21	136	3.10	1.8
Transition challenges have been neutralized by church policies	101	15	8	39	157	3.42	1.7

Respondents were then required to use the Likert scale to rate the status of transition period from junior into youth by ticking against the most appropriate response (1= strongly disagree 2= Disagree 3= Undecided 4= Agree 5= Strongly Agree) that best reflects their preference.

The study computed the weighted means and standard deviation as shown in Table 4.15 The mean scores show that understanding that translation challenges have been neutralized by church

policies and highly leads to high transition rate from junior church into youth with a mean score of 3.42. Successful attainment of objectives church support transition from junior church into youth with a mean score of 3.33, transition from junior church into youth has been achieved with a mean score of 3.10 and transition from junior church into youth is valued by Methodist church with a mean score of 3.02

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter reviews summary of findings, recommendations, limitations, conclusions and areas for further research.

5.1 Summary of findings

The aim of this study was to examine the transition challenge from junior church into youth in Methodist Church, a case study of MCK Machungulu Circuit. The data analysis established that the majority of the respondents were females. The findings also showed that the majority of the respondents were aged between 31-55 years. Findings also showed that most employees are degree holders with a few being, diploma, post graduate and form four leavers indicating that respondents in churches are informed and can make sound decisions and thus level of education has a direct influence on the transition from junior church into youth.

Research findings are indicative that the majority of the churches have youth programs which they do hold more weekly, monthly, quarterly and annually. The report pointed out that in most cases these youth programs are effective because pastors, reverends, bishops, church leaders and visitors are the main facilitators of this program and therefore they handle the content of the program well.

The study findings showed that the youth programs such as drug abuse, health talk, childhood to adulthood outreach and sexuality were some of the listed programs which showed impact on the transition process from junior to youth.

The study findings revealed that church leadership support transition from junior church into youth program. Churches leadership were able to organize and plan for mentoring sessions, youth

fellowships, guidance and counseling, graduation ceremonies, teaching and training, health talks and incorporation of youth into leadership in the leadership meetings, seminars, budgetary allocation research findings are indicative various church leadership support helps transition from junior into youth through showing Passage Guidance and counseling session. The study further showed that Church leadership set policies in standing orders to promote transition from junior church into youth. These policies were finally incorporated into the church standing orders. It is through church leadership that the recreational facilities program is set to support transition from junior to youth.

On whether there was an impact of recreational facilities programs on translation from junior church into youth. The study pointed out various recreation facility programs which were listed to be functional and operational. These included: social day, get together parties, visiting children homes, prayer retreat, going for game tours, inter church fellowships service and education day. These recreations were found to have an impact on transition processes that is why the study computed the weighted means and standard deviation. The mean scores show that understanding that recreational facilities programs highly leads to high transition from junior church into youth with a mean score of 3.95.

Last and not least is that peer pressure being dependent on transition from junior church to the youth. More than half 57.8% of the respondents said that peer pressure has impacted the transition period of junior church into youth to a small extent and others indicated a small extent on the transition period of junior church into youth. The mean scores show that understanding the impact of peer pressure programs is vital on the transition period and highly leads to a high transition rate from junior church into youth with a mean score of 4.52. Peer pressure programs support transition from junior to youth with a mean of 4.09. On the question of whether churches set

programs like peer pressure which promote transition from junior church into youth, respondents agreed with a mean of 4.03. Respondents also supported the argument that Peer pressure programs promote transition from junior church into youth with a mean score of 3.78. Further respondents agreed that peer pressure programs are effectively changing positively from junior to youth church. And that most respondents eluded that transition caused by successful attainment of the objectives of appropriate strategy. If well-developed youth programs, church leadership, recreation and peer pressure are well implemented there is a significant effect on transition.

5.2 Conclusions

The study sought to examine the transition challenge from junior church into youth in Methodist Church. The impact of the four independent variables namely; youth programs, church leadership, recreation and peer pressure on translation were tested using a Likert scale. Study findings show that Youth programs greatly impacted on transition, with a mean score of 3.37. Youth programs ensure teaching and counseling are well done hence there is a smooth transition from junior to youth. This was followed by peer pressure with a mean score of 3.16. This was followed by recreation facilities programs with a mean score of 3.04.

Lastly was church leadership with a mean score of 3.00. Some of the leadership styles may be not effective to transition.

5.3 Recommendations

From the study findings above, the respondents were undecided on whether recreation programs affect transition from junior to youth therefore research recommends future study to focus on whether there exists recreation activity in church and if such programs are given according to youth

in that stage or before. The study of the transition challenge from junior church into youth in Methodist church should be replicated in other churches and denominations.

5.4 Suggestion for Further Research

Future research should focus on other Countries since the study was based in Meru County. The study of the transition challenge from junior church into youth in Methodist Church should be replicated in other churches and denominations. The study's main focus was on the impact of the four selected parameters on transition. Future research should focus on more than four parameters of transition. Future studies should focus on other transition parameters and their effect on transition.

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APPENDICES

APPENDIX I: COVER LETTER

Rev. Mercy Mukongari Julius

P.O BOX 160-60200.

Meru Kenya.

7thFebruary 2021

Dear Sir/Madam,

An Examination of the Transition Challenge from Junior Church into Youth in Methodist Church Machungulu Circuit Nyambene synod, Meru County.

I am a student at KeMU University pursuing a Master's Degree in Theology. Currently I am carrying out a research on Examination of the Transition Challenge from Junior Church into Youth Adults in Methodist Church in Kenya, Machungulu Circuit Nyambene synod, Meru County.

Your response will be treated confidentiality. Kindly give your honest answers to the questions and therefore do not write your name on the questionnaire.

Thank you for your cooperation.

Yours faithfully

Rev. Mercy Mukongari Julius

Reg No: TEO-3-0226-1/2016.

Appendix II: Questionnaire

In order to ensure confidentiality, do not put down your name on the questionnaire but please answer the questions as honestly and objectively as possible.

SECTION A: Demographic Information

PART A: BACKGROUND INFORMATION

1. What is your gender? Male Female

2. What is your age?

Below 30 years 36 – 39 years 31-35 years above 40 years

3. What is your highest academic qualification?

Ph.D. masters degree diploma certificates others

Masters Bachelor of Education (Science) Bachelor of Education (Arts) Diploma

4. Marital status

Single married divorced separated

Section b: effects of youth programs from junior church into youth

5. Do you have youth programs from junior church into youth I your church? Yes No

6. How often do these programs offered? Often Not often

7.who are the facilitators of this programme?.....

.....
.....

8. In your opinion are these programs effective? Yes () No ()

Section c: Impact of Church Leadership in Support of Transition from junior church into Youth

9. In your opinion do church leadership support transition from junior church into youth program in your church? Yes () No ()

10. Do the youth change in terms of behavior after attending seminars of youth ship?
Yes () No ().

11. List some of the impact created by church leadership in support of transition from junior church into youth

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.....
.....
.....

12. List challenges that church leadership face during support of transition from junior church into youth program in your church?

.....
.....

.....
.....

Section d: The Impact of Recreational Facilities Program from Junior Church into Youth.

13. Do you have recreational facilities programs attended by junior church members when moving from into junior to youth? Yes No

14. List recreational facilities program from junior church into youth that are offered in your church

.....
.....
.....
.....

15. How often is this program offered? Weekly monthly quarterly annually

16. In your opinion are these programs effective? Yes No

Section e: The Impact of Peer Pressure on Transition Period of Junior's Church into Youth in Methodist Church in Kenya, Machungulu Circuit?

17. What is the impact of peer pressure in the transition period of junior's church into youth?

.....
.....
.....
.....

18. List some of the ways peer pressure produce impact on transition period of junior's church into youth

.....
.....
.....
.....

19. Do you think peer pressure impacts the transition period of junior's church into youth?

Yes () No ()

20. If yes to what extent?

Small extent () moderate () large extent ()

21. State how peer pressure impacts on transition period of junior's church into youth

.....
.....

APPENDIX III: Nacosti Permit

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 796937	Date of Issue: 06/September/2021
RESEARCH LICENSE	
	
<p>This is to Certify that Rev.. MERCY mukongari MUKONGARI of Kenya Methodist University, has been licensed to conduct research in Meru on the topic: EXAMINATION OF THE TRANSITION CHALLENGE FROM JUNIOUR CHURCH INTO YOUTH IN METHODIST CHURCH MACHUNGULU CIRCUIT ,NYAMBENE SYNOD, MERU COUNTY for the period ending : 06/September/2022.</p>	
License No: NACOSTI/P/21/12631	
796937 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code 
<p>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</p>	

APPENDIX IV: Authorization Letter from Kenya Methodist University



KENYA METHODIST UNIVERSITY

P. O. Box 267 Meru - 60200, Kenya
Tel: 254-064-30301/31229/30367/31171

Fax: 254-64-30162
Email: deanrd@kemu.ac.ke

DIRECTORATE OF POSTGRADUATE STUDIES

August 17, 2021

Commission Secretary,
National Commission for Science, Technology and Innovations,
P.O. Box 30623-00100,
NAIROBI.

Dear sir/ Madam,

MERCY MUKONGARI JULIUS (TEO-3-0226-1/2016)

This is to confirm that the above named is a bona fide student of Kenya Methodist University, Department of Theology, Religious Studies and Counselling, undertaking a Degree of Master in Mission Studies. She is conducting research on, 'Examination of the transition challenge from Junior Church into youth in Methodist Church Machungulu Circuit Nyambene Synod Meru County'.

We confirm that her research proposal has been defended and approved by the University.

In this regard, we are requesting your office to issue a permit to enable her collect data for her research.

Any assistance accorded to her will be appreciated.

Thank you.

Dr. John Muchiri, Ph.D.
Director Postgraduate Studies
Cc: Dean SESS
COD, TRSC
Postgraduate Co-ordinator
Supervisors