

**ROLE OF YOUTH MINISTRY DEPARTMENT IN CHARACTER
FORMATION IN METHODIST CHURCH IN KENYA; KAAGA SYNOD**

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Requirements for the Award of a Degree of Master of Arts in Religious Studies
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DECLARATION AND RECOMMENDATION


Declaration


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

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Recommendation

This thesis has been examined, passed and submitted with our approval as the University Supervisors.

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DEDICATION

I dedicate this work to my father; Joseph Miriti Kwiriga, my mother Lucy Mbuthu and my son; Prince Migel.

ACKNOWLEDGEMENT

I would like to thank the Almighty God for giving me good health, patience, resources, knowledge and wisdom to facilitate this research process. I am also grateful to the people who offered me help that enabled me to complete this research.

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ABSTRACT

An important responsibility of the department of youth in the church is to care for the moral, social, spiritual, physical and emotional needs of the youth through various forums and programs. The purpose of this study was to establish the role of the youth ministry department in character formation in Methodist Church in Kenya; Kaaga synod, Meru County. The following objectives guided this study: To explore the importance of the department of youth ministry in character formation at the Methodist Church in Kenya –Kaaga Synod; Evaluating the effectiveness of the youth programs offered by the youth ministry department in character formation at Methodist Church in Kenya; Finding the challenges facing the youth ministry department in character formation at the Methodist Church in Kenya. The study was led by Bandura's Social Learning Theory (SLT). From a sociological point of view, personal learning outcomes are influenced by three main factors that include personal, peer and student circumstances. During the study, descriptive formats were applied in the data collection, analysis, comparison and interpretation. The study targeted five circuits in Kaaga Synod, Meru County namely Kaaga, Ruri, Karanene, Kibirichia and Buuri. Each circuit consists of eight local congregations. The study used random samples to select churches. The Proportional sampling method was applied to choose a sample of youth members of the church. Targeted samples were used for selection, Church Ministers, Church Youth Ministers and Church Chairpersons as key informants because of their accurate knowledge of church youth issues. The researcher used questionnaires, interview schedule, and focus group discussions to gather the necessary information. Graphs, pie charts, discussions, as well as tables were used to collect and analyze data to facilitate comparisons and conclusions after the study. The findings of this study established that youth department in Kaaga Synod nurtures Youths and allow the church to flourish. The findings indicated that the youth programs are effective in enabling character formation among the youths in the church. It was indicated that youths department is faced with challenges such that youths have no opportunity to interact with one another and also there leaders during programs. It was concluded that youth's department play a key role in character formation among the youths in the church thus curving youths from running out of the church. This thesis provides summary, recommendations and suggestions for further studies. The findings of this study facilitate the knowledge in the sociology of religion. The outcome of this study is also beneficial to participants who are policy makers and designers, parents and educators in their efforts to promote youth morals.

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ABBREVIATIONS AND ACRONYMS

- MCK: Methodist Church in Kenya
- MYK: Methodist youth of Kenya
- NACOSTI: National Commission for Science, Technology and Innovation
- SPSS: Statistical Package for the Social Sciences
- UNESCO: United Nations Educational, Scientific and Cultural Organization
- UNICEF: United Nations International Children's Education Fund

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The significance of good behavior has always been the biggest concern of human beings. Ancient Greek philosophers like Plato and Aristotle discuss moral questions and perceive them as a leeway to upright governance, justice, harmony, and happiness for everyone (Popkin, 2009). For instance, Aristotle's finds morality teaching as a noble cause. Likewise, contemporary culture perceives character development as a suitable instrument for growth as well as necessity. Currently, character development is a serious issue; according to Lickona (2006), today's youths are more prone to challenges than previous generations. The major issues that ought to be addressed include media's effect and cultural diversity. Dewey (2006) argues that character formation tends to be the end goal of behavior as well as school teaching. Therefore, the current generation ought to be brought up ethically to warrants sound focus.

Skott-Myhre (2017) argues that young people can be considered as engine rooms of communities. However, Dev (2017) explains that the power of youth is considered the driving force and the powerful engine in the nation or society if it goes in the right direction. They are the drivers of any process of development and work in the community and the significant decisions of the level of growth and development in any particular society. They are as important a part of society as they are in them where the future of any society thrives, and its behavior and factors determine the development level in a society (Wamalwa, 2016). Without the youth, there is no social nourishment since there is no society capable of surviving with no human components, where the central employees are the youth. In these cases, young people should know their value and importance in society and begin to identify themselves as inspectors of the luck and progress of any society. As a result, the behavior of young people should be emphasized in a morally upright society tomorrow.

An individual with good character often has an easy time improving his or her life. For example, they will find it easier to live together with their family and other community members hence advancing in their employment. As people from a civilization, individual progress translates into a developing society. Plato says in *The Republic* that the satellite character is determined by the degree of its residents and

ruler (Price, 1967). As a result, a good society demonstrates that community members have relatively good values. According to Groenewegen (1993), adequate teaching and training aid the acquisition of vital behaviors, such as information, skills, and attitudes. The subject is highly needed due to most people's rising social and behavioral carelessness.

In Africa, the Church has been ablaze in dealing with moral issues, thus promoting good morals among the youth through evangelical and pastoral activities (Bompani & Valois, 2017). The most famous African Catholic methods to promote moral development in adherent youth include gospel activities such as Sunday school education, Bible studies, and programs for children and youth (Matsane, 2014). The goal is for children and young people to teach moral values in themselves that will not require external control to ensure their good morals and social cohesion. However, the success of these measures seems to be as unreliable as the decline in morals among young people, although the Church is regarded as a reliable center of moral education. The impact of evangelical church practices on youth moral development is documented (Jung & Park, 2020).

The topic of youth morals is a major concern in Kenya. Kenyan young no longer understand how to act as individuals and members of society, and they do not seem to understand what ideals guide their actions (Gitonga, Mbugua & Ogenda, 2013; Ime & Unwanabong, 2014). Kenyan youth continue to face a host of challenges that directly impact the youth behavior on campus (Nalugala, 2017). These challenges include; violence, youth violence, sexual misconduct, abortion, drug and drug abuse, religion, and satanic worship (Mutamba, 2017). There are complaints about the moral decay of Kenyan youth, which is detrimental to the future of society (Magomere, 2014). The population of Kenya is relatively young, and about 66 percent of the population is under 25 (the Republic of Kenya, 2012). As a large part of society, young people contribute to the community's norms, practices, and guidelines, which are also shaped by it. That is why the Church and other structures must invest heavily in building morale for the youth to take over leadership and other necessary activities.

The moral degradation of the country is evident daily. For example, corruption is rising (Transparency international, 2007). Members of Parliament can combat physical aggression inside and outside the chamber (Moodly, 2014). Some Kenyan police

officers have been accused of bribery to minimize crime later in life (Wanjala, 2014). Similarly, some physicians have been charged with selling pharmaceuticals to be used in public hospitals (Anuro, 2014), while the approval of funding for poor buildings by building and constructions engineers result in structure collapsing causing many deaths (Construction Review Online, 2014). The issue worsens when youngsters are directly involved in a vicious circle of moral deterioration. Teachers, parents, and students, for example, collaborate in exam malpractice (Ariri, 2008). Things will not improve if confident religious leaders deceive the churches without suspicion, contrary to the widespread expectation that others who have gone before them have lived exemplary lives (Ndicho, 2014). Domestic violence has disintegrated in the home; therefore, the family is no longer isolated (VOA, 2010). All this occurs in the presence of gleaming young people who grow up to be faultless and even embrace the fact that they have been separated into gangs. Students learn violence from their professors, according to Likoye (2014), who opt to strike and protest to vent their frustrations.

Due to this understanding, the Kenyan Church such as Methodist Church, Catholic Church and Anglican Church takes the lead in fostering a positive attitude in young people. Guidance and advice from teachers and peer counselors are two other methods for teaching moral principles. Despite this, the world's ethical standards have remained unchanged. Many adults' actions mirror how moral issues are taught in schools, at least among those who are literate. Many people have been perplexed by the general behavior of many university students worldwide. Riots, immoral behavior, and dishonesty demonstrate that pursuing an education does not ensure a better life for those who have completed it in Kenya.

Kenya Methodist Church (MCK) has established various departments according to age to ensure representation in all spheres, including parents, youth, and children. Methodist youth means a person between the ages of 15 – 35 (Maiko, 2007). As a result, the MCK youth ministry department was created to meet the needs of young people aged 15 to 35. The youth ministry department is crucial in addressing youth development within the Church. The youth department of the Methodist Church in Kenya has been an essential tool in developing morals for the Kenyan youth (Ibuathu, 2014). The youth ministry department coordinates all youth programs in the Church

(MCK Records, 2015). The mission of the MCK youth ministry is to bring youth into relationships and equip them to serve the Church and the community. One of the most critical issues for the youth department is ethics and integrity aimed at ensuring that young people live healthy lives free of alcohol, drugs, and other harmful substances, thus promoting good behavior (MCK Records, 2015).

The Methodist Church in Kenya has set up various programs that include holding youth relationships and youth conferences, conducting Bible studies, conducting regular professional guidance and counseling for young people, holding regular seminars, workshops, retreating, and educating youth members on drugs and drugs abuse among other evils. These programs promote spiritual growth and mortality among young people, which is why they stay away from practices such as sexual misconduct, theft, corruption, and alcohol and drug abuse, among others (Maiko, 2007).

Despite the presence of a youth ministry department, young people in the Methodist Church in Kenya, the Kaaga Synod, in many cases, have been victims of drug addiction, sexual immorality, violence, drunkenness, and even theft (MCK Records, 2015). This study aimed at investigating the role of the youth ministry department in character creation at the Methodist Church in Kenya, Kaaga Synod; evaluate the effectiveness of the youth programs offered by the youth ministry department in character creation at the Methodist Church of Kenya; and find out the challenges facing the youth ministry department in character building at the Methodist Church of Kenya, Kaaga Synod.

1.2 Statement of the Problem

Character formation among young people is vital to the current digital innovation system. The Church's goal is to develop its followers' moral character. In pursuit of this higher calling, the Church has established youth departments that assist in communicating with the youth about its various programs. The moral, social, spiritual, physical, and emotional needs of the youth are significant concerns for youth ministry departments in the Church. In many cases, efforts to achieve this success include organizing conferences, inviting inspiring speakers, attending meetings and team building, having an open youth forum, having practice sessions, and engaging

young people in youth gatherings, prayer groups, camps, and retreat programs. Methodist church in Kenya, the Kaaga Synod, has established a department of youth ministry to promote good morals among the youth. Despite based programs, however, youths continue to engage in drug abuse, sexual immorality, violence, drunkenness, robbery, and other vices. This study was based on the role of the youth ministry department in character formation in Methodist Church in Kenya - Kaaga Synod.

1.3 Purpose of the Study

The purpose of this study was to explore the role of the youth ministry department in character formation Methodist Church in Kenya - Kaaga Synod.

1.4 Objectives of the Study

This study was guided by the following objective:

- i. To explore the significance of the youth ministry department in character formation in Methodist Church in Kenya- Kaaga Synod.
- ii. To evaluate the effectiveness of youth programs offered by the youth ministry department in character formation in Methodist Church in Kenya- Kaaga Synod.
- iii. To find out the challenges facing the youth ministry department in character formation in Methodist Church in Kenya- Kaaga Synod.

1.5 Research Questions

This study was guided by the following research questions:

- i. What is the significance of the youth ministry department in character formation in Methodist Church in Kenya- Kaaga Synod?
- ii. What is the effectiveness of youth programs offered by the youth ministry department in character formation in Methodist Church in Kenya- Kaaga Synod?
- iii. What challenges are facing the youth ministry department in character formation in Methodist Church in Kenya- Kaaga Synod?

1.6 Significance of the Study

The findings of this study will contribute to the body of knowledge in the area of sociology of religion. The results will be of use to stakeholders, namely the

policymakers and implementers, parents, and educators, to enhance character formation among the youth.

1.7 Scope of the Study

The study aimed at establishing the function of the youth ministry department in character formation in Methodist Church in Kenya - Kaaga Synod, a critique based on Confucius' philosophical ethics. The critical variables under scrutiny included the significance of the youth ministry department, the effectiveness of youth programs, and the challenges facing the youth ministry department.

1.8 Limitations of the Study

Due to remoteness of some areas of study as a result of lack of good transport network and weather conditions especially during the rainy days, the researcher was required to make long distances. Some respondents postponed the scheduled dates for interviews due to their tight duties and the researcher had to alter the scheduled dates for interview to fits when some respondents were available.

1.9 Assumptions of the Study

This study assumed that the Methodist Church in Kenya, Kaaga Synod, has programs that contribute to character formation among the youth. Also, it was believed that the selected sample represented the population of the study.

1.10 Operational Definition of Terms

- Character Formation** : In this study refers to structure of attitudes, morals and values taught to the youth in Methodist church with an aim of promoting good behavior.
- Critique** : In this study is judgment based on Confucius ideas.
- Methodist Church** : This is Part of the protestant Christianity denomination where its beliefs and practice of doctrine are depicted from John Wesley's teachings and life.
- Synod** : This is an assembly of laity and clergy in the Methodist church.
- Youth Department** : A division of the Methodist Church that deals with the affairs of the youth in the church activities.
- Youth** : Refers to a person between the ages of 15 – 35 years in the Methodist church in Kenya.
- Church** : It is an assembly of Christians who have gathered in a place to worship their God.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

Many congregations face a significant issue in passionately partaking in the life and mission of their members; this could be related to how they practice theology or interact with one another. Young people are trying to figure out who occasionally leaves their congregations and attends other churches, while those who have not found a place in another church choose to remain at home. Young people actively involved in church activities while attending Junior Sunday School (JSS) migrated to adolescence and/or departed entirely, according to the Methodist Church in Kenya (MCK). Naturally, opinions on how youth ministry is performed have been divided, with some members claiming that church ministers are not doing enough to retain youths in the Church. There is also the belief that if the Church could find a youthful pastor, everything else would fall into place. Over time, the congregations decided to do everything possible to avoid doing so, at least not in the usual way. Many churches require elderly volunteers to assist with youth ministry, which has left an indelible imprint on young people, particularly in the hands of church pastors and young youth leaders.

My ideal type of youth ministry is when the entire congregation gets involved in serving the youth. It would be distinguished by a positive balance of joyous events and introducing new people to a deeper understanding of God. Because of the involvement of other church members, the youth pastor is spared from serving as the church program director and instead focuses on directing the ministry team. Young people gain knowledge and grow in faith as a result of their involvement in the community.

2.2 History and Organization of Methodist Youth in Kenya (MYK)

Maiko (2007) traces the history of the Methodist youth group in Kenya from when it was established until 1967, when it severed its ties with the Methodist Church in Great Britain. It is one of four Christian denominations that have kept the Church's emphasis on missionary work throughout its history. Since gaining its independence, it is essential to point out that "the church has invested extensively in equipping ministers to be effective in the ministry but not particularly in youth ministry." This is

something that should be taken into consideration. I agree with Maiko that "the church must rethink, reframe, and reintroduce its theology" in order for it to be able to respond appropriately to the challenges that are faced in youth ministry in the modern world. The obstacles include a variety of factors, including cultural influences, globalization, personalization, consumerism, and more. From infancy until the age of 35, the mission of Methodist youth in Kenya is to conform the physical, mental, and spiritual growth of the young people entrusted to their care to God's will as revealed in Jesus Christ. This goal is intended to be accomplished. Currently, Methodist youth in Kenya must (a) Improve upon the already existing youth work by promoting higher standards and providing training and assistance to youth leaders through the Church Youth Committee. (a) To the fullest extent, support creating new opportunities for young people to work. (c) At the Circuit, Synod, and national levels, organize and host events such as meetings, conferences, camps, and contests to unite young people.

There are several different levels of organization for Methodist youth in Kenya, ranging from the local Church to the Conference headquarters. An employee of the Conference office is responsible for coordinating the various youth activities offered by the congregation. This position is responsible for various tasks throughout the year and is rotated among the different ranks within the congregation of the local Church. The position of Youth Minister is not explicitly outlined in the organizational framework of the Church; nonetheless, a youth pastor may be hired by the local Church to serve the youth church. Aside from that, the youth ministry is often under the supervision of the Church's senior pastor, who may be responsible for overseeing several different congregations simultaneously (Muthuri, 2015).

The growth of the Church needs to make investments in today's youth. They will be better prepared to serve Christ in every aspect of their lives if they are shown how to develop their faith as they join the Church. Consequently, the Church continues its trajectory of expansion and success. Serving the youth will prepare them to be church leaders of the future, and prepare them to give to the Church (Muthuri, 2015). This is clear throughout the Bible since God chooses to entrust significant responsibilities to individuals as young as themselves. God put Timothy in charge of the Church in Ephesus when he was still a young man to teach and lead the congregation there. According to the instruction found in 1 Timothy 4:12, no one should look down on

your youth. However, instead, you should provide an example for the other believers in word, conversation, charity, spirit, faith, and purity. Young people require advice and support as they strive to mature in their walk with Christ while going through a challenging stage of development on their own. To minister to new members of the Church and aid them in realizing their full potential, just as Christ did, the Church needs people in leadership positions.

According to Lauren (2016), for leaders of youth ministries to properly communicate with young people, they need to center their attention on biblical ideas. In addition, to connect with young people and develop meaningful connections with them, they need to understand the contemporary implications that Christianity has had. For Christ's body to grow, the gospel truth must be handed down from one generation to the next. Helping young people navigate the transition from childhood into their formative years will, ultimately, equip them to affect Christians both now and in the future.

2.3 Religion and Morality

Gert (2012) argues that behavior promoting good morals means adherence to group rules of conduct, that is, to group behavior or culture. According to Muraina and Ugwumba (2014), morality is tied to conformity with a set of universal principles for defining human social activities that have been embedded throughout societies throughout history. In short, morality is considered a moral standard. Regarding right and wrong, it is clear that any group of people or society may wish to follow or practice good morals and avoid moral misconduct by following the golden rule of 'doing good and avoiding evil. This information enabled this study to explore youth ministry department in character formation among the youths.

Behavior is a standard set of values that enable people to live harmoniously with groups. In this context, the whole community will strive to inculcate and nurture what you hold dear for the good of its members (Krebs, 2011). According to Njoku and Njoku (2014), *good behavior* is defined as adherence to core values, which include right and wrong behavior. The phrase ethical behavior can describe adherence to a group's ethical principles, conventions, traditions, and rules (Gert, 2012). There is no doubt that morality is what builds a society. Morality seeks to guide people in choosing the right actions. So good behavior brings order to society. Staub (2013)

states that each nation has its code of conduct that governs and directs human behavior and behavior. People's social relationships in their communities are the authorities' links that reflect the values appropriate to them. Behavior, therefore, is a code of conduct that governs and exemplifies social norms. What is clear here is that a person's choices reflecting his or her character and behavior have a direct link to social life.

Behavior is an essential factor in the functioning of any society and can be seen as a complex concept with many aspects. Moral principles are ingrained in formal, informal, and formal education (Wolhuter, Janmaat, van der Walt & Potgieter, 2020). Moral values are specific acceptable, valued, and popular attributes important for developing a meaningful character in moral education (Wolhuter et al., 2020). Moral values are essential principles that guide a person's behavior and social awareness (Tan, Naidu & Jamil, 2018). Moral values are taught to be ingrained in persons by community members in order to encourage character development and good moral development, and moral wellness (Wolhuter et al., 2020). According to Smyth (2017), the purpose of ethics is to eliminate social problems and enable the community to assure the well-being of its members effectively as well as efficiently.

Morality has until recently been regarded as a religious concept and thus is an integral part of the inseparable religion (Wired, 1998). Some scholars have even claimed that religion can have no moral code because of this viewpoint. As a result, it is considered that a religious person is morally upright and that living a morally upright life is impossible without religion. If this view is supported, employing the many major religious denominations, the world will be better.

Before the modern era of philosophy, religion was generally accepted as the basis for morality. While stating that without religion, there can be no moral virtue, this is widespread and not based on religion as a matter of morality continues today as scholars such as Laura Schlesinger insist that 'morality is impossible without atheism' and Zuckerman's claim that 'moral degradation is at least and the decline of organized religion. "

In Africa, morality exists all over the world in humanity, which means that morality is essential to all people, no matter where they live or what kind of life they live. Behavior is what makes a man a man (Claude, summer 2002), Wired (1998) argued that any society without moral values should be destroyed. Mbiti (1969) states that "Africans are notorious religions and individuals have their religions with a set of beliefs and practices." the values of human life. In a way, Wired (1998) asserts that "in African society, what is virtuous is thought to be the dignity of the person, which brings dignity, respect, satisfaction, prosperity, and happiness to the individual and his society. "And what immorality brings misery, misfortune, and shame.

Deani (2008) points out that in traditional African societies, there is no difference between life, religion, and morality but the inner unity between them. In Africa, the individual's actions or behavior were judged as immoral or inappropriate based on public relations. Man is simple or evil and can do good or evil depending on the results Udeani (2008). According to John Mbiti (1969), one act can be good in some cases and bad (sin) in others, depending on how it affects the parties' relationship. In Africa, people are connected to what is right, what separates the wrong people. Mbiti (1969) did not cover the role of the youth ministry department in character formation which this study explored.

2.4 Role of the Youth Ministry Department in the church

Clark and Rahn (2010), in their research on the importance of a youth ministry department in the Church, define youth ministry as a church group made up of young people that continue to be the Church's attempt to help all of its members (young people) grow spiritually. This definition comes from the authors' study on the importance of a youth ministry department in the Church. The findings of Strommen, Jones, and Rahn (2001) cast doubt on previous researchers' assertions that the youth ministry department only benefits young people while they are physically in a church building. They demonstrate how significant the role of the church ministry department is in the formation of character. The mature morality of the church members who came up via the youth program gives a fantastic example for the younger congregation members. Better leadership within the youth ministries always spearheads the ministries and helps the members (the youth) build a better character. Not only the teachings that young men get from the youth ministry department in the

Church that help them form good character but also the programs they undergo and the events they participate in while they are members of the department.

According to Clark and Rahn (2010), youth ministry is a great effort made by the Christian community to reach all young people with the love of God as it was shown to man by Jesus Christ via the Holy Spirit. This is the goal of the youth ministry. Every young person can benefit from the youth department by developing their potential and exploring their values, beliefs, and ideas within the setting of a more encouraging community comprised of their peers and adults. In addition, the department of youth ministry offers a variety of opportunities and information to young people, which assists in drawing them into a more responsible and active involvement in the work, mission, and religious life of the Church and the broader congregation as a whole. Clark and Rahn (2010) did not cover the role of youth ministry department in the formation of character among the youths, which this study explored.

In their study on the outcomes of youth ministries on the character qualities of leadership among church youths, Strommen, Jones, and Rahn (2001) define a youth ministry department as a group dedicated to spiritually training and equipping all youths in a Godly and fun environment for the glory of God. Through the youth ministry department, all young people within the community can reach their full God-created potential. Clark & Rahn (2010) generalizes that everything involved within the faith community promotes both developments in health and growth in faith in faith in all adolescents.

The fundamental goal of the Church's youth ministry department is to promote the real personal and spiritual growth of all the youths in the congregation, as well as to draw them all into responsible involvement in the faith community's purpose, work, and life. The church society has a task of helping the young generations grow more spiritually, which would, in return, foster benefits to the community. This can be done by allowing all young persons to grow in the youth ministry department and participate in all the departments' activities. Clark & Rahn (2010) did not cover the youth ministry department's challenges. Hence, this study facilitated the determination

of the challenges facing the youth ministry department in the Methodist church in Kenya, Kaaga synod.

2.5 Role of Church Youth Ministry Department in Character Formation

According to Anderson (2017), the human character is the backbone of all human beings and is essential to effective leadership. The present day youths are the future's leaders, so they must have the best character possible to lead a prosperous society soon. Suppose it is true that human character is central. In that case, there is a significant difference between Christian youth and any other youth, and there is also a difference between ordinary leadership and Christian leadership. Many people often wonder whether any character traits exist without believing in Christ. Anderson (2017) also points out that a significant problem for young people is the character's difficulty affecting leadership but Anderson (2017) does not point out the role of youth ministry departments in character formation among the youths in the church, which this study explored. Brandt (2013) describes a character as "a sum of different personalities, good and bad, that reflect who you are." He also emphasizes that "godly devotion encompasses those qualities which are closely associated with the Scriptures and deity." Although we search the Scriptures, we can find God's personality.

By using Old Testament patriarchs and New Testament Church planters, the moral qualities of young people can be clearly seen. Character traits can be developed through the youth ministry departments in the congregation. Young ministers are vital as they act as spiritual leaders to young people in youth ministry, which is why they help them to grasp the mind and thereby follow Christ. There are four key areas of character traits based on knowledge, performance skills, and guarantees that have both efficiency and effectiveness (Brandt, 2013). It is a church service where people will learn about the character traits featured in the Old and New Testaments. Prophets, judges, kings, priests, and scholars were great men or leaders in the Old Testament who had the best human qualities in all their actions. The kings served as God's representatives, but there was no time for them to be above the law but to obey it just as other people did.

Eng (2015) categorized skills into three main categories in a study of basic ministerial skills. The starting point for processing information. Anyone aspiring to be a youth

minister must be fully informed of the department and all its processes. Information is important because, through it, the youth minister can lead other youth in various events to be held by the youth department. The second most crucial skill category for any youth minister is the Ministerial ability to perform specific functions. As a young teacher, one should have all the skills in the ministry, especially the spiritual nourishment of other youths. There are different activities at different youth ministry events that require some form of leadership. Skills are also helpful for all youth ministers to be better directed at all young people to build better morals. Eng (2015), in his research, looked at the ability of the youth minister but did not look at policy implications in the youth department. This study examined the policy implications of the youth ministry department on youth-building ethics at Methodist Church in Kenya, at the Kaaga Synod in Meru County.

When young pastors appear to be effective in youth ministry leadership, they feel competent. "Success in any task boosts a person's self-esteem and self-satisfaction, and motivates them to put more effort in related pursuits." On the other hand, according to Graham (2005), failure frequently lowers self-esteem and considerably limits their tremendous efforts to perform related jobs or duties. Young confidentiality is based on principles that are influenced by the style of leadership that the youth are exposed to. Most new ministers' failures are due to a lack of incentive to raise their efforts due to failure which demonstrates a lack of leadership.

Ministerial leadership skills provide an extensive list of youth minister qualifications. However, several categories of skills find some consistency in the youth ministry. I believe I made excellent contribution for my ministry, am an excellent organizer, I feel good about my profession, am a successful youth minister, I know the reason why I do what I do, and have a youth ministry philosophy according to Temple (2008). This research covers fundamental topics such as philosophy and purpose. Philosophical and aimless leadership abilities will always lack vision and guidance for an operative ministry for youth in the local Church, which is why it is crucial. According to Temple (2008), the six major areas of youth ministry potential are research, leadership development, counseling, and assistive, organizational, and management skills. Qualifying positions were established to begin a common standard for youth ministry evaluation through education and training. Temple (2008)

examined youth ministers' abilities but ignored the importance of the youth department.

Also, Snell (2009) outlines that youth mostly copy characters from the youth ministers. This is because, during all youth ministry meetings, the youth ministers usually address other youths and offer them precise guidance on many spiritual things. In that case, most of the youths even choose to copy the youth ministers' habits, especially in social life. There are eight habits of youth ministries that Snell (2009) identifies namely effective youth workers are lifelong learners, service-oriented, radiate the positive power of the holy spirit, believe in others (and their growth), lead balanced lives, perceive life as adventurous, are team players and synergistic, and are committed to individual renewal. Snell (2009), in his study, looked at the character of youth ministers, but he did not look at the function of the youth ministry department. This study looked at the responsibility of the department for youth ministry department in character formation in the Methodist church in Kenya, Kaaga Synod.

According to Mayer & Australian Education Council Committee (1992), not anyone can be a youth minister. There are several requirements for becoming a youth minister since a youth minister is an eye and a representative of all other youths in the society. Programming abilities, character, skills, knowledge, and training or credentials are some requirements for a local church youth minister. More emphasis is put on the character requirement since it is from the youth minister's character that other youths in the ministry formulate their characters. Youth ministers are expected to do a good thing properly. Making a mistake Even if the wrong things are done with great care and excellent intentions, they end up crashing and burning ministries and ministers in the long run. The youth ministers are therefore expected to be vigorous about the competencies they nurture, develop, and passionate about the adolescents they serve.

2.6 Impact of the Youth Ministry Department in the Church

Leaders who can adjust their leadership to multiple circumstances for a ministry, according to Anderson (2001), can do more with fewer resources and time. They must remain robust and adaptable in order to serve the ministry. Typically, the youth

ministry in a local church provides diverse excellent chances for youth pastors and future youth ministers to demonstrate leadership skills in various scenarios.

According to DeVries (2010), an individual leadership style is how they impact people. The local church youth ministry usually puts the leaders in different situations that changes daily to enable them significantly impact the youth's character formation. The different situations encountered force the youth ministers to adjust their leadership styles. Furthermore, each leadership style has a setting that is better suited to it than others. The religious context is particularly delicate since it affects the influence a leader can wield and, as a result, the leader's effectiveness. Every leader, on the other hand, has a preference for a particular leadership style. The leader I required to react from their strength when encountered a crisis. Therefore, a situational leader remains to be one who can develop and adjust their skills, especially when the ministry climate undergoes temporary or rapid changes. Sometimes, the youth minister will often find themselves in leadership dilemmas. In such a case, the youth minister should be able to quickly take measures to modify their styles to achieve better effectiveness which would be essential to the other youths during character formation. DeVries (2010) looked at the leadership styles of youth ministers but did not look at the effectiveness of the youth ministry department. This study looked at the effectiveness of the youth ministry department in character formation in the Methodist church in Kenya, Kaaga Synod.

The most effective model of organizing and leading youth ministry in the twenty-first century is Team-based ministry. Individuals rarely achieve more numerous exploits than teams. According to McIntosh (2000), teams frequently share the joys of victory and the agonies of defeat. Individual players will always be able to pool their experiences, training, and talents to assist the team in constructing a force that will advance the Church's mission more effectively. Joining the team does not imply that one must give up personal aspirations or sacrifice personal accomplishments. The team helps youth form the best characters and build nature leaders and other youths with different but unique talents. The team makes the youths at the individual level to be able to set their sights on higher goals hence magnifying their success. According to Dodd (2003), the more effective youth ministries can recruit, train, place, and even network a good team of youth volunteers who will be able to serve the youth

ministry's mission while also reaching out to all other youths who are not involved in any church youth ministry in the long run. The team is continually looking for solid team ministry principles that may be applied to youth ministry with precision.

2.7 Challenges Facing the Youth Ministry Department in the Church

A study released by the Barna Group in California highlighted the significant challenges posed by young ministers, often revolving around the concept of youth ministry as a consumer product tested by parents and students like any other consumer experience. That is to say, Leaders, complain about the absence of student leadership or parental involvement and parental involvement. Even in youngster groups where the majority parents attend Church, ministers still feel they do not have enough ownership. Likewise, in youth ministry. Leaders in statistical research, currently, the major challenge is young people anxiety (86%), parental lack of interest (41%), family breakdown (31%), youth lack of interest (20%), lack of older volunteers (22%) and lack of young people taking on leadership roles (19%) (Temple, 2008).

According to Barna group California, young people are not educated according to the Bible. They do not memorize the scriptures as in the old days. They memorize poems and lines from movies. Young people are busy with their computers and watching TV and have no time for Bible reading or other activities that benefit young ones. This makes it difficult for leaders to have discussions about the scriptures. Moreover, information -crats is another challenge. Young people in the 21st century will know more and access more information than ever. They will have more information on their hands than those who teach them, which means they will be less likely to accept authorized and precise answers. Computer presentations are common. For a long time, sermons will no longer communicate (Temple, 2008).

The twenty-first century is spiritually hungry. This does not imply that they seek the God of the Bible; instead, they understand that there is something more than the natural world in which we live. Modern youth do not need to be convinced of the truth, that there is a higher power. They want to know why they should choose Christianity over all the many spiritual things available. For many, Christianity is a modern experiment that failed to answer some of the essential questions of

postmodern ties. The 2017 National Church Workers' Congress discussed African Christian youth's challenges. According to (2 Timothy 3: 1), "This also knows that the time of the end shall come." The truths of our day exist in the Church as a whole, especially in Christian youth. We see the fulfillment of the text. Some of these challenges include; misuse of information and communication technology: The introduction of ICT made various activities unthinkable, not only conceivable but also simple. With these options, almost any information may be obtained with a single click of a computer mouse or a tap on a Smartphone. Pornography, chatting over text messages and time wastage are just a few of these issues. Entertainment Industry: The entertainment industry also presents a significant challenge to Christian kids. The youths are strongly influenced by television, home videos, and music. These are laden with pornographic audio and video materials that poison children and teenagers' minds. Many become slaves to libido, masturbation, and the demons that drive them (Crossway, 2017)

Examination misconduct: Exam misconduct has become the standard in today's culture. Secondary schools, tertiary institutions, colleges, and universities are all examples of educational institutions. Christian students study for and write their exams, which is a significant obstacle, and temptation. Unemployment: Finding white-collar work is becoming increasingly challenging. Our universities, polytechnics, colleges, and other educational institutions graduate students every year. The majority of them have been jobless for years. Christian women are tempted to degrade their bodies to get a white-collar career and money. Cult Involvement: This has become a national disaster, and Christian teenagers are not immune. Kids are becoming more and more engaged in cultism (Crossway, 2017)

Smoking, drugs and alcohol abuse: These have never been as prevalent in any generation as they are in this one. This includes youth, including those who claim to be Christians. Dressing and Hairstyles that are not godly: This is among the vice that has spread throughout the West, even among Christians. Dressing that exposes sensitive body parts (Proverbs 7: 10). Boys and young men with a low waist, sagging hairstyles, and sophisticated hairstyles are familiar sights even among Christian teenagers nowadays (Crossway, 2017).

Broadway preachers: This is the biggest dilemma facing Christian youth in the twenty-first century. Numerous teachings and ideas in today's Christianity do not meet biblical criteria. Teenagers easily exploit this inaccuracy. Every faithful follower of Christ understands that anyone who lives in defiance of God's message has chosen to spend eternity in hell. Many of the difficulties on this list are more complicated. Crossway (2017) looks at other challenges, such as biblical literacy, which is a massive problem in the American Church.

Simply put, churchgoers (and even non-churchgoers) might say the same thing about the Bible, but many do not read or understand it. According to polls, 82% of the Americans citizens tend to believe that God assists those who assist themselves, based on a Bible text. Only 12% believe Joan of Arc is Noah's wife. Half of the high school graduates think Sodom and Gomorrah were male and female, respectively. It is humiliating, and there is much work ahead of us (Temple, 2008).

We live in a society that does not value commitment. Millennials are the FOMO (fear of missing out) generation, who would instead leave their choices open than commit to something or someone and miss out on other opportunities. We are the generation that's rendered RSVP-based party planning obsolete. We are a generation that values owning a home at a significantly lesser cost than prior generations. We expect to be out of work in less than three years, according to 91% of us. We are less likely than our parents and grandparents to identify with a church or political party and to marry at a lower cost and later in life. Naturally, this leads to a lack of commitment (if any) in the local Church, making discipleship challenge. Churches can be helpful in this context not only by addressing unresolved persons and by challenging people to connect and commit to the body of Christ. These and other scholars looked at the issues that Christian kids and the church face but did not look at the challenges that the Church's youth department faces (Tan, 2018) The study laid a major focus on the issues facing the Methodist Church in Kenya's Synod of Kaaga's Department of Youth Ministry.

2.8 Youth Programs in Methodist Church in Kenya

Methodist church in Kenya has put different departments based on age to ensure representation from all the parties, including parents, youths, and children. The youth

ministry department in the Methodist church in Kenya has been an instrumental tool in the character formation of the Kenyan youth. The department has been instrumental in ensuring that the youth participate in church activities, encouraging good behavior (Ibuathu, 2014). The MCK youth department is intended to care for the needs of the youths between the ages of 15 and 35. The youth ministry department coordinates all youth programs in the Church (MCK Records, 2015). The mission of the MCK youth ministry is to create relationships among the youngsters and equip them to serve the Church and the community. The youth department plays a crucial role in addressing youth development in the Church through various programs that include:

Seminars and Workshops; Seminars and workshops about healthy behavior are used to educate young people and build their resilience to many life challenges. Religious participation shields drug usage by offering possibilities for social activities, which encourages anti-drug behavior and engagement with non-deviant peers in and of itself. Religiously active youths are more likely to make friendships with other religiously active youths and hardly become friends with rebellious peers (MCK Records, 2015). One of the most extensively utilized interventions to fight youth alcoholism is education, delivered through forums, youth camps, workshops, conferences, and seminars (Anderson & Baumberg, 2006). Jones et al. (2007); Foxcroft et al. (2002) conducted extensive research on the usefulness of seminars as well as workshops to avoid the abuse of drugs and alcohol and found that such educational venues have a minimal positive effect.

Guidance and counseling within the context of the Church, guidance, and counseling means raising awareness of the dangers of destructive actions and fostering constructive attitudes (White, Kelly, and Roth, 2012). The Church employs guidance and counseling to teach youth about the dangers of alcohol, drugs, and other vices. This includes various types of drugs abused, human anatomy, and physiological and psychological effects of alcohol and drugs. It also includes a survey of biblical views about drinking, drunkenness, and abstinence. This is meant to help the youth develop healthy spirituality and life-guiding values so they will be less likely to use alcohol and drugs (MCK Records, 2015). Guidance and counseling are instrumental in the fight against drug dependence as the youth are equipped with skills to resist the temptation of abusing alcohol and drugs. Individual counseling, group counseling,

peer counseling, mentoring, and role modeling are used in youth fellowships to help the youth to fight alcohol and drug abuse.

The church minister offers guidance and counseling and invites professional counselors to speak to the young people about the risks engaging in sexual immorality, alcohol, and drugs. In family-based, church-based, and school-based alcohol education programs, the supply of life skills for young people during counseling has been widely used (White, Kelly, and Roth, 2012). These are among the skills taught in such treatments: refusal, assertiveness, general personal assertiveness, effective communication, managing worry and stress, goal setting, and problem-solving. Self-awareness and empathy, creative and critical reasoning and decision-making are other social and life skills typically incorporated in such programs.

Youth Ministry and Fellowships; Prayer communities have been related to a higher quality of life and have been shown to help young people develop excellent character (Ai, Corley, Peterson, Bu Huang & Tice, 2009; Holt, Caplan, Schulz, Blake, Southward, Buckner & Lawrence, 2009). Methodist Church of Kenya ensures the youth are involved in planning for worship. Mass worship offers the youth opportunity to participate in religious rituals such as prayer and worship, which plays an essential role in community life. Worship emphasizes and encourages collective survival, interdependence, and cooperation. In worship, God is viewed as responsible for the creation of everything and healing. *Worship* is rituals that may provide emotional support and psychological stability, thus helping the youth avoid alcohol and drug abuse, sexual immorality, theft, etc. (MCK Records, 2015). For persons and families who attend weekly worship services together, it is a reminder that there is a God in control of all things and that support is available amid life's challenges. Worship, therefore, becomes a critical coping mechanism for many youths who are struggling to keep away from alcohol and drugs.

Rallies and crusades are gospel meetings where the youth are encouraged to present songs and testimonies publicly. They are held mainly during the school holidays. The preacher presents a sermon, mentioning Alcoholism and addiction in an informed, accepting, and hopeful manner. Immersion in such church activities equips the youth

with skills to resist the temptation of abusing alcohol and drugs (MCK Records, 2018). Christian recovery uses Bible principles to help build and strengthen the life-giving tools needed to analyze and rebuild relationships that may have been severely damaged by addiction. Such principles are based on mass teaching in religious and religious meetings (Cook, 2008). Family therapists Sabloff (2002), Carothers, Borkowki, Burke Lefever, and Whitman (2005); Webb and Whitmer (2001) argued that prayers are effective healing tools and improve the quality of human commitment for individuals in religious wars.

Talent shows and open forums are commonly used to engage the youth. They are mostly held during the holidays at the congregational level. Talent shows and open forums help the youth to bond. Through these activities, the youth are taught biblical values to help them avoid alcohol and drug abuse and other vices (MCK Records, 2018). The youth also invite recovering Alcoholic Anonymous (AA) persons to tell their personalized stories with the aim of awakening reality-based hope that is spiritually uplifting. Such anecdotes may persuade young people to refrain from harmful behaviors like drinking and drug misuse. Most juvenile intervention programs are based on the idea that "the devil does work for idle hands," therefore, they aim to prevent boredom and delinquency caused by opportunities (Foss, 2010).

Retreats, Educational Tours, Athletics, and Games Barnes (2010) claims that engaging in sports and physical activity can help to reduce antisocial behavior. In his opinion, intervention programs that particularly incorporate sport have been demonstrated to function well and provide positive effects, according to Lev (2019). They convey moral values via cognitive and affective components that underlie the youth's social interactions. Alcohol and drug abuse education is most effective when it is integrated into the Church's ongoing programs concerning Christian approaches to social and health problems. During these activities, alcohol and drug abuse is presented as sickness-causing but with a spiritual cure. Youth who participate in the activities listed above are more probable to form peer groups and are less likely to form friendships with deviant peers. Biblical teachings during these meetings are presented in the context of a positive view of the Christian life, and life is presented as a good gift from God. With an enlightened understanding of alcohol and drug abuse

and its consequences, a clear picture is formed in the youth's minds about the danger of alcohol and drug addiction. This promotes character formation among the youth.

Youth Conferences and Camps are held annually. They are organized at the national and congregational levels, where all youth meet. Youth conferences and camps aim to enable the youth to make wise choices in life. Informed speakers are invited to speak on the causes and physiological and psychological effects of alcohol and drugs. They are also equipped with life skills to help them avoid vices like sexual immorality, theft, and abuse of alcohol and drug, among others. The Biblical teachings touch on character formation, values, identity, interpersonal relationships, and lifestyle. This is meant to help the youth develop healthy spirituality and life-guiding values (MCK Records, 2015). According to Cook (2008), the Church and Alcoholics Anonymous, an alcohol and drug abuse mitigation agency, carries the responsibility of shepherding God's followers to provide forums for addicts to chat and share experiences on their progress. In the theological as well as Biblical teachings, such psychosocial provisions are anchored in the church framework.

Bible studies are organized at the congregational level and held weekly. The congregational youth leaders conduct them in consultation with the church ministers (MCK Records, 2015). The youth use bible study guides meant to equip the youth with skills like honesty, self-control, patience, and love, which help in character formation. This helps them to resist the temptation of abusing alcohol and drugs, sexual immorality, and corruption, among other vices. According to Richards, Bartz, and O'Grady (2009), notes four steps in Biblical study: comprehension, repetition, reflection and concentration. These steps were practiced in pathfinder's bible study. According to Scientists when a particular habit is repeated, the outcome is modified behavior which obeys the repeated truth.

Youth Engagement in Church/Community Work; The overall goal of youth involvement in Church and community activities at MCK is to maintain youth involvement and prevent laziness, which is a precursor to alcohol and substance abuse and other negative behaviors. It is about producing the result of positive action. Young people's involvement in church work is protected from drug use by providing prosocial activities that can promote anti-drug codes of conduct and opportunities for

interaction with peers who do not deviate. Can be (Miller, 2013). Young individuals involved in church work are more likely to be friends with other young people engaged in activities that are similar and are less probable in forming friendships with strangers (Mason & Windle, 2001). Young people who are less involved in church work are at greater risk. For example, drug users tend to have less attendance at Church and less involvement in church work and activities (Miller, 2013). One way to reduce alcohol and substance abuse in adolescents is to actively participate in Church and community activities.

Alcohol and Drug Education; Educational materials on alcohol and drug addiction are prepared by the MCK (MCK Records, 2015). Their content includes various types of drugs abused and the physiological and psychological effects of alcohol and drugs. It also includes a brief survey of biblical views about drinking, drunkenness, and abstinence. This is meant to help the youth develop healthy spirituality and life-guiding values so they will be less likely to abuse alcohol and drugs. The congregation of believers is taught the realities concerning substance misuse since ignorance puts young people and the Church at risk. Alcohol and drug education, according to White, Kelly, and Roth (2012), comprises raising youth's understanding of the dangers of dangerous drinking practices and fostering accountability.

2.9 Theoretical Framework

This study applied Bandura's Social Learning Theory (SLT). The social learning theory argues that individuals' learning outcomes are affected by three significant elements: personal situations, peers, and learners. Maisto, Carey, & Bradizza (1999) depict that the social learning theory usually describes collaboration's cognitive and environmental mechanisms to affect people behavior and learning pattern. Individuals can learn from one another through modeling, imitation, and observation. The youth formulate ideas of how to behave and later copy them from their peers.

Concerning social learning theory and as speculated by Rotter (1982), youth ministers will always impact the character formation of the church youth to a greater extent. The youth mostly copy behaviors from each other to develop personal character. Maisto, Carey, & Bradizza (1999) emphasize that the youth mostly copy the behaviors of the youth ministers since they act as their mirror in the youth ministry. The

interaction between the youth and the church environment dictates their behavioral consequences. Therefore, the youth's interaction with each other and the influence of their leaders will always determine their character formation.

According to social learning theory, youth frequently observe the people around them, which cause them to behave in various ways. Models are the people that the youth observe to emulate their behavior. In a society where each local Church has a youth department ministry, the youth can observe the behaviors of other youth in the church ministry and hence able to form better character as compared to a society where most churches lack youth ministry departments making the youth emulate behaviors from any other individuals hence bad character formation. For the youth to imitate any behavior, it must first grab their attention. Therefore, the youth ministry departments must be available to grab the youth's attention to form the best character. Therefore, attention remains the first extent to which youth are exposed to a particular behavior (Maisto, Carey, & Bradizza, 1999).

The second factor is retention, which describes how well the behavior is recalled. Even though the conduct is observed, it is not constantly remembered, which prevents replication. Consequently, it is critical that the observer creates the behavior's memory for it to be repeated later. Concerning this research, when the youths release and discover a new set of behavior and activity patterns via their fellow youths and leaders in the youth ministries, they would want to imitate them to satisfy themselves (Rotter, 1982). Continued imitation of such behavior may promote or reduce their self-esteem depending on the set of related activities imitated.

Reproduction, however, refers to the model's ability to repeat the activity it just displayed. We encounter such behavior that we wish we could replicate daily, but that is not always possible. According to this study, when youth acquire new behaviors through church ministries, they want to replicate those behaviors to the best of their ability, which boosts their self-esteem and improves interpersonal connections. Fourth, motivation is regarded as the urge of carrying out a behavior. The observer will examine the outcome of a behavior's positive and negative reinforcement. If the spectator does not believe the vicarious reinforcement is important enough, they will

not imitate the conduct, which decreases their self-esteem and may negatively affect their interactions (Rotter, 1982).

This theory was used during this study to explore the function of the Methodist Church of Kenya's youth ministry department in character building because learning is a process. According to social learning theory, the environment shapes our behavior. The primary social learning ideas are observational learning, intrinsic reinforcement, modeling, attention, memory, reproduction, and motivation. Therefore, social learning theory forms my theoretical framework because Confucius's philosophy is ideally based on concepts that are similar to this theory. For Confucius, learning takes place through interaction with the environment and observation of role models such as parents, teachers, and kings who enable the promotion of morality within the society and individuals. Self-cultivation is also emphasized in Confucius's ideas which can be equipped with the social learning concept of intrinsic reinforcement. Above all, Confucius's learning is a lifelong process that starts from birth and ends at death. In contrast, this concept of social learning is reproduction which is the actual performance of the observed behavior. Finally, motivation is expected to be in the form of rewards, counseling, modeling, and sometimes punishments from Church, teachers, and parents to the youth.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Location of the Study

The study was conducted at Kaaga synod Meru County, Kenya. Kaaga Synod has a total of twenty-nine circuits, including, Kaaga, Chugu, Ntakira, Kambereu, Buuri, Ruiri, Kibirichia, Karanene, Kinoru, Mwanika, Chabuene, Runogone, Mwiteria, Thuura, Mulathankari, Kiburine, Nthimbiri, Kiamiriru, St.paul's, Ntugi, Rwarera, Naari, Kisima, Nanyuki, Kieni, Central Kenya, Ngusishi, Ontulili, Timau. Each circuit is made up of eight churches. The researcher selected the study area to be Kibirichia, Karanene, Buuri, Ruiri, and Kaaga circuits. The choice of the five circuits is justified by the fact that they are located in rural and urban settings, and therefore they gave the information required for this study.

3.2 Research Design

To examine the effectiveness of church activities in character development for youth in the Kaaga Synod, Kenya, a descriptive survey approach in which quality and quantity data was collected was used during the study. The descriptive research design is utilized when the problem is well-designed, and the researcher can conduct research that brings together many interested people so that those with expertise may explain particular aspects of the research study, in reference to Mugenda&Mugenda (2004). The design fitted this study because knowledge of participants' ideas, practices, and feelings was essential to the study and can only be presented using a descriptive research design.

3.3 Target Population

This study's target population included five circuits in Kaaga Synod-; Kibirichia, Karanene, Buuri, Ruiri, and Kaaga. They have forty churches spread across Meru north sub-County and Buuri sub-County.

The population of this study was 3000 youths, 12 church ministers, and 12 church chairpersons from the Methodist Church in Kenya-Kaaga Synod.

Table 1: Youth Population Summary Characteristics of the 5 Circuits

Circuits	No. of Churches	No. of Church Youths
Kibirichia	8	520
Karanene	8	400
Buuri	8	650
Ruiri	8	680
Kaaga	8	750
Total	40	3000

Source: Church Records, 2021

3.4 Sampling Procedures and Sample Size

The study utilized a systematic random sampling in selecting the circuits in Kaaga Synod that participated in the study. The lists of all the circuits in the Kaaga Synod were arranged alphabetically. Samples were then selected using an interval of five, starting from number one. This means five (5) circuits were sampled out of the twenty-nine (29) circuits. The study also applied systematic random sampling to select the churches that participated. The lists of all churches in the selected circuits were arranged alphabetically. Samples were then chosen using an interval of five, starting from number one. The sampling was done such that the study covers more than 30% of the selected churches. This means a total of twelve (12) churches were sampled out of the forty (40) churches.

Proportionate sampling was used to get the 341 church youths from the sampled 12 churches. Purposive sampling selected one church minister, one church chairperson, one youth chairman, and one youth minister or pastor from each of the 12 sampled churches. In addition, the synod's bishop was selected for the study. The sample size was 390, comprising 341 youth members, 12 church ministers, 12 church chairpersons, 12 youth chairpersons, 12 youth ministers/pastors, and one bishop. This is in line with Creswell's (2008) recommendation which states that the researcher should select respondent-based approaches to help reach respondents who are familiar with the research variables they want to investigate.

The twelve youth sampled chairpersons, and twelve youth ministers formed four focus groups, each having six members. This is in line with Kombo and Tromp (2006) recommendation that a focus group should have six to eight members.

The sample size for the study was 390 respondents as shown in Table 2.

Table 2: Sampling Matrix

Category of participants	Population	Sample
Bishop	1	1
Church ministers	12	12
Youth ministers	12	12
Church chairpersons	12	12
Youth chairpersons	12	12
Church youth members	3000	341
Total	3049	390

3.5 Research Instruments

Three sets of instruments were used to collect data. These instruments include; a structured interview schedule, focus group discussions, and questionnaires. According to Saldana (2011), applying several data collection techniques ensures an excellent range of views for analysis and presentation. Harris (2010) argues that the use of more than one data collection enhances credibility and trustworthiness. The Bishop, church ministers, youth ministers, and church chairpersons used a structured interview guide. Questionnaires were distributed to the church youth members. Focus group discussions were used for the youth chairpersons and youth ministers.

3.5.1 Questionnaires

341 Questionnaires were used for the church youth members. The questionnaires were suitable for use as they allowed the respondent to respond to the items at their own pace and did not include a solid administrative procedure that would cause the respondent to flee. There were four sections to the questionnaire: Section "A" collected personal information; section "B" summarized the importance of the youth ministry department in character building at the Methodist Church in Kenya, Kaaga synod; section "C" collected information on the success of youth programs in character building at the Methodist Church in Kenya, Kaaga Council; and section "D" collected information on the challenges facing the Department of Youth Ministry in character creation in the Methodist Church in Kenya, Kaaga Council.

3.5.2 Structured Interview Schedule

Kombo and Tromp (2006), argues that interviews provide detailed information regarding cases that the researcher is interested in. This instrument was suitable as it allowed the Bishop, church ministers, and church chairpersons to provide detailed information on issues related to youth ministry. The interview schedule was structured to cover all the objectives: To explore the significance of the youth ministry department in character formation in Methodist Church in Kenya, Kaaga Synod; To examine the effectiveness of youth programs offered by the youth ministry department in character formation in Methodist Church in Kenya, Kaaga Synod; To find out the challenges facing the youth ministry department in character formation in Methodist Church in Kenya, Kaaga Synod.

The researcher conducted the interviews by herself. This involved booking an appointment and meeting the interviewees at an agreed location and time. The interviews were conducted in unstructured conditions. The researcher conducted oral interviews and took notes of the discussions. In addition, the researcher used a voice recorder to supplement the information written down. The information generated by the voice recorder was later transcribed to facilitate analysis.

3.5.3 Focus Group Discussions

For gathering in-depth qualitative data, a focus group discussion is recommended (Adamchak *et al.*, 2005). According to Hesse-Biber and Leavy (2011), focus group discussions provide interactive information from the group as they share their views and experiences. This study used focus groups whereby four groups had six members composed of 24 youth chairpersons and ministers. The church pastors and youth ministers in each sampled congregation met and facilitated the focus groups. Information obtained from the focus group discussions was tape-recorded and noted in a notebook for further analysis. The focus group questions were structured to cover all the objectives: To explore the significance of the youth ministry department in character formation in Methodist Church in Kenya, Kaaga Synod; To examine the effectiveness of youth programs offered by the youth ministry department in character formation in Methodist Church in Kenya, Kaaga Synod; To find out the challenges facing the youth ministry department in character formation in Methodist Church in Kenya, Kaaga Synod.

3.6 Data Collection Procedure

All of the information that a researcher collects for his or her study is referred to as data. The researcher used both primary and secondary data. Letters were written and mailed to several churches, requesting permission to conduct the study within their congregations. The goal of the discussion was to make the respondents feel at ease when providing the requested information. Before the study begun, the sampled churches were visited, and the church leaders were consulted. The researcher gave the questionnaire to the appropriate participants before conducting interviews with those who had agreed to participate. Qualitative data was used to make valid conclusions after the study.

3.7 Data Analysis

This is the method for deciphering the data. Quantitative data was analyzed using the Statistical Package for Social Sciences (SPSS) software version 21. In addition, descriptive statistics was used to assess quantitative data. Descriptive statistics such as techniques, frequency distribution, and percentages were used to profile sample features and critical patterns from the data. Bulk data was presented in tables and statistics. The study also used content analysis to analyze high-quality data obtained from open-ended questions. The data was then presented in a prose format.

Table 3: Summary of Data Analysis Methods

Research Questions	Independent Variable	Dependent Variable	Methods of Data presentation
What is the role of the youth ministry department on character formation at Methodist Church in Kenya, Kaaga Synod?	role of the youth ministries at department	character formation	Frequencies Percentage
What is the effectiveness of youth programs offered by the youth ministries department on character formation at Methodist Church in Kenya, Kaaga Synod?	effectiveness of youth programs	character formation	Frequencies Percentage
What are the challenges facing the youth ministries on character formation at Methodist Church in Kenya, Kaaga Synod?	challenges facing the youth ministries	character formation	Frequencies Percentage

3.9 Ethical Considerations

Every ethical standard guided the researcher during the study to avoid the misuse or abuse of information collected. The researcher highly considered respondents' privacy, right, confidentiality and consent to participate in the study. This involved explaining to the respondents the intentions of the proposed research. All information provided by the respondents was treated with high confidentiality and used for study purposes only. The researcher sought the respondent's consent to be interviewed face to face to offer crucial information regarding the issue under investigation and further provide detailed and adequate information about the purpose of the study to curb any fear of victimization on the respondents' side. The researcher sought permission from the National Commission of Science, Technology, and Innovation (NACOSTI) after ethical clearance from the Chuka University Ethics Review Committee. Finally, while writing the literature review and taking information from secondary sources, the researcher acknowledged the authors using proper citations as required under the anti-plagiarism conventions

CHAPTER FOUR
THE SIGNIFICANCE OF THE YOUTH MINISTRY DEPARTMENT IN
CHARACTER FORMATION IN THE METHODIST CHURCH, KAAGA
SYNOD, KENYA

4.1 Response Rate

Response rate refers to the number of questionnaires sent to the field divided by the number of questionnaires completed and returned. The study intended to collect data from Methodist church Kaaga Synod. Out of the 390 respondents, the study managed to obtain 379 respondents, giving a response rate of 97.18%. Cooper and Schindler, (2014) asserts that a response rate of over 50 percent is satisfactory, 60 percent is better while a response rate of over 70 percent is excellent. The response rate for this study was therefore considered excellent since the rate was more than 70 percent as presented in table 4.

Table 4: Response Rate

Category	Response Rate			Tool
	Targeted	Responded	Response rate	
Youth members	341	330	96.77	Questionnaire
Church ministers	12	12	100%	Interview Schedule
Church chair persons	12	12	100%	Interview schedule
Youth Chairpersons	12	12	100%	Focused group discussion
Youth ministers/pastors	12	12	100%	Focused group discussions
Bishops	1	1	100%	Interview schedule
Total	390	379	97.18	

The results in table above specifically pointed out that the response rate for all target groups was above 95%. Response rate for the youth members was 96.77 %, response for the interview schedules was 100% while the response rate for the focused group discussions was 100%. Data collection for youth members was through structured questionnaires while data for church ministers, church chairpersons and bishop was through interview schedule while that of youth chairpersons and youth ministers/pastors was through focused group discussions.

4.2 Socio-Demographics of the Respondents

This section presents a brief discussion of the background characteristics of the respondents of the study. Demographic responses were collated alongside descriptive analysis of the study variables. Demographic analysis provided summaries through the use of percentages. Demographic information analysis involves analyzing the general demographic statistics of the various samples in the study. This demographic analysis was instigated to provide an important foundation for a detailed discussion of the results based on the objectives of this study. Demographic information provides sum-ups through the use of frequencies and percentages. The section presents the research bio-data and their general information.

4.2.1 Age of the Respondents

It was important to determine if the age of the respondents affects role of youth ministry department in character formation in Methodist church in Kenya; Kaaga synod. The results are as shown in the table below.

Table 5: Age of the Respondents

Youth Age bracket	Percent
Under 18 years	4.8%
19-25 years	79.7%
26-30 years	10.9%
31-35 years	4.6%
Total	100%

The results in the table above showed that the majority (79.7%) of youth respondents in MCK church were between ages 19-25 years. Results further showed that minority (4.6%) of the youth respondents were between 31-35years. It was also found out that (4.8%) were below 18 years. Analysis also indicated that 10.9% of the respondents were between 26-30 years.

4.2.2 Church Attended by the Respondents

Table 6: Church Attended by the Respondents

Church Attended	C Percentage
Kaaga MCK	22.8%
Muthangene MCK	1.8%
Marinya-a Ruibi MCK	1.8%
Kinyenjere MC	12.7%
Kibirichia MCK	9.4%
Subuiga MCK	8.8%
MCK St Mathew Buuri	4.2%
NauciiMCK	6.1%
MCK Runyenye	3.6%
Nkoune MCK	1.2%
St Peters MCK	8.5%
Ruri MCK	8.5%
St Luke MCK	8.5%
Mariinya MCK	2.1%
Total	100%

The results in the table above indicated that the majority (22.8%) of youth respondents go to church in Kaaga MCK. Results further showed that minority (1.8%) attends Muthangene and Marinya-a Ruibi MCK. Analysis also indicated that 12.7% of the respondents attended Kinyenjere MCK. Results further showed that 9.4% of the respondents attended kibirichia MCK while 8.8% accounted for those who attended Subuiga MCK. Analysis also showed that 4.2% of the respondents were members of MCK St Mathew Buuri. It was also found out that 6.1% of the respondents were members of Naucii MCK. Results further indicated that 3.6% of the respondents said that they attended MCK Runyenye. Research further indicated that 1.2% of the respondents said that they attended Nkoune MCK while 8.5% attended St Peters MCK, Ruri MCK and St Luke MCK. Results also indicated that 2.1% of the respondents attended Mariinya MCK.

4.2.3 Member of Youth Ministry and Synod

This study established that 100% of the respondents were members of youth ministry and that 100% of them came from Kaaga Synod.

4.2.4 What Full-Time or Part Staff Members Serve At Your Church

Table 7: What Full-Time or Part Staff Members Serve At Your Church

Full-time or Part-time staff members	Percentage
Youth pastors	46.4%
Adult pastors	21.2%
Worship leaders	11.2%
Administrative pastors	9.4%
Other staff	9.4%
Children pastors	2.4%
Total	100%

Analysis indicated that majority (46.4%) of the full time/part-time staff members were youth pastors while adult pastor came second with 21.2% respondents. Results also showed that 11.2% of the full-time members were worship leaders. Research also indicated that executive or administrative pastor and other staff accounted for 9.4% of the full-time or part-time respondents. It was further found out that 2.4% of the full-time ministers were children’s pastor.

4.2.5 Education Level

Table 8: Education Level

Level	Percentage
High school	77.0%
Undergraduate school	18.5%
Other level of education	4.5%
Total	100%

Analysis indicated that majority (77.0%) of the respondents had High school level of education. Results also showed that (18.5%) of the respondents had undergraduate degree that is non-ministry’s related. Research also indicated that 4.5% of the respondents had other level of education.

4.2.6 Church Population for the Morning Attendance

Table 9: Church Population for the Morning Attendance

Level	Percentage
High school	77.5%
Undergraduate	18.55%
Other level	4.5%

Results indicated that majority (77.0%) of the respondents had High school level of education. Results also showed that (18.5%) of the respondents had undergraduate degree that is non-ministry related. Research also indicated that 4.5% of the respondents had other level of education.

Table 10: Church Population for the Morning Attendance for the youths

Church population for morning attendance	Frequency	Percent
less than 50	55	16.7
51-100 people	85	25.8
101-150 people	69	20.9
151-200 people	99	30.0
201 or more	22	6.7
Total	330	100.0

Results indicate that majority 99(30%) of the respondents attended morning services from one hundred and fifty one to two hundred people. The finding also indicates that some of the respondents 85(25.8%) asserted that they do attended morning services in the church from fifty one to one hundred people. The results also further indicates that 69(20.9%) of the respondents averred that they do attend morning service in the church from one hundred to one hundred and fifty people .The results also indicates that there was another group of 55(16.7%) of the responded affirmed that they do attend the morning service in the church from less than fifty . The minority group 22(6.7%) of the respondents opined that they do attend morning service from two hundred and one people.

4.2.7 Youth Population Middle School and High School Combined

Table 11: Youth Population Middle School and High School Combined

Youth population in middle and High school	Frequency	Percent
Less than 30	103	31.2
31-50	111	33.6
51-70	97	29.4
71 or more	19	5.8
Total	330	100.0

The study indicates that the majority of the youth population 111(31.2%) of the youths from thirty one to fifty were middle and high school combined. The findings also indicates that 103 (31.2%) of the youths population from less than thirty were

middle and high school. The study further, indicates that the minority 19(5.8%) of the youths from seventy one and more were high school and middle school level while the other group of the respondents 97(29.4%)of the youths population from fifty one to seventy were high school and middle school.

4.2.8 Length of Years at Present Church

Table 12: Length of Years at Present Church

Length of years	Frequency	Percent
less than 1 year	4	1.2
1-4 years	105	31.8
5-9 years	130	39.4
10 or more years	91	27.6
Total	330	100.0

Results indicates that majority of the church youths members 130(39.4%) had been in the present church for five to nine years. The results also indicated that 105(31.8%) of the church youth members had been to the current church from one to four years. The results also indicate 91(27.6%) of the youths church members had been in the present church for more than ten years. The result also shows that minority 4(1.2%) of the youths church members have been in the present church for less than one year.

4.2.9 Ministry Experience Vocational and Bi-Vocational

Table 13: Ministry Experience Vocational and Bi-Vocational

Ministry experience	Frequency	Percent
1-5 years	146	44.2
6-10 years	141	42.7
11-15 years	14	4.2
16-20 years	21	6.4
more than 20 years	8	2.4
Total	330	100.0

The results indicates that's majority of the youths 146 (44.2%) had ministerial experience at their local church from one to five years. The results also indicates that 141(42.7%) of the church youth members had ministerial experience at their local church from six to ten years. Other church youth respondents 14(4.2%) affirmed that

they had experience in the youths ministry from eleven to fifteen years. The findings also indicate that minority 8(2.4%) of the church youth members had more than twenty years of experience on the youth ministry in the church. The results also indicates that 21(6.4%) of the church youths members had ministerial experience at their local church.

4.2.10 Activities are mostly Engaged in the Youth Ministry

Table 14: Activities Mostly Engaged in the Youth Ministry

Activities	Frequency	Percent
Prayers	57	17.3
Bible Sharing	73	22.1
Singing	186	56.4
Any Other	14	4.2
Total	330	100.0

The findings indicate that majority 186(56.4%) of the church youth members were engaged in singing activities in the youth ministry in Methodist Church Kaaga Synod. The results also shows that 73(22.1%) of the church youth members were engaged in the bible study activities in the church. The study shows that minority 14(4.2%) of the youths in the church were engaged in other activities. The research shows that 57(17.3%) of the youth in the church were engaged in prayers activities in the youth department.

4.2.11 Hours Spent in the Youth Ministry

Table 15: Hours Spent in the Youth Ministry

Hours Spent	Frequency	Percent
Less Than 1 Hour	26	7.9
1-2 Hours	114	34.5
2-3 Hours	180	54.5
More Than 3 Hours	10	3.0
Total	330	100.0

The findings show that majority 180(54.5%) of the youths in the church spent two to three hours in the youth ministry in the church. The findings further indicates that 114(34.5%) of the church youths members spent one to two hours in the youths ministry. Other church youths members show that 26(7.9%) spent less than one hour

in the youths ministry in the church. The study indicates that the minority 10(3.0%) of the church youths members spent more than three hours in the youths ministry.

4.3 The Significance of the Youth Department in Character Formation in the Methodist Church, Kaaga, Synod, Kenya

Active participation in the life and mission of a congregation by all its members is a notable challenge. Young people in their quest of finding who they are have at times left their congregation for other churches and those that did not find a place in any other church, chose to stay at home (Mukomunene, 2015). Methodist church in Kaaga Synod has not been left out by this recent past phenomenon, where youths who have been active in church participation while in Junior Sunday School (JSS) fluctuate in attendance when they reach at the puberty stage (Maiko, 2007).

However, with the establishment of the youth departments in Methodist church Kaaga Synod. This department has played a key role in character building among the youths in the church and thus curbing youths from running out of the church. There is various significance of the youth's ministry in character building at Methodist Church Kaaga, Synod. They include:

4.3.1 Makes Youths to be followers of Jesus Christ

This study established that youth's department is drawn from our identity in Jesus Christ. Anampiu (2022, OI) the first role of youths departments in the church is to enable the youths to be faithful followers of Jesus. Athinya (2022, OI) averred that youths departments enables youths to emulates the characters of Jesus. She alluded that by the facts of youths being followers of Jesus needs to reflects the characters of Jesus Christ in such that the presence of Christ is within them. Investing in youths is essential in growing the body of Christ.

Youth department mold's youth characters and behaviors which reflects a true follower of Jesus who is at the Centre of Youths departments (Muthuri, 2015). Teaching young people in the church to grow in their relationship with the Lord prepares them to serve Christ in all they do. This departments nurtures youths and allows the church to flourish (Yaconelli, 2001).

4.3.2 Community Outreach and Invitations

According to Akwalu (2022), the leaders and mentors in the Church build youth character by joining the youth department. He affirmed that through participation in worship, reading and studying the Bible, and outside mission work, the youths are able to develop good attitudes and characters that are desirable to the church and the community as whole. The respondents who were interviewed asserted that there are no strict requirements to be a member of youth's department.

Root (2011) argues that the department ensures that the youths who are looking for a church home are accommodated so as to bring them into the kingdom of God. The department has been able to bring many youths in the church. It has encouraged the developments whereby you can see the growth for yourself and can take the initiative to go out and recruit others to join the youth's department in the church.

4.3.3 Bridge the Gap in the Church

Youth's department bridges the gap between the younger and the older generations, passing the torch. By contributing to the church and engaging with other adults there, the youths feel important, involved, and cared for (Murithi, 2022, OI). Eventually, those future positions as deacons, reverend, ushers, and choir members would be filled by them.

However, as time progresses, they would be able to see themselves as future workers of Jesus Mutua (2022, OI). Christianity takes on the duty as servants of what is good to God and Jesus. To ensure there is growth in the body of Christ (the believers), it is necessary to start with the future of the church-the youths by enabling character development among the youths as propagated by the youth's departments in the church. The objective is to enlighten the young people in the church to uphold trust and growth in their connection with God (Devries, 2001). This involvement would boost their character development by being faithful to Christ in their endeavors as they grow older. The church and the congregation prosper in this way.

4.3.4 Nurturing Leaders

Rotish (2022, OI) youths departments enables youths to acquire leadership skills. They end up becoming good organizers, youth ministers, good managers, ushers who

can enhance efficiency and efficacy in the church leadership and the service to humanity in the community as a whole. The youths in the youths departments are encouraged to do good thing as their brothers and sisters in the Sunday school emulates them. The respondents affirmed that youth's department has been able to Serve youth and train, and even creates a team of youth's volunteers who are able to serve the youth ministry's mission. They are also reaching out to all youths who are not involved in any church ministry.

4.3.5 Spiritual Growths

The research established that the youth department has enabled the spiritual growths of many youths in the Methodist Church Kaaga Synod .Muthamia (2022, OI) asserted that the youths departments has taught our youths to memorize important truths and also taught them theological and practical skills. These skills have equipped them to process through each situation in the light of their Christian faith and navigate the world as followers of Jesus Christ.

The respondents affirm that the youth's departments have enhanced the spiritual growths of the youths in Methodist Church Kaaga Synod. The department teaches youths what the word of God says and how it informs our decision-making when the issue is not plainly laid out in the scripture. They asserted that this requires you to know God's word, which is one reason for being Jesus follower and the foundation of the Youths department in the church.

4.4 The Activities Carried out by the Youth's Departments in Methodist Church Kaaga Synod

This study established that, there are various activities which are carried outs by the youths in Methodist Church Kaaga Synod. The youths are engaged in various activities which has enabled them to build desirable characters in the church and the community in general. These activities include:

4.4.1 Talents Shows

Njagi (2022, OI) opined that youths department in Methodist Church, Kaaaga Synod always held talent show during the holidays, when most of the youths at the Synod are at home. He affirmed that the talents show activities helps the youth to create a strong

bond among the members of the youth departments in Kaaga Synod. The respondents also averred that the members of the youth's departments are able to identify their talents and the various areas of interest. Michuki (2022, OI) acknowledged that during the talents show, the youths are taught Christian values, which enables to build their characters and their personality development. Through the values acquired during these activities, the youths are able to develop positive attitude towards life and thus avoids vices that are not desirable to Christian community.

4.4.2 Sports and Games

This study established that the youths of Methodist Church Kaaga Synod are also engaged in the games and sports activities in the Synod. Muthamia (2022, OI) averred that youths being engaged in game and sports in the synod helps to reduce antisocial behaviors' in the youths department. He affirmed that games and sports convey moral values via cognitive, psychomotor and affective components that underlie youth's social interaction in the church and the whole society.

The respondents asserted that during these games and sports activities youths are taught on peer pressure, drug abuse, and sexual immorality and a clear image is formed in their mind about the dangers of peer pressure, drug abuse and sexual immorality and how to overcome them. They also eluded that Biblical teachings during these activities are taught in the context of a positive view of the Christian life, and life is presented as a good gift from God. This enhances efficient and effective character formation among the youth's members in the church.

4.4.3 Community Works

The youth's department is fully involved in the community works. The youths in Kaaga Methodist Church Synod are engaged in various community activities such as planting trees so as to conserve our environment, visiting the sick, cleaning the church, planting flowers and visiting the elderly people in the community (Munya, 2022, OI). These activities organized by the youths departments are enabling youths to be fully involved in the community works and thus preventing laziness which is the precursor to the drugs abuse in the society.

Miller (2013) affirms that young people who are less involved in church works are at greater risk. For instance, drug users have been found to have less attendance at church and less participation in the church work and activities. Thus, one way to curb drug abuse is to actively participate in the church and community activities, which enables youths to be responsible members of the community and the church. This promotes good characters, attitude and unquestionable characters among the youths in the church.

Youth involvement in church work can safeguard against drug use by offering opportunities for pro-social activities, which themselves may encourage antidrug conduct norms, and for interaction with non-deviant peers (Miller, 2013). Young people who are involved in church work tend to form peer groups with youth who are involved in similar activities, and they are less likely to form friendships with deviant peers (Mason & Windle, 2001).

4.4.4 Youth programs in Methodist Church, Kaaga Synod in Kenya

This research established that youth's department in Methodist Church Kaaga Synod has been an instrumental tool in the character formation among various youths in the church. Ibuathu (2014) the youth department has been instrumental in ensuring that the youths participate in the church activities, encouraging good behavior. Murithi (2022, OI) avers that the youths department in Methodist Church Kaaga Synod has established various youths programs in the Synod, which enhances formation of unquestionable characters among the youth members in the church. These programs include:

4.4.5 Guidance and Counseling Program

There are major challenges facing youths in the contemporary society. These challenges have been propagated by urbanization, secularism, mass media, family and parenting issues, and urge for instant success, underemployment and also unemployment. As a result many youths experience financial crisis, become addicted to pornography, engage in sex and drug abuse. Thus the youths are looking for spirituality and a church that can help them address their main concerns, a place for healing and support system which gives purpose of life (Mwangi, 2015).

This study established that Methodist Church Kaaga Synod, youth's department has put in place the guidance and counseling program. This program has been established to help the youths to overcome various challenges that they are going through in the modern society full of scientific innovations and technological advancements (Gitonga, 2022, OI). This program enables the youths to be aware of the dangers of destructive actions and fostering constructive attitudes and unquestionable characters among the youths in Kaaga Synod (Athinya, 2022 OI). MCK Records (2015) asserts that guidance and counseling programs in the church are instrumental in the fight against drug dependence as youths are equipped with skills to help them to overcome temptation of abusing drugs and substance.

This research also established that, individual counseling and group counseling are used in youth fellowships to help the youths to overcome various challenges that they are facing in the contemporary society. Rikanya(2022, OI) averred that youths departments in Methodist church Kaaga Synods work hand in hand with the church leaders so as to ensure that guidance and counseling program in the church is efficient and effective so as to enhance character formation among the youths in the church. He affirmed that the church minister offers guidance and counseling to the youths on the dangers of pornographic materials, drug abuse and sexual immorality. He also alluded that the church also invites professional counselors to speak to the youths and guide them on how to overcome the challenges they are facing in the 21st century.

4.4.6 Bible Study Program

This research established that Methodist Church Kaaga Synod youths department has Bible study programs which are organized among the youths members in the church. The Bible study programs are held weekly and each group they have their Bible study pastor who ensures that the group is well organized and they are meeting weekly as the program is stipulated (Makena, 2022, OI). Athinya (2022, OI) acknowledged that the youths uses Bible study guides which is put in place to equip the youths with the knowledge and skills like honesty, love, self-control and patience that helps in the formation of desirable characters among the youths in the church and in the general community at large.

He asserts that the youths in the Bible study are equipped with the steps used in the Bible study such as repetition, concentration, comprehension and reflection on the various Biblical teachings. He also added that these steps enables the youths to conceptualize the word of God and thus modify their behavior that conforms to the repeated truth, which end up helping them to acquire un questionable characters.

4.4.7 Fellowship Program

This study affirmed that the youth department in Methodist Church Kaaga Synod has put in place youths fellowship program in the church. (Karea, 2022, OI) avers that the youths department fellowship program intends the youths to see God as He has revealed Himself in the scriptures. That is the only True God, infinite glorious and worthy of our worship. Thus, to equip the youths through the scriptures, to enable them to become like Christ and as a results be able to embrace Christ characters which are desirable to the society and the church.

Karuru (2022, OI) asserts that Christ being at the Centre of the youths departments through the scripture and via worship, the youths are able to emulates Christ characters which enables them to reflects Christ in their life. She affirmed as results of the youths building Christ like characters, they are able to act as role models to other youth's members who are unsaved with the Gospel of Christ.

Mutua, (2022, OI) argued that the youths fellowship in the church enhances character formation among the youths in the church. They achieve this by studying the Bible, forming Christ like relationship among the youths members, empowering the youths for spiritual growths and youths leadership and as well as mobilizing them to spirit-led Christian services in the church and community. Akwalu, (2022, OI) asserted that through the youth worship Band, youths are given opportunities to lead worship, develop their music, and be trained to be better worship leaders for the glory of Jesus.

According to MCK Records (2015) Methodist Church of Kenya ensures that the youths are involved in the planning for worship. The record affirmed that mass worship offers the youths with the opportunity to engage in the church rituals for example prayer and worship, which plays a very important role in the community life. Tice (2009) avers that prayer communities have been related to a higher quality of life

and have been shown to help young people to develop excellent characters. Kinya, (2022 OI) acknowledged that in fellowship activities, they may enhance psychological stability and emotional support. As a results the youths can avoids drugs abuse and sexual immorality and thus reflecting on their life and gets the meaning of their existence as per the God will.

4.4.8 Youths Conference and Camps programs

This study established that Methodist Church held Youths Conferences and Camps annually. Gatobu (2022, OI) opined that youths conferences and camps are held annually and especially during the holidays when most of the youths are at home. He affirmed that youths conferences and camps are organized at national and Synod levels, where all youths meet. According to MCK Records (2015) camps and conferences aims to enable the youths to make informed decisions in life.

Gatobu (2022 OI) avers that during the conferences and camps various speakers are invited to speak to the youths on principles of Christians, physiological and psychological effects of drug abuse, influence of social media onto the youths in the modern society, peer pressure and also various church teachings that enhances character formation among the youths. He affirmed that all the teachings must be in line with the Biblical teachings that enhance character formation, values, interpersonal relationship, identity and Christ like lifestyle. These teachings aimed at nurturing, mentoring and equipping youths Christian servants with spiritual and transformative leadership in our churches.

4.4.9 Seminars Workshops Programs

This study established that seminars and workshops program have been put in place in Methodist Church Kaaga Synod. This program has really enabled the youths to acquire unquestionable characters which are desirable in the community. Muroria (2022, OI) argued that investing in youths in the modern society is necessary in growing the church. He asserted that teaching youths in the church through seminars and workshops on how to grow in their relationship with God prepares them to serve Christ in all what they do. As results these seminars and workshops nurtures the youths to embrace Christ like characters that allow the church to flourish.

However, this study affirmed Methodist Church Kaaga Synod normally organizes seminars and workshops program for the youth. Ibuathu (2022, OI) avers that this program enhances healthy behavior among the youths as they are taught on how to overcome various challenges in life.

According to MCK Records (2015) Religious participation shield drugs usage by offering possibilities for social activities, which encourages anti- drug behavior and engagement with non-deviant peers in and of itself. Religious active youths are more likely to make friendship with other religiously active youths and are less likely to make friendships with other rebellious peers. Munyua (2022, OI) argued that seminars and workshops are very effective on educating youths on the effects of drug abuse and sexual immorality. Thus, enabling the youths to avoid sexual immorality and drug abuse.

4.5 Conclusion

Therefore, the researcher can conclude that there is various significance of youth ministry department in character formation at Kaaga Synod, Methodist Church in Kenya. The researcher also concluded that there are several programs and activities which have been very important in enhancing character building among the youths in the church.

CHAPTER FIVE
EFFECTIVENESS OF THE YOUTH PROGRAMS OFFERED BY THE
YOUTH DEPARTMENT IN CHARACTER FORMATION IN THE
METHODIST CHURCH, KAAGA SYNOD IN KENYA

5.1 Introduction

This chapter presents discussions on the effectiveness of the youth programs offered by the youth departments in character building at the Methodists Church Kaaga Synod in Kenya. The conversation was based on oral data received during the field research from the respondents in Methodist Church Kaaga Synod in Kenya. The Bandura’s social learning theory’ which states that individuals’ learning outcomes are affected by three significant elements: personal situations, peers and learners. The social learning theory usually explains collaboration’s cognitive and environmental components affects individual behavior and learning patterns. This theory was utilized in this study. This was done in the belief that it enabled the researcher to understand the effectiveness of the youth programs offered by the youth department in character building at Methodist Church Kaaga Synod in Kenya.

Respondents in this study were asked to indicate their level of satisfaction with the regards to the effectiveness of the youth programs offered by the youth department in character building in Methodist Church Kaaga Synod in Kenya. The findings on the effectiveness of the youth programs offered by youth department In Methodist Church Kaaga Synod are discussed below. They include:

5.2 Youth Ministry and Fellowship

Table 16: Level of Satisfaction with Youth Ministry and Fellowship

Level of satisfaction	Frequency	Percent
Fairly Effective	15	4.5
Not Sure	6	1.8
Effective	96	29.1
Very Effective	213	64.5
Total	330	100.0

Results in the table above indicates that most of the church youths members 213(64.5%) confirmed that youth ministry and fellowship program which was established by youth department is very effective in character building among the youth in Methodist Church Kaaga Synod. Further, the findings indicated that

96(29.1%) of the church youth members avers that the youth ministry and fellowship program are effective in enabling character formation among the youth in the church while 15(4.5%) of the church youth members asserted that the youths ministry and fellowship is fairly effective when it comes to character formation among the youths in the youths department in Methodist church Kaaga Synod.

The results also indicated that 6(1.8%) of the church youths members were not sure whether youth ministry and fellowship in Methodist Church Kaaga Synod enhanced character formation among the youth in the church. Thus from the findings, it is clear that the majority of the church youth members acknowledged that youth ministry and fellowship which was established by youth department in Methodist Church Kaaga Synod is very effective in character building among the youth in Kaaga Synod, Methodist church

5.3 Youth Conferences and Camps

Table 17: Level of Satisfaction with Youth Conferences and Camps

Level of satisfaction	Frequency	Percent
Not Effective	4	1.2
Fairly Effective	10	3.0
Not Sure	32	9.7
Effective	255	77.3
Very Effective	29	8.8
Total	330	100.0

The findings shows that majority of the church youth members 255(77.3%) acknowledged that youth conferences and camps are effective in character building among the youths in Methodist Church Kaaga Synod while 4(1.2%) of the church young members avers that youth conferences and camps are not effective in the formation of character among the youth in the youth department in Kaaga Synod, Methodist Church in Kenya.

The research, further established that 32(9.7%) of the church youth members asserted that they are not sure whether the youth conference and camps are effective in character building among the youth in Methodist Church Kaaga Synod. The study also established that 29(8.8%) of the church youths alluded that youth conferences and camps are very effective on character formation among the youths in the Church. There is also a church youth members 10(3.0%) who opined that youth conferences

and camps are fairly effective on formation of characters among the youth in Kaaga Synod, Methodist Church in Kenya. Therefore, this study established that majority of the church youth members acknowledged that the youth conferences and camps are effective in character formation among the youth in Methodist Church Kaaaga Synod.

Education through conferences and youth camps or forums is one of the most commonly used intervention approaches to tackle youth drinking (Anderson & Baumberg, 2006). This study therefore established conferences and youths camps are very effective in character formation among the youths. The study further established that the youths who attend conferences and camps are able to shun away from drug abuse and immoral behaviors' which are not desirable in the society as compared to the youths who fails to attend these programs that enhances character formation among the youths in the church.

Mathai (2019) affirms that conferences and youth camps or forums were initiated to inform the community of the dangers that ADA is likely to cause in the community. Since alcohol is the most consumed substance in the society, Mathai (2019) argues that education focusing on the same is important. Conferences, youth camps forums are popular and much used approach to educating the youth on the potential for harm from alcohol and drug consumption. It enabled the youths to embrace desirable characters in the society. Therefore, this study established that seminars, conferences, workshops and youths camps are very effective in enhancing character formation among the youths in Kaaga Synod, Methodist Church.

5.4 Guidance and Counseling

Table 18: Level of Satisfaction with Guidance and Counseling

Level of satisfaction	Frequency	Percent
Not Effective	8	2.4
Fairly Effective	79	23.9
Not Sure	19	5.8
Effective	97	29.4
Very Effective	127	38.5
Total	330	100.0

The findings of this study shows that majority of the church youth members 127(38.5%) affirmed that guidance and counseling program in Methodist Church Kaaga Synod is very effective .They acknowledged that this program has enhanced character formation among the youth department in the church. The research also established that church youth members 97(29.4) asserted that guidance and counseling program which was established by youths department has effectively molded the characters of various youths in the church.

The research, further affirmed that 79(23.9%) of the church youth members acknowledged that guidance and counseling program in Methodist Church Kaaga Synod has been fairly effective on character formation of the youths in the synod. The findings also shows that 19(2.4%) of the church youth members were not sure whether guidance and counseling program has been effective on character formation on the youths in the church. The findings also show that 8(2.4%)of the church youth members asserted that guidance and counseling program was not effective in molding the characters of the youths in Methodist Church Kaaga Synod.

Oketch (2014) found that prevention programs like guidance and counseling can be helpful for the individual who experiences problematic alcohol and drug use. Typically, the counselor offers assessment, brief counseling, and referral to more extensive care. This study therefore, established that guidance and counseling program in Kaaga Synod is very effective in ensuring that youths are able to shun away from drug abuse. The youths can be able to attend guidance and counseling sessions in the youth department so that they can enhance character formation among the youth in the Synod.

5.5 Seminars and Workshops

Table 19: Seminars and Workshops

Level of satisfaction	Frequency	Percent
not effective	26	7.9
fairly effective	165	50.0
not sure	31	9.4
Effective	80	24.2
very effective	28	8.5
Total	330	100.0

The results of this study indicated that 165(50%) of the church youth members averred that seminars and workshops program are fairly effective in character formation among the youth in Kaaga Synod, Methodist church. Further, the findings indicated that 80(24.2%) of the church youth members acknowledged that seminars and workshop program in Methodist Church Kaaga Synod are effective in character formation among the youths in the church. The research also shows that 28(8.5%) of the church youth members asserted that seminars and workshops programs are very effective in promoting character formation among the youth in Kaaga Synod Methodist church.

However, the study also established that 31(9.4%) of the youth church members affirmed that they were not sure of the effectiveness' of seminars and workshops in character formation among the youths in Kaaga Synod, Methodist Church. The findings also indicates that 26(7.9%) of the church youth members averred that seminars and workshop are not effective in character formation among the youths. Therefore, this research established that majority of church youths members affirmed that seminars and workshops programs are effective on character formation among the church youth members.

5.6 Bible Studies

Table 20: Effectiveness Bible Studies

Level of satisfaction	Frequency	Percent
Not Effective	34	10.3
Fairly Effective	35	10.6
Not Sure	12	3.6
Effective	89	27.0
Very Effective	160	48.5
Total	330	100.0

Research shows that a large number of church youth members 160(48.5%) in Kaaga Synod Methodist Church asserted that bible study program is very effective on character formation among the youths in the church. The findings indicates that 89(27.0%) of the church youth members avers that bible study program has been able to build characters of various church you members at Kaaga Synod, Methodist Church. Further, the findings of the study indicates that 35(10.6%) of the church

youths members argued that bible study program in Methodist Church Kaaga Synod are fairly effective in formation of characters among the youths in the church.

The study also shows that 34(10.3%) of the church youth members asserted that the bible study program in Kaaga Synod, Methodist Church are not effective on character formation among the youths in the church. The research also indicates that the church youth members 12(3.3%) were not sure whether the bible study program was effective on character building among the youths in Methodist Church Kaaga Synod study was more analytical with emphasis on interpretation especially in the contemporarily world.

Mathai (2019) argues that youth who develop this spiritual habit of Bible study were developing a Biblical worldview that would enable them to recognize the truth about the scriptural teachings with regard to alcohol and substance abuse. Therefore, this study established that Bible study programs are very effective in enhancing character formation among the youth in Kaaga Synod.

5.7 Talent Shows and Open forums

Table 21: Effectiveness of Talent Shows and Open forums

Level of satisfaction	Frequency	Percent
Not Effective	30	9.1
Fairly Effective	7	2.1
Not Sure	55	16.7
Effective	82	24.8
Very Effective	156	47.3
Total	330	100.0

The research indicates that the majority of the church youth members 156(47.3%) averred talent shows and open forums are very effective on character formation among the youth in youth ministry at Kaaga Synod, Methodist Church. The study indicate also that 82(24.8%) of the church youth members argued that talent show and open forums in Methodist Church Kaaga Synod are effective on character building among the youth in the youth department.

Further, the research indicates that 55(16.7%) of the church youth members are not sure whether talent show and open forums are effective on character formation among the youths in the church. In addition, 30(9.1%) of the church youth members asserted that talent show and open forums are not effective on character formation among the youths in the church. The study also established that 7(2.1%) of the church youths members at Methodist Church Kaaga Synod opined that talent show and open forums for the youths in the church are fairly effective on building characters of the youths in the church.

5.8 Retreats, Educational Tours, Athletics and Games

Table 22: Retreats, Educational Tours, Athletics and Games

Level of Satisfaction	Frequency	Percent
Not Effective	12	3.6
Fairly Effective	16	4.8
Not Sure	15	4.5
Effective	94	28.5
Very Effective	193	58.5
Total	330	100.0

The findings of this study indicates that the majority of church youth members 193(58.5%) affirmed that retreats, education tours, athletics and games programs in Kaaga Synod Methodist church are very effective in enhancing character building among the youths in the church. The research findings also shows that church youth members opined that retreats, education tours, athletics and game are effective in character formation among the youths in the church.

The study further, shows that some church youth members 15(4.5%) indicated that retreats, education tours, athletics and games programs were not sure whether they are effective in building characters of the various youths in the church. The findings also indicated that church youths members 16(4.8%) asserted that retreats, education tours, athletics and games programs which were established by youth department are fairly effective in character formation among the youths in the Synod. The research findings, further indicates that the church youth members 12(3.6%) averred retreat, education tours, athletics and games are not effective in character formation among the youths in the youths ministry in the church

5.9 Rallies and Crusade

Table 23: Rallies and Crusade

Level of satisfaction	Frequency	Percent
Not Effective	37	11.2
Fairly Effective	30	9.1
Not Sure	10	3.0
Effective	109	33.0
Very Effective	129	39.1
Total	315	95.5
Missing System	15	4.5
Total	330	100.0

The research findings above, indicates that 129(39.1%) of the church youth members affirmed that rallies and crusade programs for the youths are very effective in enabling them to build their characters among the youths in the church. The research further shows that 109(33.0%) of the church youth members are effective in enhancing character formation among the church youth member in Kaaga Synod. The findings also indicates that 37 (11.2%) of the church youth members asserted that rallies and crusades are not effective in formation of characters among the youths in the youth department in the church.

The findings also shows that 10(3.0%) of the church youths members argued that they were not sure whether rallies and crusades are effective on building characters of the youths in the church. Other church youth members 30(9.1%) averred that rallies and crusade at Kaaga Synod Methodist Church are fairly effective on character formation of the various youths in the youth department.

5.10 Alcohol and Drug Education

Table 24: Alcohol and Drug education

Level of satisfaction	Frequency	Percent
Not Effective	43	13.0
Fairly Effective	161	48.8
Not Sure	18	5.5
Effective	39	11.8
very effective	69	20.9
Total	330	100.0

The research findings shows that church youth members 69(20.9%) asserted that alcohol and drug education are very effective in building the characters of the youths in the church. Research findings indicates that 39(11.8%) of the church youth

members averred that alcohol and drug education program in the church are effective in formation of characters of the youths in Kaaga Synod. The study also shows that church youth members 18(5.5%) opined that they are not sure whether alcohol and drug education program established in Kaaga Synod Methodist Church was effective in building characters of the youths in the church.

5.11 Conclusion

Inclusion, this study established that the youth church members are engaged in various programs. The study further, concluded that Kaaga Synod, Methodist Church youth department has put in place various programs in the youth ministry. The research concluded that these programs in the youth department Kaaga Synod Methodist Church have been able to enhance efficient and effective character formation among the youths in the church.

CHAPTER SIX
CHALLENGES FACING THE YOUTH MINISTRY DEPARTMENT IN
CHARACTER FORMATION IN METHODIST CHURCH KAAGA SYNOD,
KENYA

6.1 Introduction

The challenges facing youth ministry department in character formation at Methodist Church Kaaga Synod are examined in this chapter. The youth in our nation are facing various challenges in the contemporary society. Church youth members are among those who are facing enormous challenges. As results, there are various challenges facing youth ministry department in the church which posed a threat on effective character formation among the youths in Kaaga Synod, Methodist Church which this study was able to establish. This was done based on oral data received during the field research from the respondents in Kaaga Synod, Methodist Church. The social learning theory, usually explains that collaboration’s cognitive and environmental components affects individual behavior and learning pattern. As results, youth formulates ideas of how to behave and later copy them from their peers. This theory was utilized as a methodological instrument in this study. This was done with believe that it enabled the researcher to examine the challenges that are facing youths’ ministry department in Kaaga Synod, Methodist Church. These challenges are discussed below.

6.2 Youth have no Opportunity to Interact with One Another through the Youth Ministry Department

Table 25: Youth have no Opportunity to interact with one another through the Youth Ministry Department

Responses	Frequency	Percent
Strongly Agree	129	39.1
Agree	99	30.0
un-decided	12	3.6
Disagree	66	20.0
strongly disagree	24	7.3
Total	330	100.0

The research findings shows that 129(39.1%) of the youth church members strongly agreed that youth have no opportunity to interact with one another through the youth ministry department program. Athinya(2022, OI) supported by strongly agreeing that youth had no opportunity to interact with one another through the youth ministry

department. She opined that youths have inadequate opportunities for interacting during the various programs that have been put in place by the youth department. She affirmed that youths have programs such as retreats, athletics, games, conferences and talents show where they have opportunities to interact with one another but they are limited on time. She opined that because these programs are normally conducted during the holiday as various youths are always in school.

The study further shows that 99(30.0%) agreed that youths have no opportunity to interact in the youths ministry department because most of the programs can be undertaken when various youths are at home or during the holiday. The research findings also shows that 66(20.0%) of the church youths members agreed that youths have opportunity to interact. Muthamia (2022, OI) affirmed this by arguing that in as much as youth programs which are organized by the youths department are conducted during holiday, many youths have an opportunity to interact. The study also indicates that 12(3.6%) of the youth church members were undecided on whether youths have no opportunity to interact in youths ministry department. The findings also indicates that 24 (7.3%) of the youths church members strongly disagreed that youths have no opportunity to interact in the youth ministry department.

6.3 Youths have Challenges in Accessing the Worship Leaders for One-On-One Interactions

Table 26: Youths have Challenges in Accessing the Worship Leaders for One-On-One Interactions

Responses	Frequency	Percent
strongly disagree	16	4.8
Disagree	71	21.5
Un-decided	24	7.3
Agree	181	54.8
strongly agree	38	11.5
Total	330	100.0

The study shows that 181(54.8%) of majority of church youth members agreed that youths have challenges in accessing the worship leaders for one –on-one interaction. Akwalu (2022, OI) acknowledged that for all youths to access the worship leader is also a challenge because youth members in the youth ministry department are very many. Thus, it is very difficult for each and every youth member in the youth ministry

to access worship leader for one –on-one interaction. On the other hand 71(21.5%) disagreed that it is a challenge in accessing the worship leader for one-on-one interaction. Munyua (2022, OI) confirmed by arguing that some of the church youths members find it not a challenge because they can access the worship leader and have an opportunity of interacting with him or her one –on-one unlike others.

The research further, shows that 38(11.5%) of the church youth members strongly agree that youth have a challenge in accessing the worship leaders while16(4.8%) of the church youths members who were the minority strongly disagreed that it is a challenge in accessing worship leader one-on-one and interact with him or her.

6.4 There is Always Limited Time for Engagements in the Youth Ministry Department Programs

Table 27: There is Always Limited Time for Engagements in the Youth Ministry Department Programs

Responses	Frequency	Percent
Strongly Disagree	6	1.8
Disagree	49	14.8
Un-Decided	17	5.2
Agree	98	29.7
Strongly Agree	160	48.5
Total	330	100.0

The research findings of this study indicates that 160(48.5%) majority of the church youth members strongly agreed that there were limited time for engagements in the youth ministry department. Mutua (2022, OI) confirmed this by arguing that there is limited time for youth engagement in the youth ministry. The findings further, shows that 49(14.8%) of the church youth members disagreed that there was limited time for engagement in the youths ministry department programs. The study also indicates that 98(29.7%) of the church youth member agreed that there is always limited time for engagement in the youth ministry department programs. The finding shows also that 17(5.2%) of the church youth members were undecided on the time allocated on the youths ministry programs in Kaaga Synod Methodist Church. The research findings indicate on the other hand that 6(1.8%) of the church youth members strongly disagreed that there was always limited time for engagement in the youths department at Kaaga Synod.

6.5 There are no Enough Materials Such As Projectors and Public Address Systems

Table 28: There are no enough materials such as projectors and public address systems

Responses	Frequency	Percent
Strongly Disagree	11	3.3
Disagree	57	17.3
Un-Decided	4	1.2
Agree	90	27.3
Strongly Agree	168	50.9
Total	330	100.0

The research shows that majority of the church youth members 168(50.9%) strongly agreed that there are no enough materials such as projectors and public address. Gatobu (2022, OI)acknowledged that there are no enough projectors and public address which can ensure that there is efficiency and efficacy in the programs puts in place by the youths department to enhance character formation among the youths in Kaaga Synod, Methodist Church.

The research further indicates that 90(27.3%) of the youth church members agree that there are no enough materials like projectors and public address systems. Murithi (2022, OI) averred that inadequate of materials in the youths ministry affects the programs of the youths departments in the church for example youths like music systems and incase the youth department does not have, various youths starts going to other churches which have music instruments in their youths ministry.

The research also shows that minority of the church youth members 4(1.2%) were not aware whether there are no enough materials for the youths department in Methodist Church Kaaga Synod. The study also indicates that 57(17.3%) of the church youth members disagree that the youths ministry department in Kaaga Synod has no enough materials for enhancing the effectiveness of the youth programs in the church. The study also indicates that 11(3.3%) of the church youth members strongly disagree that that there are no enough materials in the youths ministry department in Kaaga Synod Methodist Church.

6.6 Perceived Facilitation Offered By the Church Management for Outdoor Programs Has Become Futile

Table 29: Indicates the perceived facilitation offered by the church management for outdoor programs which has become futile.

Responses	Frequency	Percent
Strongly Disagree	39	11.8
Disagree	84	25.5
Un-Decided	37	11.2
Agree	130	39.4
Strongly Agree	40	12.1
Total	330	100.0

This study shows that majority 130(39.4%) of the church youth members agreed that facilitation offered by the church management for outdoor programs has become a futile in the youths ministry. Makena (2022, OI) confirmed this by arguing that due to the financial challenges that the church and the church members are facing. The church is experiencing difficulties in raising finances for its day to day operations. She opined that the church is not left out by the economic crisis which s all over the world. As results the church is not able to fully support various programs in the youth ministry department.

The research further, indicates that 40(12.1%) of the church youths members strongly agreed that outdoor programs offered by the youths department has been fruitless due to the inadequate facilitation offered by the church management. The findings of study also shows that 37(11.2%) of the church youths members were un-decided on the facilitation offered by the church management in Methodist Church Kaaga Synod. The research also indicates that 84(25.5%) of the church youth members disagreed on the facilitation offered by the church as a challenge to the outdoor programs of the youth ministry department in Kaaga Synod. The findings on the other hand shows that 39(11.8%) of the church youth members in Kaaga Synod , Methodist Church strongly disagreed that facilitation by the church members is a challenge to the youth departments in the church.

6.7 Drug Abuse, Smoking and Alcoholism

Table 30: Indicate that Drug abuse, smoking and alcoholism as a challenge in the youth department

Responses	Frequency	Percent
Strongly Agree	129	39.1
Agree	99	30.0
un-decided	12	3.6
Disagree	66	20.0
strongly disagree	24	7.3
Total	330	100.0

In a study conducted by Gathumbi (2003) on alcohol and drug abuse among the youth in schools in Kenya, it was observed that 20% of adolescents aged between 12 and 22 years smoked cigarettes, 9% had tried to smoke bhang while some 23% drank commercial beer and spirits. This study established that drug abuse, smoking and alcoholism are great challenge to the youth department in Kaaga Synod, Methodist Church.

The research findings shows that 129(39.1%) of the youth church members strongly agreed that drug abuse, smoking and alcoholism is a challenge among the youths in the youths ministry in Kaaga Synod. Mutua (2022, OI) supported by strongly agreeing that drug abuse, smoking and alcoholism is a great challenge encountered by many youths from the local church up to the Synod and need to be addressed so as to enable the youths in Kaaga Synod to overcome this menace . He opined that youths needs to be given guidance and counseling, attend church seminars and retreats where they can be taught on the dangers of drug abuse, smoking and alcohol and especially when the schools are closed. Athinya (2022,OI) affirmed that parents also needs to encourage the various youths at their homes to attend retreats, athletics, games, conferences and talents show when they are organized by the youths department. She asserted that by youths participating in these programs, the can be busy and thus they cannot have time to engage in substance abuse during the holidays.

The study further shows that 99(30.0%) agreed that drug abuse, smoking and alcoholism has really affected the youths ministry. The research findings also shows that 66(20.0%) of the church youths members disagreed that drugs abuse, smoking

and alcoholism is a key challenge in the youths department. The study also indicates that 12(3.6%) of the youth church members were undecided on whether drug abuse, smoking and alcoholism is a challenge in the youths ministry in the church. youths. The findings also indicates that 24 (7.3%) of the youths church members strongly disagreed that drug abuse, smoking and alcohol is a challenge in the youths department in Kaaga Synod, Methodist Church.

Majority of the respondents reported that drug abuse, smoking and alcoholism are a key challenge facing the youths in Kaaga Synod, Methodist Church. (Athinya 2022, OI) affirmed drug abuse and alcoholism has affected the lives of the various youths and thus ruining the characters of many youths in the Synod. She acknowledged that in the 21st century many youths have been involved in drug abuse and alcoholism without minding the effects drugs and alcohol has in their health and even making them not to turn to their working stations or inculcating interest in their studies. A study by Acuda and Muhangi (1999) on the causes of alcohol and drug abuse among the youth reported prevalence rate of 4.4% of alcohol and drug abuse among the youth in Kenya.

6.8 Unemployment

Table 31: Response on Unemployment as a challenge to Youth department in Kaaga, Synod

Responses	Frequency	Percent
Strongly agree	181	54.8
Agree	71	21.5
Un-decided	24	7.3
Strongly disagree	16	4.8
Disagree	38	11.5
Total	330	100.0

The results presented in table 24 show that 181(54.8%) of majority of church youth members strongly agreed that an employment is a challenge in the youths department in Kaaga, Synod. On the other hand 71(21.5%) agreed that it is a challenge in getting white collar jobs by various youths who have graduated from various colleges and universities in the youths ministry. The research further, shows that 38(11.5%) of the church youth members disagree that unemployment is a challenge to many youths who are in the church and thus being a great challenge for the youths in the youth

department while 16 (4.8%) of the church youths members who were the minority strongly disagreed that it is a challenge in getting job opportunities among the youths in the youth department in Kaaga Synod.

This study also established that many youths in the youth ministry are unemployed. Mutua (2022, OI) averred that it is very difficult to obtain white collar jobs that many youths admire. He asserted that every year in Kaaga Synod Methodist Church many youth graduates from various universities, colleges and polytechnics and most of them stay for years without jobs. As a results most of the youths are faced with temptations of defiling their bodies if they must secure white –collar jobs and others opting to give bribes so that they can secure a job.

6.9 Entertainment Industry

Table 32: Indicates the Responses on Entertainment Industry as a Challenge in the Youth Department in Kaaga Synod

Responses	Frequency	Percent
Strongly disagree	43	13.0
Strongly agree	161	48.8
Un-decided	18	5.5
Disagree	39	11.8
Agree	69	20.9
Total	330	100.0

The research findings show that church youth members 69(20.9%) agreed that entertainment industry is a challenge to the youth while 161(48.8%) of the youth church members strongly agreed that entertainment industry is a challenge to the youth ministry .Gitonga (2022, OI) affirmed that entertainment industry is a challenge to the youth department as various youths tend to copy undesirable mode of dressing from the content creators in the entertainment industry which end up eroding their moral values. He also asserted that most of the youth are addicted to the mobile phone as they can spend most of their time in whatsapp, Tiktok, Facebook, instagram and twitter chatting and posting videos. The research findings also indicates that 39(11.8%) of the church youth members disagreed that entertainment industry is a challenge to the youth department in Kaaga Synod, Methodist church while 43(13.0%) strongly disagreed that entertainment industry is a challenge to the youth ministry in the Synod. The study also show that church youth members 18(5.5%)

were un-decided on whether entertainment industry is a challenge to the youth ministry in the Synod.

Anampiu (2022, OI) averred that entertainment industry has posed a challenge to the youths ministry in Kaaga Synod, Methodist Church. He asserted that the TV, home videos, and music have a strong pulling effect on the formation of characters among the youths in the Synod. He affirmed that these are charged with erotic audio and videos materials which pollute their minds and lives of the youths. This is confirmed by Athinya (2022, OI) who averred that by these the youths are made captives of sin of lust, masturbation and the demon behind them.

6.10 Time Wastage

Table 33: Show Responses on Time Wastage as a Challenge in the Youth Department Kaaga Synod

Responses	Frequency	Percent
Disagree	34	10.3
Strongly disagree	35	10.6
Un-decided	12	3.6
Agree	89	27.0
Strongly agree	160	48.5
Total	330	100.0

Research show that majority 160(48.5%) of the church youth members in Kaaga Synod, Methodist Church strongly agreed that time wastage is a challenge among the youths in the youth department. The findings also indicates that 89(27.0%) of the church youth members agreed that time wastage is a challenge to the youth department at Kaaga Synod, Methodist Church. Further, the findings of the study indicates that 35(10.6%) of the church youths members strongly disagreed that time wastage is a challenge to the youth in the youth ministry in Methodist Church Kaaga Synod.

The study also show that 34(10.3%) of the church youth members disagreed that wastage of time is also a challenge to the youth department in the Synod. The research also indicates that the church youth members 12 (3.3%) were un-decided on whether time wastage affects youth department in Methodist Church, Kaaga Synod.

According to the church ministers, who were interviewed, they asserted that various youths in the youth ministry waste a lot of time in chatting. They all affirmed that various youths like chatting through SMS, Whatsapp, Face book, massager and others. Thus valuable time that youths of the years used to study are by this means being wasted by the 21st century youth in the church. Gitonga (2022, OI) averred that this is a tremendous distractions to the youths in the church and translates to poor academic performance in the school. He also asserted that this also end up affecting their spiritual life of the church youth members in the youth ministry as it effect is far reaching. He argued that youths can spend an ending hours chatting but have no time for personal prayers and careful study of God’s word.

6.11 Peer Pressure

Table 34: Indicates responses on Peer Pressure as a Challenge in Youth department, Kaaga Synod

Responses	Frequency	Percent
Strongly disagree	30	9.1
Disagree	7	2.1
Un-decided	55	16.7
Agree	82	24.8
Strongly agree	156	47.3
Total	330	100.0

The research indicates that majority of the church youth members 156(47.3%) strongly agreed that peer pressure among the youth in the church is a great challenge to the youth department in Kaaga Synod. On the other hand the study show that 82(24.8%) of the youth church members agreed that peer influence among the youth in the ministry is a challenge to the youth in the church. Further, the research indicates that 55(16.7%) of the church youth members were un-decided on whether peer pressure is a challenge to the youth department in Kaaga Synod, Methodist church. In addition, 30(9.1%) of the church youth members strongly disagreed that peer pressure affects the youth department in the church. The study also established that 7(2.1%) of the church youths members at Methodist Church Kaaga Synod disagreed that peer pressure was a challenge to the youth ministry in Kaaga Synod.

Makena (2022, OI) argued that negative peer influence is also a great challenge to the youths ministry. She affirmed that this is a flood of all evils which is sweeping all the

youths in the modern society. This was affirmed by Gatobu (2022, OI) who asserted that youths generally value the opinion of their peers more than that of their parents and church ministers. He affirmed that unguided Christian youths stumble and fall at this pitfall.

6.12 How the Challenges Can Be Overcome in the Youth Department in Kaaga Synod Methodist Church

All informers affirmed that the challenge facing the youth department can be overcome in the church through the following ways;

- i. The youths department need to creates more opportunities for the youths to interact with one another in the youths ministry so as they can acquire and inculcate good characters among themselves.
- ii. The worship leaders in the church needs to create more time and ensure that many youths are able to access him or her for one –on-one interactions
- iii. The youths departments need to create more time for the various programs in the youths ministry in the Synod
- iv. The Synod need to invest on variety of materials such projectors and public address systems so as to ensure efficient and effective on the youths programs in the Synod
- v. The church managements need to facilitate various youths programs in Kaaga Synod so that they can bear good fruits.
- vi. The church youth members, rather than being affected negatively by the challenges in the modern society. They should be steadfast in the lord and use the possibilities of internet and social media as an easy and cheap means of evangelism.
- vii. The youths in the church need to use their youthful energy to passionately seek God. Be actively involved in the advancement of God’s kingdom on earth and in the service of God in your Church.

6.13 Conclusion

To sum up, this research established several challenges that are facing youth in Methodist Church Kaaga Synod. The study affirmed that due to various challenge facing the youth ministry affect the programs of the youth department in enhancing

character formation among the youths in the church. The research further, established various ways of overcoming these challenges faced by youths in the youth ministry so as to ensure that there is efficient and effective character formation among the youths in the church

CHAPTER SEVEN
SUMMARY, CONCLUSION, SUGGESTIONS FOR FURTHER STUDIES,
AND RECOMMENDATIONS

7.1 Summary

This section presents a summary of the findings of the three objectives of this study. The objectives of this study as stated in chapter two of this thesis were as follows: To explore the significance of the youth ministry department in character formation in Methodist Church in Kenya- Kaaga Synod. To evaluate the effectiveness of youth programs offered by the youth ministry department in character formation in Methodist Church, in Kenya-Kaaga Synod. To find out the challenges facing the youth ministry department in character formation in Methodist Church, in Kenya-Kaaga Synod. From the research conducted, the researcher established the following:

This study's objective one was to explore the significance of the youth ministry department in character formation in Methodist Church in Kenya- Kaaga Synod. The research findings established that youth department in Kaaga Synod, Methodist church nurtures youths and allows the church to flourish. The majority of the respondents averred that youth department has played a key role in character formation among the youths in the church and thus curbing youths from running out of the church. Anampiu (2022, OI) affirmed this by arguing that the first role of the youths department is to enable the youths to be followers of Christ and emulates the characters of Jesus Christ.

The findings further show that youth department ensured that there is community outreach. Akwalu (2022 OI) acknowledged that by joining youth department in the church, the leaders, mentors work together to build characters of the youth. The study also shows that the youth department bridged the gap in the church. Murithi (2022, OI) opined that by participating in the church and interacting with other adults there, the youth feels essential, included and cared for. He ultimately affirmed that as a results future position as deacons, revered ushers, and choir members will be comprised of young people in the youth departments who have unquestionable characters. The research also indicated that Kaaga Synod has various activities and programs in the youth's department, which has enhanced character building among the youths in the church.

The second objective of this study was to assess the effectiveness of youth programs offered by the youth ministry department in character formation in Methodist Church in Kenya- Kaaga Synod. The findings of this study indicate that the programs of the youth department are effective in character formation among the youth in the church. The research findings indicates that most of the church youths members 213(64.5%) confirmed that youth ministry and fellowship program which was established by youth department is very effective in character building among the youth in Methodist Church Kaaga Synod. Further, the findings indicated that 96(29.1%) of the church youth members avers that the youth ministry and fellowship program are effective in enabling character formation among the youth in the church while 15(4.5%) of the church youth members asserted that the youths ministry and fellowship is fairly effective when it comes to character formation among the youths in the youths department in Methodist church Kaaga Synod.

The findings shows that majority of the church youth members 255(77.3%) acknowledged that youth conferences and camps are effective in character building among the youths in Methodist Church Kaaga Synod while 4(1.2%) of the church young members avers that youth conferences and camps are not effective in the formation of character among the youth in the youth department in Kaaga Synod,. All the informers acknowledged that various programs puts in place by the youth department have been effective in building characters among the youths in the youth ministry.

Third objective of this study was to find out the challenges facing the youth ministry department in character formation in Methodist Church in Kenya- Kaaga Synod. The research findings shows that 129(39.1%) of the youth church members strongly agreed that youth have no opportunity to interact with one another through the youth ministry department program. Athinya (2022, OI) supported by strongly agreeing that youth had no opportunity to interact with one another through the youth ministry department. She opined that youths have inadequate opportunities for interacting during the various programs that have been put in place by the youth department. She affirmed that youths have programs such as retreats, athletics, games, conferences and talents show where they have opportunities to interact with one another but they are

limited on time. She opined that because these programs are normally conducted during the holiday as various youths are always in school.

The entire respondents asserted that drug abuse, smoking and alcoholism are a key challenge facing the youths in Kaaga Synod, Methodist Church. (Athinya 2022, OI) affirmed drug abuse and alcoholism has affected the lives of the various youths and thus ruining the characters of many youths in the Synod. She acknowledged that in the 21st century many youths have been involved in drug abuse and alcoholism without minding the effects drugs and alcohol has in their health and even making them not to turn to their working stations or inculcating interest in their studies. All informants asserted that's youths have various other changes facing the that inhibit their character formation such as wasting time, unemployment, entertainment industry, peer pressure, media and social media influence and also sexual immorality affecting their character formation in Kaaga Synod.

They affirmed that various strategies can be puts in place to overcome the various challenges that the youths are facing in the modern society. This is by the church ensuring that the youths have enough time to engage in the youths programs in the church. The church to facilities youths programs fully. Encouraging youths to use social medial for evangelism, engage in self-employment and encourage them to inculcate Christians principles of life so as to display characters of Jesus Christ who is the icon of Christianity.

7.2 Conclusion

From this research, we conclude that youth department has played a key role in character building among the youths in the church and thus curbing youths from running out of the church. There is various significance of the youth's ministry in character building at Methodist Church Kaaga, Synod. This study also established that the youth are engaged in various activities in the youth deparments which enhances character formation among the youths in the church. The research also indicates there are several programs which have been put in place by the youth department that has ensured that there is character building among the youths in the church.

It can also be concluded that the youth programs put in place in Kaaga Synod Methodist Church are effective in ensuring there is efficient and effective character formation among the youths in the church. The research further indicates that there are various challenges facing many youths in Kaaga Synod, Methodist Church. The study highlighted various mechanisms to be put in place so that we can overcome these challenges affecting youths in the church.

7.3 Recommendations

As per the findings of this study, the research made the following recommendations:

- (i) The various religious organizations to establish youth department in their religions
- (ii) The various churches to ensure that youth ministers have acquired knowledge and skills of dealing with the 21st century youths.
- (iii) The church to organize seminars for the parents who have teenagers at their homes and equip them with knowledge and skills of handling teenagers

7.4 Suggestions for Further Studies

Based on the findings of this study the research made the following suggestions for further research:

- (i) Qualities of a good youth minister in the youth ministry.
- (ii) Effective engagements of youths in the church organizations and leadership.
- (iii) Strategies to be put in place in the church to ensure that the youth uses social media for evangelism.

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KEY INFORMANTS

NAME	CIRCUIT	DATE OF INTERVIEW
AkwaluJohn (youth chair)	Buuri	14 th June 2022
Anampiu Kinoti (church chair)	Karanene	18 th June 2022
AthinyaPeninah (youth chair)	Kibirichia	24 th June 2022
Bishop.Nicholas Mutwiri	Kaaga Synod	7 th July 2022
Gatobu Muthamia (youth chair)	Buuri	29 th June 2022
Gatobu Thomas (church chair)	Kaaga	5 th July 2022
Karimi Doreen (Revered)	Karanene	11 th July 2022
Kinya Mercy (Revered)	Kibirichia	13 th July 2022
Makena Beatrice (youth chair)	Ruiri	18 th July 2022
Munyua John (Revered)	Ruiri	24 th July 2022
Mutethia Duncan (Revered)	Kaaga	29 th July 2022
Mutua Jason (church chair)	Buuri	2 nd August 2022
Murithi Doreen (youth chair)	Karanene	6 th August 2022
Rotich David (Revered)	Buuri	17 th August 2022

APPENDICES

APPENDIX 1: SUB-COUNTY INTRODUCTION LETTER

KAGWIRIA DORCAS

P.O BOX 12-60400

CHUKA.

20TH MAY 2022

THE DEPUTY COUNTY COMMISSIONER

MERU NORTH SUB-COUNTY

P.O BOX

MERU.

Dear Sir,

RE: REQUEST TO CONDUCT A RESEARCH IN YOUR SUB-COUNTY

I am a postgraduate student at Chuka University Pursing Master of Arts degree in Religious studies and therefore intend to carry out a research in your area of jurisdiction. The research intends to investigate the role of youth ministry department in Methodist church in Kenya in character formation Kaaga synod.

The results obtained from the study were help in improving the character formation within the Meru North and Buuri Sub County. I therefore seek permission to distribute the attached questionnaires to various churches in order to get the required data.

I look forward to your positive reply. Thank you.

Yours faithfully,

Kagwiria Dorcas

APPENDIX II: CHURCH INTRODUCTION LETTER

DORCAS KAGWIRIA

P.O BOX 12-60400

CHUKA.

20TH MAY, 2022

THE MINISTER/REV/BISHOP.....

P.O BOX.....

.....

Dear Sir/Madam

RE: REQUEST TO CONDUCT A RESEARCH WITHIN YOUR CHURCH

I am a postgraduate student Chuka University pursuing Master of Arts degree in Religious Studies and therefore intend to carry out a research within your church. The research intends to investigate the role of the youth ministry department in character formation at Methodist church in Kenya Meru County Kaaga synod and therefore your church is sampled.

The result obtained from the study was help in improving the youth ministry department in character formation at Methodist church in Meru County. I therefore seek permission to distribute the attached questionnaires and carry out interviews within your church in order to get the required information.

I look forward to your positive reply. Thank you.

Yours faithfully

Dorcas Kagwiria

APPENDIX III: QUESTIONNAIRE FOR CHURCH YOUTH MEMBERS

Instructions:

This study is designed to clarify the role of the youth ministry department in youth moral development at the Methodist Church in Kenya, Kaaga Synod. Please answer all questions honestly. The information provided will be kept confidential and will only be used for this purpose. Read each question carefully and then tick (✓) or fill in your correct answer in the spaces provided.

SECTION A: DEMOGRAPHIC INFORMATION

Indicate the name of your church.....

1. Are you a member of any youth ministry?

(a) Yes,

(c) No

2. Where are you member of youth ministry?

(a) Kaaga Synod

(b) Other Synods

2. What full-time /or part-time staff members currently serve at your church?

(a) Worship Leader

(b) Executive or Administrative Pastor

(c) Youth Pastor

(d) Adult Pastor

(e) Children's Pastor

(f) Other _____

3. Age

(a) under 18

(b) 19-25

(c) 26-30

(d) 31-35

4. Education: Please indicate the highest level you have attained in each category?

(a) High school certificate

(b) Undergraduate degree (non-ministry related field)

(c) Undergraduate degree (with ministry focus or major)

(d) Graduate or seminary degree

(d) Other, Explain _____

5. Population of Church: Average attendance in Sunday morning worship service.

(a) less than 50

(b) 51 to 100

(c) 101 to 150

(d) 151 to 200

(e) 201 or more

6. Population of Youth Ministry (Middle School & High School combined weekly participants):

(a) less than 30

(b) 31 to 50

(c) 51 to 70

(d) 71 or more

7. Length of years at present church:

(a) less than 1 year

(b) 1-4 years

(c) 5-9 years

(d) 10 or more years

8. Ministerial Experience: Length of years in vocational or bi-vocational local church youth ministry:

(a) 1-5 years

(b) 6-10 years

(c) 11-15 years

(d) 16-20 years

(e) more than 20 years

9. Which of the following activities are mostly engaged in the youth ministry?

(a) Prayers

(b) Bible sharing

(c) Singing

(d) Any other (specify) _____

10. How many hours do you spend in the youth ministry?

(a) less than 1 hour

(b) 1-2 hours

(c) 2-3 hours

(d) more than 3 hours

SECTION B: Role of the Youth Ministry Department in Character Formation

Outline the activities carried out by the youths in your church.

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SECTION C: EFFECTIVENESS OF YOUTH PROGRAMMES IN METHODIST CHURCH

1. Indicate your level of satisfaction with regard to Effectiveness of Youth Programs in Methodist Church in Kenya, Kaaga Synod. Use the rating scale to give your responses.

5-Very Effective; 4- Effective; 3-Not Sure; 2-Fairly Effective; 1-Not Effective

Your level of satisfaction with the following Programs implemented by the Church:	5	4	3	2	1
Youth ministry and Fellowships					
Youth Conferences and Camps					
Guidance and Counseling					
Seminars and workshops					
Bible studies					
Talent Shows and Open Forums					
Retreats, Educational tours, Athletics and Games					
Rallies and Crusades					
Alcohol and Drug Education					

2. What can be done to make the programs more effective?

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3. Outline ways in which you have benefited from the youth programs in your church.

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SECTION D: CHALLENGES FACING THE YOUTH MINISTRY IN KAAGA SYNOD

1. To the best of your understanding how would you rate these statements with regard to Challenges Facing the Youth Ministry at Methodist Church in Kenya, Kaaga Synod?

Use the rating scale to give your responses.

SA-Strongly Agree; A-Agree; UD-Un-Decided; D-Disagree; SD-Strongly Disagree

SN	STATEMENT	OPINION				
		SA	A	UD	D	SD
I	The youth have no opportunity to interact with one another through the Youth ministry department.					
Ii	The youths have challenges in accessing the worship leaders for one-to-one interactions.					

Iii	There is always limited time for engagements in the youth ministry department programs.				
Iv	There are no enough materials such as projections and public address systems to be used in youth ministry meetings.				
V	Perceived facilitation offered by the church management for outdoor programs has become futile.				
Vi	Drug Abuse, Smoking and Alcohol				
Vii	Unemployment				
Viii	Entertainment industry				
Ix	Time wastage				
X	Peer pressure				

2. Outline how the challenges can be overcome.

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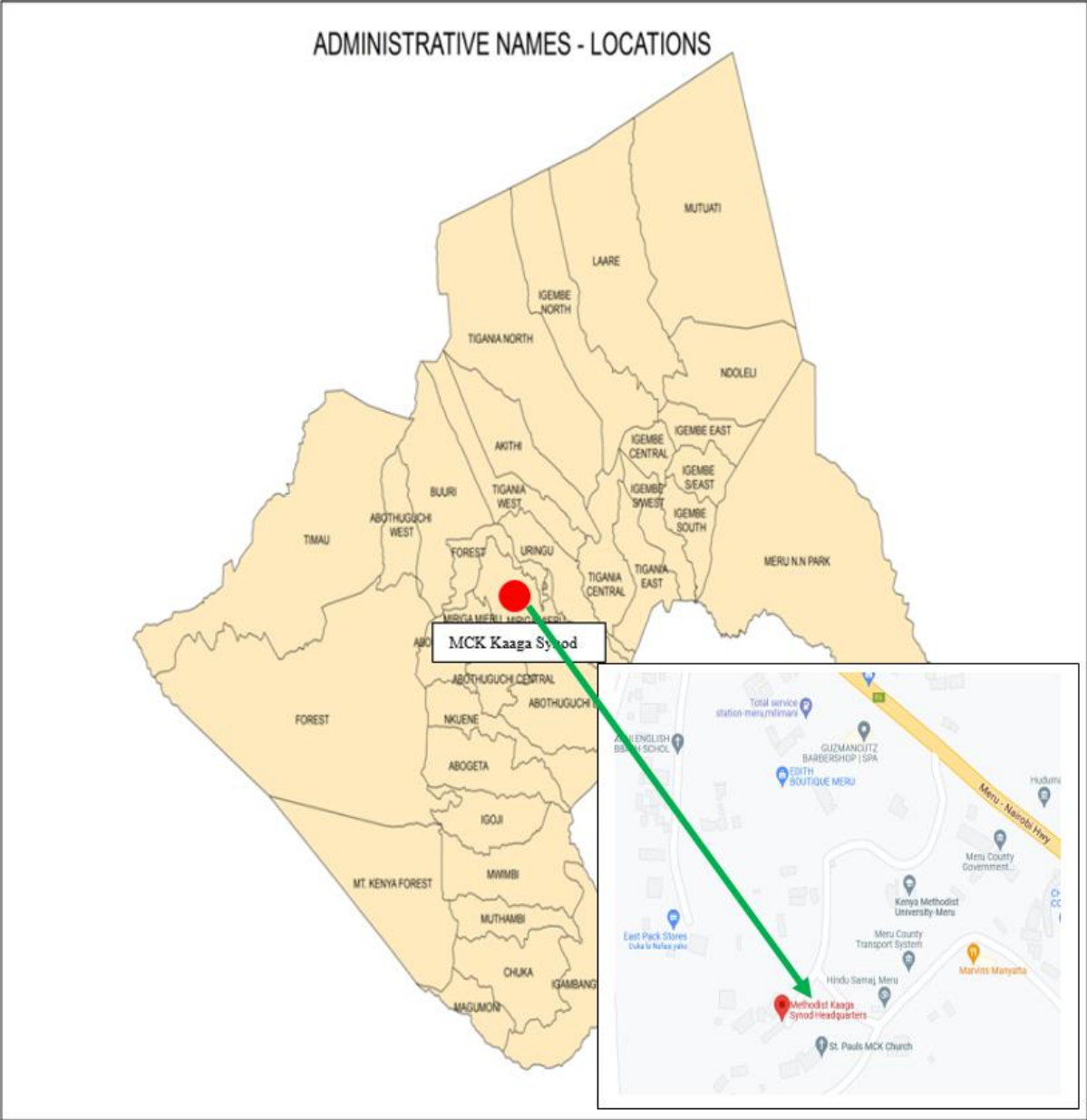
**APPENDIX IV: INTERVIEW SCHEDULE FOR BISHOP, CHURCH
MINISTERS, AND CHURCH CHAIRPERSONS**

- i. How long have you been a clergy at the Methodist Church in Kenya Kaaga synod?
- ii. Do you have an active youth ministry department currently in Methodist Church in Kenya, Kaaga synod?
- iii. If yes, outline some of the activities of the youth ministry department.
- iv. Do you believe that youth ministry is instrumental in the character development of youth in Kaaga Synod? Give reasons for your answer.
- v. What roles does the youth ministry department play in character formation in Kaaga Synod?
- vi. Does youth the ministry department have running youth programs in Kaaga Synod?
- vii. If yes, what are the programs?
- viii. What has been the impact of the above programs on the character formation of the youth in Kaaga Synod?
- ix. Does your youth ministry department face any challenges currently?
- x. If yes, what are the challenges that the youth ministry department is facing in Kaaga Synod?
- xi. What are the mitigation measures in place to help create a solution to the above challenges?

**APPENDIX V: FOCUS GROUP DISCUSSION QUESTIONS FOR THE
YOUTH MINISTERS, AND YOUTH CHAIRPERSONS**

1. Do you have an active youth ministry department currently in your church?
2. If yes, outline some of the activities of the youth ministry department.
3. Do you believe that youth ministry is instrumental in the character development of youth in your church? Give reasons for your answer.
4. What roles does the youth ministry department play in character formation in your church?
5. Does youth ministry have running youth programs in your church?
6. If yes, what are the programs?
7. What has been the impact of the above programs on the character formation of the youth in your church?
8. Does your youth ministry department face any challenges currently?
9. If yes, what are the challenges that the youth ministry department is facing in your church?
10. What are the mitigation measures in place to help create a solution to the above challenges?

APPENDIX VI: MAP OF MERU



APPENDIX VIII: SAMPLING TABLE

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

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	241	9000	368
140	103	700	24	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377

N = Population Size

S = Sample Size

Extracted from Kathuri and Pals (1993)

APPENDIX IV: RESEARCH PERMIT

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Ref No: 188143	Date of Issue: 22/July/2022
RESEARCH LICENSE	
	
<p>This is to Certify that Ms. DORCAS KAGWIRIA of Chuka University, has been licensed to conduct research in Meru on the topic: ROLE OF YOUTH MINISTRY DEPARTMENT IN CHARACTER FORMATION IN METHODIST CHURCH IN KENYA; KAAGA SYNOD for the period ending : 22/July/2023.</p>	
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