

**YOUTH INVOLVEMENT IN THE GREAT COMMISSION, IN PROMOTING A
HEALTHY ANGLICAN CHURCH IN KILUNGU SUB-COUNTY,
MAKUENI COUNTY, KENYA**

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DECLARATION AND APPROVAL

Declaration by the student

I, the undersigned, declare that this is my original work and has not been submitted to any College or University for academic credit.

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DEDICATION

This work is dedicated to my parents, Muthoka Muithya and Dorothy Mwikali, whose unwavering support have shaped me into the person I am today.



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ABSTRACT

The youth are the most energetic group both physically and emotionally. If their energies are tapped, harnessed and well utilized they are a great blessing to church and society. If not, they are the most vulnerable group because their energies can be abused. Youth involvement and participation in all church activities is a powerful tool in the Anglican Church. They are not only numerically stronger than the rest of the groups, they are also physically strong to serve God. The church needs to take urgent and drastic measures to involve youth in the implementation of the Great Commission mandate. The study examined the involvement of youth in the Great Commission in promoting a healthy Anglican church in Kilungu sub-county, Makueni County, Kenya. The objectives of the study were to: explore Biblical and the constitutional provision on the involvement of youth in the great commission in promoting a healthy Church in Kilungu Sub-County; assess the participation of youth in the great commission mandate in promoting a healthy Anglican church in Kilungu sub-county; evaluate the constitutional provisions on youth involvement in the great commission mandate in promoting a healthy Anglican church in Kilungu sub-county and enhance strategies of involvement of youths in the great commission in promoting a healthy church. The study employed two theories; the mediation theory and the social learning theory. Primary and secondary sources of data collection were used. The study used simple random sampling and purpose sampling to collect data through questionnaires and Focus Group Discussions respectively. Data was collected from a sample of 399 respondents and 6 Focus Group Discussions. Analysis was done through SPSS and results presented in graphs and tables. The findings indicated that a sizable percentage of youths regularly participated in youth related programs in the church further giving them spiritual nourishment. There was a substantial association between mentoring schemes and young people engaging in church programming. The majority of the young adults as captured in the study do not take part in any kind of mentoring program at their churches. Further, majority of them did not take part in any kind of mentoring program at their churches. About a third (32.9%), however, regularly attend worship services between once and three times a day. The study concluded that certain obstacles prevented young people from joining church programs while youth involvement in church programming within the Anglican Church was significantly correlated with future leadership roles within the church. It is recommended that youth awareness campaigns should be structured in a way that introduces them to the programs and highlights the potential advantages of participating. The clergy should get mentoring programs education. Due to the novelty and complexity of youth ministry, all parish ministers in the Anglican Church should take a refresher course on it on a regular basis as part of the church's ongoing commitment to continuing education.

TABLE OF CONTENTS

DEDICATION	III
ACKNOWLEDGEMENT	IV
ABSTRACT	V
TABLE OF CONTENTS	VI
LIST OF TABLES	X
LIST OF FIGURES.....	XI
CHAPTER ONE.....	1
INTRODUCTION	1
1.1 Background to the Study	1
1.2 Statement of the Problem	10
1.3 Purpose of the study	11
1.4 Objectives of the Study	11
1.5 Research Questions	11
1.6 Significance of the study	12
1.7 Limitation of the study	13
1.8 Delimitations of the study	13
1.9 Scope of the study	13
1.10 Operational Definitions of Terms	14
CHAPTER TWO.....	15
LITERATURE REVIEW	15
2.1 Introduction	15
2.2 Empirical Review	15
2.2.1 Biblical and theological foundations on youth involvement in the Great Commission mandate in promoting a healthy church	15
2.2.2 Participation of youth in the great commission mandate in promoting a healthy Anglican church.....	20
2.2.3 The Constitutional Provisions on Youth Involvement in the Great Commission Mandate in Promoting a Healthy Anglican Church	23
2.2.4. Strategies of Involvement of Youths in the Great Commission Mandate in Promoting a Healthy Anglican Church.....	26
2.5 Theoretical Framework.....	30
2.5.1 Mediation Theory	30

2.5.2 Social learning Theory.....	30
2.6 Conceptual framework	31
CHAPTER THREE.....	34
RESEARCH METHODOLOGY.....	34
3.1 Introduction	34
3.2 Research Design	34
3.3 Location of the Study	34
3.4 Target Population.....	35
3.5 Sample Size and Size and Sampling Procedure	37
3.6 Data Collection Methods	38
3.6.1 Questionnaires	38
3.6.2 In-depth Interviews.....	39
3.6.3 Focus Group Discussions	39
3.7 Data Analysis.....	39
3.8 Validity and Reliability.....	39
3.8.1 Validity.....	39
3.8.2 Reliability	40
3.9 Ethical Considerations.....	40
3.9.1 Ethical considerations concerning researcher	41
3.9.2 Ethical considerations concerning participants	41
3.9.3 Ethical considerations concerning the research process.....	41
3.10 Conclusion.....	41
CHAPTER FOUR	42
RESEARCH FINDINGS AND DISCUSSIONS	42
4.0 Introduction	42
4.1 Background Information.....	42
4.1.1 Background Information for the Youth	42
4.2 Youth Programmes and Participation in the Church.....	52
4.2.1 Youth Membership in Different Groups	53
4.2.2 Whether Parents Encourage the Youth to Attend Church Activities.....	55
4.2.3 Whether the Church Supported Youth Activities Financially	57
4.3 Youth Mentorship Programmes	59
4.3.1 Whether the Youth Are a Member of Any Discipleship or Bible StudyForum	59
4.3.2 Whether the Youth Have a Spiritual Mentor in the Church.....	60

4.3.3 Whether There Is a Proper Mentorship Programme in the Church	60
4.3.4 Ministries to Attract Youth for Discipleship in the Church.....	61
4.3.5 Youth and Peer Pressure	63
4.4 Kind of Friends Admired by the Youth	63
4.4.1 Whether the Friends Attend Church on Sundays.....	64
4.5 Youth and Leadership	67
4.5.1 Official Positions Held in the Church by the Youth	68
4.5.2 Whether the Office of the Youth Director Is Having Great Impact in the Parish..	69
4.5.3 Areas of Failure among Youth Leaders in the Church.....	71
4.6 Inferential Statistics Analysis	79
4.6.1 Chi-Square Test for Youth Mentorship and Church Participation.....	79
4.6.2 Chi-Square Test for Peer Pressure and Youth Participation in the Church.....	80
4.6.2 Chi-Square Test for Leadership and Youth Participation in the Church.....	81
4.7 Data Analysis of The Study.....	82
4.7.1 How Do Church Programs Affect Youth Participation in the Church?.....	82
4.7.2 How Do Mentorship Programmes Affect Youth Participation in the Church?	82
4.7.3 How Does Peer Pressure Affect Youth Participation in the Church?.....	83
4.7.4 How Does the Church Leadership Respond to Youth in the Participation and Non- participation of the Youth’s Programmes?	84
4.8 Overall Summaries	84
CHAPTER FIVE	86
SUMMARY, CONCLUSION AND RECOMMENDATIONS	86
5.1 Introduction	86
5.2 Summary of results.....	86
5.3 Conclusion.....	98
5.4 Recommendations	99
5.5 Recommendation for Further Research.....	100
REFERENCES	101
APPENDICES.....	104
Appendix I : Informed Consent Form	104
Appendix II: Questionnaire for Church Elders	106
Appendix III : Proposal approval letter	113
Appendix IV: Letter of introduction.....	114
Appendix V: NACOSTI Letter.....	115

Appendix VI: research authorization letter 116
Appendix VII: RECOMMENDATION LETTER..... 117
Appendix VIII: REQUEST TO PARTICIPATE IN DATA COLLECTION LETTER 118
Appendix IX: Similarity Index 119



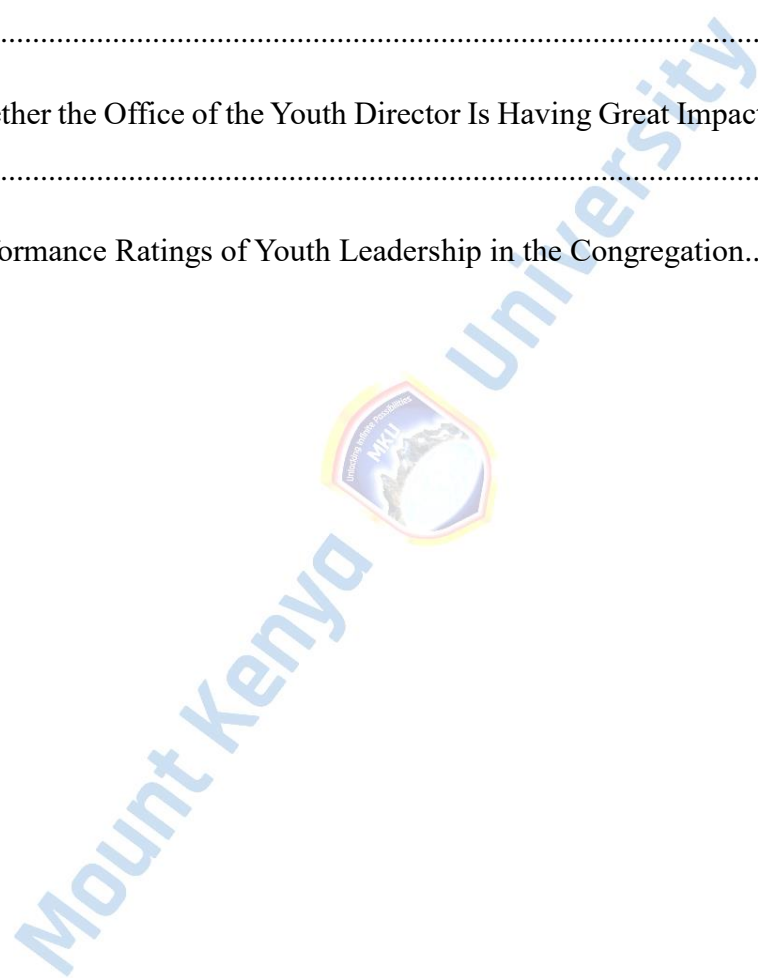
LIST OF TABLES

Table 1 : Target Population.....	36
Table 2 : Sample Size	37
Table 3: Distribution of the youth on the various groups that they are members.....	54
Table 4: Reasons Why the Youth Are not Involved in Any Church Programmes.....	55
Table 5: Ministries to Attract Youth for Discipleship in the Church.....	62
Table 6: presents a summary of the findings obtained	72
Table 7: Elders' Response on What the Church Is Doing to Support Youth Programmes	73
Table 8 : Participation of youth in the great commission mandate	73
Table 9 : Strategies that can encourage men's participation in church activities.....	76
Table 10: Chi-Square Test for the Association between Mentorship and Youth Participation in Church Programmes within the Anglican Church	79
Table 11: Chi-Square Test for the Association between Peer Influence and Youth Participation in Church Programmes within the Anglican Church	80
Table 12: Chi-Square Test for Leadership and Youth Participation in the Church.....	81

LIST OF FIGURES

Figure 1: Conceptual Framework.....	32
Figure 2: Distribution of the Youth by Gender.....	43
Figure 3: Distribution of the Respondents by Marital Status	44
Figure 4: Age Bracket.....	45
Figure 5: Distribution of the Youth by Their Occupation.....	46
Figure 6: Educational Level	47
Figure 7: Distribution of the Church Elders by Their Gender.....	48
Figure 8: Distribution of the Church Elders by Their Marital Status.....	49
Figure 9: Distribution of the Church Elders by Their Age Bracket.....	50
Figure 10: Employment Detail	51
Figure 11: Church Elders' Education Level	52
Figure 12: Church Attendance by the Youth	53
Figure 13: Number of Youth Groups Joined by the Youth in the Church	54
Figure 14: Whether Parents Encourage the Youth to Attend Church Activities.....	56
Figure 15: Whether the Church Supported Youth Activities Financially	57
Figure 16: Whether Elders Have Sons and Daughters Aged 15-35 in Their Congregations	58
Figure 17: Whether Elders' Sons and Daughters Are Active in the Youth Committee ..	58
Figure 18: Whether the Youth Are a Member of Any Discipleship or Bible Study Forum	59
Figure 19: Whether the Youth Have a Spiritual Mentor in the Church.....	60
Figure 20: Whether There Is a Proper Mentorship Programme in the Church	61
Figure 21: Whether Church Elders Have Youth Whom They Mentor as Leaders	62

Figure 22: Distribution of the Youth by the Kind of Friends They Admire	64
Figure 23: Whether the Friends Admired Attend Church on Sundays	65
Figure 24: Whether the youth are in the same level of education with friends they admire	66
Figure 25: Whether the Friends Affect Positively or Negatively	67
Figure 26: Official Leadership Positions Held by the Youth in Their Respective Parishes	68
Figure 27: Whether the Office of the Youth Director Is Having Great Impact in the Parish	69
Figure 28: Performance Ratings of Youth Leadership in the Congregation.....	70



CHAPTER ONE

INTRODUCTION

This chapter forms the introduction of the thesis. It discusses the background of the study, the statement of the problem is highlighted, the purpose is stated and objectives presented. Further, it discusses the importance of the study to various categories. In addition it presented the justification of the study, the limitations and study delimitation and study scope are also highlighted.

1.1 Background to the Study

The „Church Mission Society“, was founded at Aldersgate Street in the City of London on 12 April 1799. The founders included; William Wilberforce, John Venn and John Newton, it was the first society to send missionaries to the indigenous populations of Africa and Asia with an aim of evangelizing them, as the African culture was perceived to be backward, evil and therefore that the Africans were immoral and uncivilized. The missionaries also preached against the slave trade that was rampant in Africa instead they advocated for legitimate trade hence playing a key role in ending slavery in Africa. According to the Europeans, Africa was a place where the inhabitants were savage and brutal. Europeans, after the industrial revolution, considered industrial towns and technology to be signs of civilization. Therefore the evangelical theology of the missionaries was majorly focused at bringing civilization to the black people of the Dark Continent and as the saying goes the flag followed the cross, colonization of Africa and many other parts of the world followed the missionary activities, Belshaw et al. (2000) implies that the Christian church in Africa has remarkably grown like other religions.

The history of the Anglican church of Kenya dates back to 1844 when the first missionary from the Church Mission society (C.M.S), Dr. Johann Ludwig Krapf and his wife Rosina arrived in Mombasa. He was joined two years later by Rev. Johann Rebman. The coming of the three missionaries witnessed the establishment of mission centers like the one established at Rabai in 1847, this was followed by the mission schools, hospitals, birth of companies and industries. The missionaries had to study and learn African languages in order to communicate and spread Christianity, today according to Sakwa, (2007) More than sixty five percent of Kenyans confess to the Christian religion and therefore religion role cannot be

The present Makueni County in Kenya witnessed, received first Christian missionaries sent by the CMS in 1844 and the Roman Catholic mission was inaugurated by the White Fathers in 1879. Despite rivalry between the missions, the early preaching was welcomed by many in Kenya. This was the background of the Anglican church in Kenya and its subsequent growth in different sectors such as youth ministry.

There are power dynamics and misunderstandings associated with youth in the church. Desalination and marginalization are possible outcomes of power relations and their connotations. In their role as forerunners of nurturing spaces for formation and transformation, faith-based organizations haven't always helped marginalized young people feel more empowered. Historically, the church's young people have held a marginal position. The core of the church is made up of bodies that make decisions. This is true regardless of whether they are local or diocesan (Klaasen, 2018).

The youth today face significant social and economic challenges, yet they are frequently excluded from policy-making processes that directly impact their present circumstances and shape their future. These socioeconomic difficulties are varied and deeply entrenched. One notable example is generational inequality, which limits political opportunities for young people and hinders their ability to apply their creativity and energy to resolve complex societal problems. Additionally, disparities within youth demographics—such as the lower access to post-secondary education among young women compared to their male counterparts—further entrench long-term inequalities and limit access to life-enhancing opportunities throughout adulthood (Abdou et al., 2010).

In the United Kingdom, research findings reveal the complex and multifaceted nature of youth identity, reflecting the country's simultaneous Christian heritage, secular orientation, and growing religious pluralism. Although youth constitute a highly diverse demographic—even within a single national context—there are noticeable common patterns and trends that emerge across the group. One such trend is the influence of modern communication technologies, which increasingly shape the lives and worldviews of young people in new and evolving ways.

Notably, public discourse continues to express concern over youth behavior, particularly that of young men. An initial report from the youth phase of the Religion and Society Programme emphasizes the importance young people place on close, trusting

relationships, especially amid experiences of uncertainty and social change. Despite varied religious and socio-economic backgrounds, many young people value authenticity in relationships over institutional religiosity. While familial influence remains strong, many youth critically assess the religious commitment of both parents and religious leaders, raising questions around trustworthiness and authenticity (Catto, 2011). The findings challenge the reductionist view of religion as merely institutional or church-based, highlighting the breadth and diversity of young people's religious experiences. There is also evidence of underlying tension between religious worldviews and the secular mainstream, underscoring the need to approach youth religious identity with sensitivity and openness, listening to their voices rather than imposing assumptions.

David Voas (2010) reinforces the significance of examining cohort effects in understanding religious change among youth in developed countries. He observes that younger generations are less inclined to identify with religion, attend religious services, or consider religion central to their lives. Although he acknowledges the ongoing debate over whether young people are becoming less spiritual altogether or simply spiritual in different ways, he focuses instead on factors such as age, cohort, and contextual change. Voas identifies a range of influences—including female employment, increased religious diversity, higher mobility, and evolving social incentives surrounding religious affiliation and participation—as potential drivers behind observable statistical shifts in religiosity. Ultimately, statistical data on youth religiosity in Britain provide a useful starting point for deeper inquiry, serving not as definitive conclusions but as a foundation for exploring the lived religious identities and experiences of today's youth.

God has entrusted young people to serve as His active helpers, and when properly guided and motivated, they possess tremendous potential to accomplish great things. The vitality and energy inherent in youth can be a powerful force; however, if these energies are not channeled constructively, they may lead to behaviors that harm their spiritual well-being and negatively impact those around them. When young individuals dedicate themselves to God, the church's role does not end there. It remains the church's duty to engage these youths in ministry, helping them recognize that God calls them to contribute actively to furthering His mission (Ellen, 2007).

According to Heitman (2015), to become influential figures within the church, certain actions must be taken by youth pastors. These include personally addressing young

people by name, frequently laying hands on them during prayers, and vocalizing specific prayers for individuals by name. Moreover, pastors should express genuine affection, show care, share joyful moments, engage in meaningful conversations and recreational activities, use relatable examples in sermons, and involve youth in altar duties accompanied by special prayers. Pastors are also encouraged to participate in personal milestones of young members—such as graduations and weddings—and to pray for them as they embark on new journeys like returning to school or traveling abroad. Other vital steps include investing in leadership development, conducting regular joint leadership training sessions, collaborating with church authorities to plan youth-related budgets, and providing diverse opportunities for youth participation—such as ushering, greeting, managing audio-visual equipment, contributing to the church website, participating in the music ministry, teaching Sunday school, and serving in various capacities. Long-term retention of young people requires thoughtful strategies, including involving them in mission work, outreach programs, and creating welcoming social environments where friendships flourish. It is also essential to listen attentively to their needs, exhibit patience, and develop future-oriented programs. Supporting youths from disadvantaged backgrounds, particularly in their educational pursuits, helps maintain their active involvement and commitment to church activities throughout their lives (Heitman, 2015).

The formation of youth groups within the Christ Apostolic Church can be traced back to the 1930s, during the period of cooperation between Nigerian Apostolics and their British counterparts. At that time, young members played significant roles in prayer sessions, preaching, and providing spiritual guidance aimed at restoring those who had strayed and encouraging the salvation of others (Afolabi, 2020). Youth were expected to work diligently toward both the spiritual and physical advancement of the church by preaching and teaching the full message of the Gospel. They were also tasked with upholding, practicing, and defending the church's doctrinal teachings. Organizing programs that foster spiritual development among church members was among their responsibilities. Encouraging youth participation without suspicion and embracing their vision and initiatives by church leadership is crucial for their empowerment and effective ministry.

Church leaders must adopt a positive and respectful perspective toward young people to effectively engage them in the mission of church growth (Amaefule, 2022). When leaders hold negative perceptions of youth, it often restricts their participation in meaningful

church activities and diminishes their potential to contribute to church expansion. Instead, youth should be embraced, mentored, and empowered to assume greater roles within the church community. They should not be viewed merely as future leaders but as leaders in the present. Delaying their involvement undermines the vitality they bring. Their capacity to serve, evangelize, and impact society is significant. Engaging youth in ministry strengthens the church, reaches unchurched populations, and ensures the sustainability of the church into future generations (Oluseyi, 2021).

The term "youth" can imply differently to different people. The term "youth" in various cultures is defined by a specific age range and can only be surpassed by achieving a certain milestone. Rituals and cultural practices can help some cultures view adolescence as only a period in life to be passed through. Rituals that turn a kid into a teenager and a teenager into a young adult are common in some cultures and populations. Between the ages of 13 and 35, a person is considered a youth. There have been several stories about young people who abuse drugs, which often lead to addiction, in the Newsrooms. Some people see drug sales as a lucrative business opportunity and are drawn to it because of the potential financial rewards. These young people's marginalization and lack of education in rural communities makes it simpler for them to find a market for their narcotics because there's a chance they will be introduced to the vices in the same way. Rural adolescents have been included in a variety of legal and illegal protests, as well as violent and destructive acts.

When it comes to resolving the issue of youth marginalization, there is no mention of religious involvement. Making people aware of their alternatives doesn't lead to change unless those who are made aware and given choices also take responsibility for their actions. As a result of their lack of access to decision-making, the youth are marginalized. Marginality is seen as a sign of submission to the more established cultural norms and practices. These cultural and traditional practices are identified with the older generation who controls the power relations. Many Anglican congregations have a separate youth ministry from the regular worship services. Congregants insist on generational ministry even in churches with thriving youth ministries, which only serves to further divide believers. Anglican youth ministry is directly affected by Cloete's argument in this regard: Age-specific ministry emerged as a response to the growing gap between the church's young people and their older, more established members. Young people's

ministry has been separated from the rest of the congregation for a long time due to a lack of age-specific ministry.

Adolescence is a period marked by exploration and self-discovery, during which many young people experiment with different ways of living and various belief systems. As they reflect on their personal values and aspirations, they often encounter a confusing mix of contradictory ideas about their future paths. For many, this phase also represents their initial experience of independence, as they seek a stable foundation to build their adult lives upon. The Christian church holds a vital responsibility to positively influence as many young individuals as possible during this formative time. However, the development of some youths is hindered or interrupted by challenges such as substance abuse, mental health issues, low levels of education, and insufficient vocational training. These obstacles can prevent young people from reaching their full potential.

Many young individuals feel disconnected or alienated from the Christian church, leading some to leave it altogether in favor of other religious groups, denominations, or even cults, often because they perceive the church as irrelevant to their personal lives. To address these concerns, Anglican communities need to offer more engaging and meaningful spiritual experiences and clearly communicate the practical and personal benefits that a Christian worldview provides. Bob Yoder highlights that children often encounter a genuine spiritual connection with God during retreats, service projects, or moments when they are removed from their everyday environments. In gatherings with large, enthusiastic crowds, powerful music, and compelling speakers, young people can experience a profound connection to the Word. Once they accept Jesus Christ, many begin to engage actively with the church community and its activities.

If the church had fulfilled its role more effectively in sharing Christian teachings with rural youth—through relevant and contemporary pastoral care that addresses the real-life challenges they face—many of these young people might have been less likely to turn toward harmful behaviors. By tailoring evangelism and support to the specific circumstances of young people's daily experiences, the church can better guide them away from destructive paths and toward a fulfilling spiritual and personal life.

Although the number of young people in Kilungu ACK Makueni County is staggering, based on their habits and predisposition to negative influences, it appears that the area's evangelism efforts have been ineffectual. As a result, Christ's ideals don't seem to matter

much to them in their daily lives, making them stand out as being unlike other young people their age who are not Christians. As a result, our research is not only necessary but also, in some respects, long overdue.

Some fundamental changes took place in the church's conception of its function and its responsibility to educate its members during the mid-1800s. As we shall find out, this shift has had a terrible effect on the church's youth, who have been drawn away from the secular culture. Great harm continues to be done unless the church and Christian parents completely awaken to this menace. Among the repercussions was that the church be progressively marginalized by a more secular culture (Klaasen, 2018).

The resolutions adopted at recent synods across the three dioceses in the Western Cape highlight both liturgical and governance-related areas in which youth are marginalized within the Anglican Church of Southern Africa. These resolutions call upon ecclesiastical leadership and church governing bodies to intentionally create safe, inclusive spaces where young people are recognized as central to the church's mission. Specific focus areas include liturgy, theological training and formation, contemporary modes of worship, and the cultivation of meaningful intergenerational relationships. The resolutions also advocate for a theological inquiry into the Anglican understanding of personhood, with the aim of challenging and transforming existing power dynamics between youth and church leadership. A critical reflection on these synod decisions raises important questions about how such theological constructs shape the space youth occupy at the church's margins. From a faith-based organizational perspective, these reflections offer valuable insights into how youth inclusion can be more fully realized within church structures (Morrison, 2012).

The growth of Christ's body necessitates financial support for today's youth. Teaching church youth to deepen their relationship with God is an excellent way to get them ready to serve him in everything they do. Consequently, the congregation is nurtured and the church is allowed to develop as a result. There are many ways to serve young people that not only help them grow as leaders but also give back to the church. The Bible is full of examples of God using young people to accomplish great things. Interdependence as members of a community is an important part of the journey from childhood to maturity and the term "youth" implies that. As a result, youth is more of a moving target than a predetermined age range (Strong, 2014). Every adolescent and youngster should know

that the Bible makes it clear that God wants them to be saved and have a personal relationship with him. All authority in heaven and on earth has been entrusted to me; therefore, go and make disciples of all countries, teaching them everything that I have commanded you. Youth Ministry should be Christ-centered, as Jesus instructed the apostles to pass on his teachings to others. The Bible makes it clear that Jesus Christ's Great Commission includes a role for youth ministry. Our bodies are living organisms that can be either healthy or unhealthy. Quantitative growth was defined as an increase in the number of people who joined the church or were baptized in the church during the year (Jesus, 2018). As a whole, a church's health is dependent on its ability to maintain equilibrium.

"Church health" was characterized by Steinke (1996) as "a continuous process, the constant interplay of numerous factors and conditions... no one section or group promotes health or sickness; everyone contributes, the congregation is viewed as a unit of health or illness"(Jesus, 2018). A healthy church is a group of people who are growing in their understanding of God's character as it is revealed in his Word. To be effective in fulfilling the Great Commission, churches must stand out from the crowd. After some time away from their faith, they need to return to proclaim the gospel of Jesus Christ and elevate the standards of membership in their congregations. They also need to practice church discipline. A purposeful strategy for training and preparing church leaders is required for pastoral care in churches that take Jesus' call in the Great Commission seriously(Newton, 2017).

The body of Christ functions as a whole because of the interconnectedness of its parts. Youth Ministry is also an important component of the church's life. In Nel (2001:4), he says that the youth constitute an intrinsic element of the congregation as a whole, and the entity is never complete without Youth Ministry(Strong, 2014). There are many young people in the Church. Young people in the church must play an equal role in fulfilling the gospel purpose of praising God and spreading the good news of Jesus Christ. Adults should not overlook the need of teaching Christian faith concepts to children in the church today, since the Christian calling is a calling to everyone (Campbell, 2000). A vital role of the church's youth ministry is to help young people experience Christ's body and blood in the context of their local church. As a result, churches must be welcoming to youth to promote their spiritual development.

In addition to their responsibilities at school, church and home, Christian kids also have a responsibility to serve the church in the broader community (Chancey & Bruner, 2017). The church must reach out to and organize a group of young people who go out and share the gospel message. As they are encouraged spiritually to love others as Jesus did, youth can learn about joyful giving through communities of service organizations (Day & Kurtz, 2017). The gospel can be spread by young people participating in rural development operations. There are many locations in rural communities that have been left behind by the ravages of alcohol misuse, poor education, poor social habits and unemployment. Rural development and the propagation of the gospel message can be achieved through social activity in the areas where young people live. In this way, as Day & Kutz (2017) hold, the ills and difficulties that plague rural areas can be lessened.

The church's relationship to public education, in particular, appears to have been lulled into a strange posture of accommodation with secularism by most of today's Christian leaders. In today's churches, young people's participation in church is understood in a variety of ways. However, the most common portrayal is that young people have a lack of interest in spiritual subjects and tend to disengage from church activities. Even without a thorough examination of this problem, it seems that Kerala Pentecostal churches adhere to this widespread belief. The aim of this study is to find ways for providing better pastoral care for children and youth in churches, which has gone largely neglected by church authorities. There are no notable works by scholars or writers in this Pentecostal context with the basic methodology used for gathering facts being direct interviews with the pastors and analysis of the interpreted information derived from answers to pre-prepared questionnaires that deal with the factors affecting an average youngster in regards to religion. As salt and light in the public arena, there is a desire to stay to preserve a Christian presence and impact. It appears that a considerable proportion of church youth cannot preserve their Christian faith in the face of growing militant secularism, as experience has shown. However, it appears to demonstrate. As their Christian presuppositions are questioned, Christian adolescents lose their basis for belief due to their weak comprehension of the logical basis of Christianity (Morrison 2014).

Paul and the other early apostles realized that the Great Commission's educational mandate is key to establishing a healthy church. As we have seen in the preceding sections, the church thrived in areas where the Great Commission was faithfully carried

out. Jesus meets the youth in the margins, where he offers transformation, and this is where youth ministry takes place. Youth ministry is most effective when it is integrated into the overall mission of the church, not just when it has a seat at the table on various boards and committees. A church's vitality and impact have dwindled as the church has backed away from its commitment to sustaining this goal, particularly among its youth. That is why Morrison (2014) observes that the youth ministry should be treated and supported with the same zeal and level of dedication as other church ministries. To make disciples, one must first baptize them in Jesus' name and then teach them to obey all that the Lord taught. When people accept Jesus Christ as their personal Savior and Lord as a result of hearing the gospel, they are baptized and get membership into the church, which is the body of Christ's disciples and saints, where they can receive instruction and training in all that Jesus Christ ordered (Jembrek, 2015).

1.2 Statement of the Problem

Youth make up the majority of the church's energetic population, making them an invaluable resource for fulfilling the great commission in various capacities. The health of the church is defined by the total body of the church yet they are not fully engaged. This hurts the health of the church. If urgent steps are not taken in controlling this situation, then youth participation in youths' involvement in the great commission mandate may be a mirage. As part of the church's overall mission, youth ministry serves as a bridge between generations. Therefore, the church should be able to identify roles and duties to engage the youth in the church such as being Sunday school teachers, some being parish ordinates, some taking part in parish church councils and others preaching the gospel or evangelizing the good news. There is concern from the church of the disengagement of the youth in church matters, particularly the great commission. The observed disengagement of the youth from these crucial church matters raises important questions about the extent to which the younger generation is connected to the foundational principles and mission of the church. The "Great Commission" is not only a fundamental aspect of Christian faith but also a driving force behind missionary activities aimed at sharing the Gospel and expanding the reach of the church's teachings.

Previous studies have been inconclusive on youths' involvement in the great commission through in preaching and worship through modern technology. However, they fail to highlight how youths particularly participate in church activities on the whole to promote

a healthy church. This presents a knowledge gap that this study sought to fill. This study therefore examined youths' involvement in the great commission mandate in promoting a healthy Anglican church in Kilungu sub-county, Makueni County. .

1.3 Purpose of the study

The purpose of the study is to examine youths' involvement in the great commission mandate in promoting a healthy Anglican church in Kilungu sub county Makueni county, Kenya.

1.4 Objectives of the Study

The objectives of the study are to:-

- i. Establish Biblical and theological foundations on youth involvement in the Great Commission mandate in promoting a healthy Anglican church in Kilungu sub county.
- ii. Determine the participation of youth in the great commission mandate in promoting a healthy Anglican church in Kilungu sub -county .
- iii. Evaluate the constitutional provisions on youth involvement in the great commission mandate in promoting a healthy Anglican church in Kilungu sub - county .
- iv. Explore strategies of enhancing youth involvement in the great commission mandate in promoting a healthy Anglican church in Kilungu sub county.

1.5 Research Questions

The study be guided by the following research questions:-

- i. What is the Biblical and Theological foundation on youth involvement in the Great Commission mandate in promoting a healthy Anglican church in Kilungu sub county?
- ii. What is the extent of youth participation in the great commission mandate in promoting a healthy Anglican church in Kilungu sub-county?

- iii. What are the constitutional provisions on youth involvement in the great commission mandate in promoting a healthy Anglican church in Kilungu sub-county?
- iv. What strategies can be employed to enhance youth involvement in the great commission mandate in promoting a healthy Anglican church in Kilungu sub-county?

1.6 Significance of the study

The findings of this study will benefit stakeholders in the Anglican Church; the bishops, clergy and laity as they learn what makes a healthy church, as well as how involving young people might help in church growth. Recommendations of the study would help the clergy institute policies that would enhance youth's involvement in the great commission. The findings of this study benefit the youths by encouraging them to participate in making disciples for Christ. The researcher hopes to find methods that improve the church's health and expansion for the benefit of its various stakeholders. It is an eye-opener to young people who be led into a personal relationship with Jesus as a way of equipping them to make disciples for Christ. Because the Anglican church is a part of God's family, it is hoped that this study benefits the whole church of Christ worldwide, by giving incites on how to involve youths in the great commission.

The study contributes to building a healthy and thriving church. This research will hold significance for the broader public as well. Additionally, it will contribute to the betterment of the nation, as engaged youth translate into a robust church for both the present and the future, responsible households, and the uninterrupted continuity of effective leadership within the country. The study also adds to knowledge as it would add to existing theory on youths' involvement in the great commission. Scholars of religious education, theology and other related disciplines would better understand the youths' involvement in the great commission and its effect on church growth. Recommendations for further research will form a basis upon which future scholars would conduct further studies on the subject.

1.7 Limitation of the study

Findings of this study cannot be generalized to all Anglican churches in Kenya due to the utilization of a small sample size. Each church has unique socio-economic factors that influence families' stability. To overcome this limitation, the study selected a representative sample. Another challenge was non-response from participants, as matters related to the church could be sensitive, and individuals were not initially ready to share information. To address this, the study ensured anonymity and assured participants that there would be no associated risks with their participation.

1.8 Delimitations of the study

Research on youth involvement appears to be so extensive that it cannot be covered in totality in one study. As a result, the research focused only on the involvement of youths in the great commission, with a goal of wanting to find strategies of encouraging and equipping more youths in making disciples for Christ. It also focused on the Anglican church alone, and restrict itself to Kilungu sub-county, Makueni county Kenya.

1.9 Scope of the study

According to Peter Calvin, the scope of a study is determined by its geographical setting and the suitability of the selected area for research purposes. This particular investigation was conducted within Kilungu sub-county, one of the six administrative divisions in Makueni County. The choice of Kilungu was influenced by the vastness of Makueni County, where certain regions are difficult to access due to inadequate infrastructure. Within the study area, eighteen parishes are located within approximately ten kilometers of each other and are densely inhabited, which facilitated easier access to study participants. Kilungu sub-county was specifically chosen for this research owing to the significant presence and influence of the Anglican Church in the region. The focus of the study was confined to examining the participation of youth in the Great Commission and their role in fostering a vibrant Anglican community within Kilungu sub-county, Makueni County, Kenya.

1.10 Operational Definitions of Terms

The following definitions were to help clarify some of the more obscure English terms that have been used throughout the text. For our purposes, these definitions should be taken into consideration:-

Health church	it is the exposition preaching of the word of God and a way of understanding of the gospel in abroad strength.
Church	refers to Christian religious congregations around the world from the countless denominations or particular Christian organizations.
Great Commission	A principle that has bolstered the missionary endeavors of numerous Christian sects, found in various passages within the Gospel. Jesus Christ encourages his apostles to spread his teachings to all nations.
Parishioner	A member of a particular parish under the care of a priest especially one who often goes to church.
Youth	Time of life when one is young, but often means the time between childhood and adulthood (maturity).

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter delves into reviewing literature on the involvement of youth in the great commission in promoting a healthy church. The chapter is organized into the following: empirical review, theoretical framework, conceptual frame work, research gap and summary of the chapter.

2.2 Empirical Review

2.2.1 Biblical and theological foundations on youth involvement in the Great Commission mandate in promoting a healthy church

The biblical mandate for engaging and teaching youth is deeply rooted in both the Old and New Testaments. In the Old Testament, God explicitly commands Israel to instruct the younger generation in His ways. Deuteronomy 4:9–10 emphasizes the responsibility of the community to remember the works of the Lord and to teach them diligently to their children. Similarly, Deuteronomy 6 underscores the importance of intentional, daily transmission of God's laws to the next generation. This theme is echoed in the narratives of Exodus (chapters 11 and 13), where the observance of God's commands is designed not only for immediate obedience but also for perpetuation across generations.

The Psalms consistently reiterate this generational vision. Psalm 22:30, for instance, declares that future generations will serve the Lord; Psalm 100:5 affirms that His faithfulness continues through all generations. Joel 1:3 encapsulates this multigenerational calling: "Tell it to your children, and let your children tell it to their children, and their children to the next generation." Proverbs 22:6 offers a practical application of this principle, urging caregivers to "train up a child in the way he should go," with the promise that this formative guidance will endure into adulthood.

Ecclesiastes 12:1 reinforces this call with the sobering reminder to "remember your Creator in the days of your youth."

In the New Testament, the value and spiritual significance of children and youth is emphasized with clarity. Jesus' ministry was notably inclusive of young people, as reflected in all three Synoptic Gospels, where He declares, "Let the little children come to me" (cf. Matthew 19:14; Mark 10:14; Luke 18:16). Not only did Jesus minister to youth, but He was Himself relatively young during His public ministry, exemplifying an approach that was responsive to the context and needs of diverse audiences, including the younger generation. This adaptability is echoed in Paul's missional strategy, especially in 1 Corinthians 9:22, where he states, "I have become all things to all people so that by all possible means I might save some." Moreover, Paul affirms the leadership potential of young believers in his exhortation to Timothy: "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity" (1 Timothy 4:12). These passages underscore a biblical foundation for the active participation and leadership of youth in the life and mission of the Church.

Despite this robust biblical foundation, many contemporary theological writings remain predominantly adult-centric. As Diboro and Ehiem (2020) point out, much of the discourse on the Church as "God's chosen people" or "the priesthood of all believers" appears to assume adult participants, marginalizing younger audiences. They argue for a renewed commitment to take children and youth seriously in theological reflection and ecclesial practice. This includes engaging in fresh biblical inquiry that highlights God's purpose for, through, and with children, and recentering Christ's radical act of placing children at the heart of the Gospel narrative.

The work of a youth minister is a form of missionary activity. A Father who sent His Son (for us!) and His Spirit (in us!) so that we might be adopted into his family, joined to him as sons and daughters, remade in his image, and participate in his kingdom is a missionary, God. "You are a royal priesthood," Peter says of God's elect: "you are developing in love with 1 Peter more and more." what's the point? "So that you may worship Him who called you out of darkness into His marvelous light," says the apostle Paul. Youth pastors have the unique opportunity to stand at the adolescent junction of childhood and maturity, family and friends, church, and the larger community. We take to the stage and recite or sing it: Be glad in the Lord, for those who are lost in darkness and drifting in mist. Young people's ministry is a team effort. It's the job of the church. The Church is Christ's body, and wherever Christ is operating, the Church can be found. This God's family, this Jesus fellowship, is sent out to make disciples of all nations (by Son's command! Matthew 28:18, John 20:21-22). Even while we are deeply connected to the church, we point to Christ, not the church (or ourselves). When it comes to youth ministry, all hands-on deck means all hands-on deck. God wants to use these shattered human families to tell his message of redemption. In God's plan, the family is primarily responsible for teaching children about God's grace in creation, redemption, and restoration while also guiding them toward a daily faith in God and a love for him that encompasses all of their being (Deut. 6).

Work in youth ministry is always welcome. Those who have been abandoned by their families need to be welcomed into the church's life of worship and witness. Adults and children should be able to attend the same church if Paul can describe it as a place of the new humanity in Christ where Jews and Gentiles stand before Christ together in unity. Welcoming children into the church is a way of welcoming the Lord Himself (Mk. 9:33-37). Here, we're greeted as if we were family (Rom. 15:7-9). One of the most important

aspects of providing a haven for them is making the long-term investment in educating them and walking alongside them as they grow spiritually and develop the capacity to fulfil their vocation in the world. Ministry to young people is a thankless task. God has called you to know him for his sake, follow him in full knowledge of the sacrifice, and brag exclusively on his cross, if you are to continue in this mission. Lift your eyes to the resurrected Christ who whispers to your fearful heart: release your control and let go of results. "Take courage! It is I: do not be afraid... and I am with you. Always." Fix your eyes on Him, and make your prayer that of Paul in Phil. 3:9-14, and devote yourself to the work of the Lord because none of it goes to waste (1 Cor. 15:58).

Although spiritual maturity is not always outwardly visible, behavior can offer important indicators. The Church plays a vital role in providing opportunities for believers to grow, yet the responsibility ultimately lies with both the individual and the transformative work of the Holy Spirit (Ngeywo, 2022). A maturing disciple often displays the fruits of the Spirit, but spiritual maturity cannot be engineered through structured programs alone. Classes on love, patience, or joy may provide information, but they do not produce transformation—that is the work of the Holy Spirit. This raises a more practical question: what observable actions can indicate or encourage growth in faith? Looking at the early Church in Jerusalem, six key practices emerge: worship, fellowship, prayer, the study of God's Word, service, and evangelism. In the early Church, even acts of social development—such as the establishment of hospitals, schools, and food supply efforts—were often integrated with the mission of spreading the Gospel (Louw, 2016).

Many churches mistakenly begin with fixed programs and attempt to force outcomes, rather than beginning with desired outcomes and shaping practices accordingly. This results-based discipleship model requires churches to evaluate continually whether their methods are effectively fostering spiritual maturity. The COVID-19 pandemic exposed a significant discipleship gap, as many churches found that believers were not rooted deeply enough in their faith to remain spiritually connected without physical gatherings. The focus should shift from attendance metrics to identifying and measuring traits of genuine discipleship growth. While individual spiritual development is inherently

difficult to quantify, progress can be assessed through indicators such as increased engagement along the discipleship pathway, active participation in small groups, and volunteer service. For instance, a rise in guest connection card submissions may reflect healthy outreach and relational ministry. Churches must assess whether their current practices lead to transformation or merely maintain comfort (Amankwa & Gyampoh, 2022). Ultimately, the goal is to develop not just disciples, but disciple-makers.

Maseno and Mamati (2021) conducted an examination of the influence exerted by young individuals on the awareness of environmental matters within a religious context. The research employed a descriptive approach, utilizing methods such as participant observation and a comprehensive review of existing literature for data collection. The findings highlighted the pivotal role that the youth can fulfil in fostering environmental consciousness within the church. The study underscored the potential for effectively mobilizing young people to actively contribute to environmental stewardship and the cultivation of a heightened ecological consciousness. Religious establishments, particularly churches, were identified as significant agents in empowering youth to embrace environmental responsibilities driven by a sense of divine duty. However, it's worth noting that the study possesses a conceptual limitation, focusing exclusively on the involvement of young individuals in addressing environmental concerns within a religious setting. Furthermore, the study adopted a qualitative approach, relying on the analysis of secondary data and direct observation.

In Anglican tradition, baptism stands as the second sacrament instituted by Christ (cf. Matthew 28:18–20). It is administered both to new believers and to infants being nurtured in the Christian faith, and the ceremony can take place either within a church or in another setting. This rite is specifically for individuals who have already embraced Jesus Christ as their Lord and Savior. Through baptism, the individual is united with Christ in His death and resurrection. It marks a formal entry into the community of believers and symbolizes a spiritual rebirth and turning away from sin. The Anglican baptism ritual features three primary symbols: the sign of the cross, a water vessel (font), and a lit candle (Crawford, 2023). The ceremony is traditionally held near the church's western entrance, where the baptismal font is located—symbolizing new beginnings in Christ. Baptism connects the baptized with Christ and integrates them into the wider Christian fellowship.

The New Testament and the Church's liturgical practices offer rich imagery that highlights the profound spiritual meaning of baptism. These images also draw connections to Old Testament symbolism involving water. Baptism is portrayed as a sharing in Christ's death and resurrection (Romans 6:3–5; Colossians 2:12), a washing away of sin (1 Corinthians 6:11), a new spiritual birth (John 3:5), a revealing of Christ's glory (Ephesians 5:14), being clothed with Christ's righteousness (Galatians 3:27), renewal through the Holy Spirit (Titus 3:5), and a salvation experience akin to being delivered through the flood (1 Peter 3:20–21). Though expressed through diverse metaphors, the essential truth remains singular and consistent (Ichuloi, 2022).

2.2.2 Participation of youth in the great commission mandate in promoting a healthy Anglican church

When the gospel is sewn into the hearts of men and women, he believes that a natural gathering occurs. The unity of the church is essential, not a goal to be sought (Afolabi, 2020). The church's ability to function as a living system would be determined by its ability to achieve results that cannot be achieved by any one member alone. It is very necessary to understand that a youngster is passing through a transition stage of identity shift from a child to an adult. Not only physiological and psychological changes are happening in this age period, but also the entire behavior, attitudes, character, and appearance of a boy or a girl change rapidly within this short period.

As the circumstances have a great role in the molding of a youngster during this transition period, the church participation issue can also be traced out by analyzing the key factors facilitated by the church, family, society, etc. which directly influence a youngster's church participation. Some of these common factors are chosen for this paper's discussion from selected sources to understand how a young mind responds to these particular factors. The General Directory for Catechesis, a Roman Catholic document that guides the church on the ministry of faith formation on pages 182-183 makes the following guides on the importance of the participation of the youth as an agent of church growth (Amaefule, 2022). Even as the Church regards young people as "hope," they are also viewed as "a major challenge for the future of the church" by those in the faith. The rapid and tumultuous shift in social and cultural norms, the rise in the number of people declaring their independence and taking on adult responsibilities, and the high levels of youth unemployment in some countries due to persistent underdevelopment and the high

demands of the consumer on society all combine to give young people an uncertain future and a life filled with frustration, boredom and marginalization. Alienation from the Church or at least a disagreement in opinion lurks in many people. Lack of spiritual and moral support from family and inadequate catechesis are frequently to blame for this. They are motivated by a great desire to discover meaning, solidarity, social commitment and even a religious experience on the other hand (Oluseyi, 2021).

To be truly effective, youth ministry leaders must re-emphasize the foundational role of parents in nurturing their children's spiritual growth, as originally designed by God (Lieburg, 2021). The most impactful approach to youth ministry views young people within the context of their family units. Parental involvement is crucial in shaping both family dynamics and the family's collective response to God. Grunt and Levchenko (2021) point out that unrealistic expectations placed on both parents and children by the church often lead to a distorted perception of what youth ministry should be. For long-term success, youth ministry must honor, include, and equip parents as essential partners in guiding young people spiritually. Instead of replacing the parental role, churches should support parents in becoming the primary spiritual mentors for their children. Many Christian parents lack confidence in their ability to foster their children's spiritual growth. Therefore, churches should provide them with tools and training to engage in practices like storytelling from Scripture and praying together as a family.

Studies by Grossman (2016) found that 41% of former church members could return to the church if they were just invited by someone like a friend or acquaintance to come to the church. His study, however, to outline the specific ways through which the youth could be involved in the great commission. It was also not clear from the study on the theological foundations of youth involvement in God's work. In recent years, many of the approaches employed for bringing people to church have shown to be unproductive. As a result, many churches are reluctant to change the way they spread awareness. Traditional tactics of evangelism, as used by church leaders, might be construed to be hard for the ministry of outreach if they are not adjusted so that people's autonomy and freedom to make their personal choices are valued (Shelley, 2022). Christian outreach depends on the manner new members are approached by the church to achieve its goals. Most non-churchgoers have an antagonized emotion and anger toward the "forceful"

attitude of church people as they endeavor to evangelize. It is a fact that many American churches fail to draw new members and stagnate spiritually (Diboro & Ehiem, 2020).

Chiroma and Muriithi (2019) undertook a critical evaluation of youth ministry within church-based higher education institutions, highlighting a notable gap in contextually relevant curricula across the African continent. Despite Africa being characterized as a predominantly youthful population, many theological and educational institutions continue to rely heavily on curricula that are neither contextually grounded nor adequately responsive to the distinct realities of African youth.

To investigate this disconnect, the authors employed Osmer's fourfold model of practical theology—descriptive-empirical, interpretive, normative, and pragmatic. The interpretive dimension, addressing the question of "Why is this going on?" revealed that many youth ministry frameworks in Africa are influenced by Western theological constructs, often derived from classical paradigms. These Western models, while theologically robust, are frequently ill-suited to the African context and risk perpetuating the marginalization of African youth in ecclesial and educational spaces.

The study also emphasized the underrepresentation of African voices in the body of literature on youth ministry. This lack of indigenous scholarship has contributed to the limited development of locally grounded frameworks for effective youth engagement. In exploring the normative question—"What ought to happen?"—the study drew from a biblical-theological perspective, advocating for a more integrated and culturally sensitive approach to youth ministry training. Insights from selected South African institutions were used to demonstrate existing efforts in this direction.

In addressing the pragmatic question of "How might we respond?", the study identified Pan Africa Christian University (PAC University) in Kenya as a pioneering institution in youth ministry education. PAC University was highlighted as an exemplar for its dynamic and comprehensive programs that are actively shaping the future of youth ministry within the Kenyan and broader African context. However, a limitation of the study was its narrow scope: it did not explore the role of youth in the broader framework of the Great Commission. As such, further research is warranted to examine how youth engagement in evangelism and discipleship can contribute to building healthy and missional churches in Africa.

2.2.3 The Constitutional Provisions on Youth Involvement in the Great Commission Mandate in Promoting a Healthy Anglican Church

As a member of the One, Holy, Catholic, and Apostolic Church of Christ, the Anglican Church of Kenya adheres to the same Christian faith as confessed by the early Christians, as summarized in the Nicene Creed and the Apostles' Creed. A functional and detailed constitution governs the church and provides direction to its many activities. This includes the Kenya Anglican Youth Association, which is a youth ministry (KAYO). The constitution recognizes young people as the most active demographic. They may be a huge boon to the church and society if their potential is recognized, channeled, and put to good use (Gatiss, 2021). When that is not the case, they are the most at risk since their energies are easily exploitable. KAYO's primary objective is to reconnect today's youth with the larger Christian community. Each bishop has appointed a KAYO to oversee the outreach efforts of the local youth.

KAYO's mandate includes connecting with kids on a personal level and treat them with dignity (1st 4:12), encouraging the youth to find value in Jesus as a person and admitting that teenagers are who they are (1st Cor 9:22). In order to make a difference in the lives of these young people, there is need to develop strong connections with them. Being with them, rather than being like them, was what He advocated (1 Thessalonians 2:8). Every diocese now has a KAYO chapter, and most of them also employ a full-time youth worker to aid with event planning. The majority of the members are young adults (those who are not yet married) in the age range of 18 to 35. The KAYO leadership plans diocesan and provincial level conferences to teach Anglican youngsters about their religion and personal development. Members of KAYO start businesses and provide jobs for others. Some examples of such activities include shoemaking, tablecloth-selling, and home-rental construction. In addition to being encouraged to further their education, members also get instruction in entrepreneurship skills (ACK, 2002).

The Bible must be taken seriously by a youth ministry if it is to be considered authentic. By exegeting and using the Scriptures, we accept that truth originates with God and not with human beings. Our understanding of the world, ourselves and our roles in it come from sources outside ourselves. Due to the revelation of God, this came to be. Paul repeatedly urged the Christians at Corinth to "take every thought captive to the obedience of Christ" and avoid "speculations and every high thing reared up against [God's]

knowledge." Avoid "philosophy and empty deceit, according to the tradition of humanity, according to the elemental principles of the world, rather than according to Christ" (2 Corinthians 10:5-6). (Check out New King James Version of Colossians 2:8).

Inspiring and empowering young people to develop into their best possible selves, both physically and mentally. Adolescent growth and a strong sense of Catholic identity may be fostered via involvement in youth ministry. Adolescents, whether young and older, need to have their unique emotional, social and spiritual needs satisfied, while simultaneously developing the qualities and skills necessary for a successful transition into adulthood. Service is mandatory throughout your whole life, beginning at birth and ending at death. The path you take in life is set out for you by God, and you begin by obeying His directives. No one can influence their own destiny apart from the All-Mighty One, who orchestrates and arranges the lives of all creatures (ACK, 2002).

Since the beginning of time, God has operated in this fashion, setting in motion the laws of change and the trajectories of all things throughout the cosmos. Man is sustained by the same sweetness, rain, and dew that sustain all other living creatures. God sees everything, from what we think and feel to what we do and how we behave. Whether or not you accept it, everything-living and dead-is always changing, being renewed, and eventually disappearing in accordance with God's thought. God keeps a watchful eye on everything in this way. "I am shocked that you are so fast deserting the one who called you by the love of Christ," Paul said when they started following false teachings (Gal. 1:6).

As night falls, man is oblivious because his mind cannot fathom how or from where the night is coming. Mankind watches the morning with bated breath as the night winds down. But the source of the light and the mechanism by which it has overcome the darkness are mysteries to him. Such daily and nightly shifts from one era to the next are the means by which God accomplishes His purposes and fulfills His plans for all ages. Even though we have traveled with God, we still don't know his inner workings or how he guides and orchestrates the cosmos. All of human history, this has eluded us. The reason for this is not because God's deeds are hidden or that God's purpose hasn't been realized, but rather that man's soul and mind are so distant from God that he serves Satan even while he claims to serve God. A minority of people are trusting God with their life, but the vast majority aren't actively seeking him out. Instead of trying to fit in with the

standards of this world and the evil majority of humanity, these individuals choose to depend on Satan's depravity (Gatiss, 2021). Now more than ever, it is obvious that Satan is feeding off of human emotions and souls. In addition, Satan has made his home in the human soul and is using it as a platform for his wicked schemes.

His ignorance of these truths causes him to misjudge the meaning of his own life and the purpose of living in general. Man's memory of God's precepts and the covenant he made with God gradually fades with the passage of time. As time passes, man loses touch with the purpose for which he was created and his grasp on God's words and everything that comes from God deteriorates. This causes a hardening of man's heart and will against God's will and decrees. The greatest tragedy in the history of humanity is the eradication of God's original creation and the destruction of man's original root. Actually, man has been the protagonist and victim in a tragedy that God has been enacting for all of human history. As an added mystery, the drama's director remains unknown. God has placed every part of the body where he wanted them.

Young people have an important role in ministry, but only if adults show them that the church values discipleship and love (Day & Kurtz, 2017). Our youth have been unable to mature as disciples and spread the gospel due to a lack of support from the church, parents, and schools. These resources may be used to reduce the prevalence of potentially harmful actions including sexual activity before marriage, drug abuse and antisocial conduct. Promoting social responsibility and pro-social conduct among adolescents and spreading this to their fellow church members is a healthy and spiritually beneficial technique for creating a prosperous and responsible adult society. When it comes to helping young people develop into productive adults, the church's youth ministry has to catch up to the times. One of the responsibilities of the old is to evolve with the needs of the younger generation, which means matching the vitality and enthusiasm of the young and rejecting the ways of the past. Therefore, rather than watering down the gospel, young people should learn how to put it into practice and serve as an example to others. According to research (Nielsen, 2016).

2.2.4. Strategies of Involvement of Youths in the Great Commission Mandate in Promoting a Healthy Anglican Church

Youth are sacred beings with real spiritual needs and responses. Recognize this and treat them as such. One should understand young people as participants in ministry, not as objects of ministry. We should not buy into the idea that teenagers are irreligious, rebellious, or just plain difficult to get along with. We should be careful not to force young people to become like us before they can become like Jesus. Be realistic about what young people need. We should not rely only on parental and adult leaders to get input from your teen constituents. Rather we should solicit their input on how the church can better serve their spiritual development and consider youth ministry as more than just a weekly meeting for teenagers. Young people should be encouraged to participate in all elements of the church's work (Podmore, 2022).

Effective youth ministry necessitates a holistic approach that acknowledges the central role of family, particularly parents, in shaping a child's religious devotion. Research indicates that parental influence—especially during adolescence—is the most significant factor in developing and sustaining youth religious commitment (Tleane, 2018). Encouraging parents to model and nurture faith in the home is therefore crucial. Faith-based activities such as family prayer, observance of Christian holidays, and open discussions about spirituality provide a foundation for children's religious formation.

An intergenerational model of Christian education is recommended, where both youth and their parents participate in religious learning. This approach fosters stronger family bonds and facilitates deeper spiritual understanding. Churches are encouraged to establish support groups for parents and offer resources on parenting, family struggles, and faith formation. Creating safe, open spaces where topics such as human sexuality can be honestly discussed helps demystify critical developmental issues (Tleane, 2018).

Dialogue and communication play a pivotal role in shaping religious identity. Faith must not be presented as static dogma but as a lived, experiential reality. By integrating real-world events into faith discussions and allowing room for questions and skepticism, churches can create environments that support authentic exploration of belief (Carmona & Heimburger, 2022). Music, too, serves as a powerful medium for faith expression among youth. Encouraging young people to reinterpret traditional hymns or express

spirituality through contemporary music deepens the connection between faith and daily life. Training in spiritual disciplines—such as prayer, scripture reading, and acts of kindness—should be integral to Christian education. Service learning, which ties religious instruction to acts of service, is particularly effective in teaching discipleship. Youth involvement in mission planning and execution cultivates leadership, empathy, and purpose (Kathuure, Nkonge & Bururia, 2022).

Equally important is the presence of dedicated, spiritually mature adult mentors. Youth workers must be well-equipped with skills in active listening, group facilitation, and ethical practices. Background checks, safeguarding policies, and child protection measures are essential to ensure safety and trust. Moreover, the structure of youth ministry programs should prioritize relationships over rigid programming. Youth seek belonging, consistency, and authentic community, not just entertaining events (Mercier, 2023; Mathai, 2022). Integrating youth into the broader church community is vital. Ministries should avoid isolating youth but instead empower them to engage fully in congregational life. Churches that invest in youth—through staffing, pastoral involvement, and relational ministry—lay the groundwork for spiritual resilience and lifelong faith commitment.

Music, drama, or volunteer activities that challenge young people might help them develop a sense of accomplishment. One of the things that draw children to church is the opportunity to grow in "competence." Give young people real-world experience. As many young people as possible should be given the chance to become leaders. Involve them in the church's leadership and decision-making. Start a worship service led by teenagers. The effort to build a strong Youth Fellowship Consistently meet at the same time and location. Because the church is a well-known venue and "neutral" area, it is sometimes referred to gather in separate residences. If at all possible, try to separate the younger and older students in junior high and high school. In groups with a large number of younger children, older teens are more likely to dissipate. All activities should be planned with the participation of the young. Relaxation, study, devotion, and fellowship should all be balanced. Make it easy for young people to invite their pals by scheduling a "major event" once a month. Enlist the help of your children's parents. There can be no success without them (Spys, 2018).

Youth ministry is more than just a youth group. Encourage the participation of young people in all facets of the church's ministry. Promote the interests of children and adolescents. Inspire parents to help their children grow in their religion. Be aware that parental influence is the key element in determining the religious commitment of youth, especially among older teens. Encourage parents of young people to grow in their religion. The best approach to get kids to take their faith seriously is to get their parents to do the same. Organize a discussion group for parents of teenagers to educate them on the best ways to foster their children's spiritual development. Encourage your children to engage in faith-based activities at home, such as praying together as a family, celebrating Christian holidays, and having open discussions about their own religious beliefs (Koech & Ayanga, 2022).

Including parents and children in a Christian education program using an intergenerational model is key. Involve parents and caregivers in support groups and provide resources on family difficulties and child-rearing. Encourage parents to spend quality time with their children. Youth Christian education has to "get genuine." Inquire if the topics included in your church's children's Sunday school curriculum are relevant to the concerns of today's youngsters. Be honest about your sexuality and discuss it openly. Educate children about human sexuality in a way that parents be happy to send their children to participate in. Recognize the importance of dialogue and communication in the formation of one's beliefs. Use current events as a starting point for conversation (Ndereba, 2023).

Youth participation in church activities plays a vital role in fostering church growth, while their lack of involvement can lead to stagnation or decline. Active engagement of young people significantly contributes to the dynamic development of the church. However, negative perceptions, marginalization, and the failure to recognize the potential of youth often result in long-term detrimental effects on church vitality. In their study, Imanirumva et al. (2022) explored youth involvement in church life using a descriptive research design. A total of 63 respondents participated through questionnaires and interviews. The findings revealed that many youth were not engaged in evangelism, a large portion did not hold leadership roles, and more than half were absent from praise and worship teams. Notably, the study's relevance is limited by its context, as it was

conducted in Rwanda, highlighting the need for similar research in other settings to draw broader conclusions.

Give teenagers the freedom to express their thoughts and questions. Rewrite hymns and prayers in ways that resonate with young people. Learn about the kinds of music that youngsters like to listen to. Help young people see how their music and faith are intertwined. Give children the freedom to express themselves musically and worship God in their unique ways. Make a point of explaining the core beliefs of your religion as often as possible. Invest in hands-on, experiential learning. Before faith can be spoken, it must be experienced. Faith information is often overshadowed by personal experience. Provide instruction in spiritual disciplines such as prayer, Scripture reading, and acts of mercy to your students. The practices of faith should be emphasized. The former is characterized by one's relationships with others, whilst the latter is determined by one's degree of independence (Lavrič, Korže & Klanjšek, 2023).

Using "service learning" to teach discipleship in Christian education is a good idea. Plan and lead mission activities with the help of young people. Engage adults who can effectively communicate with and impart knowledge to young people to serve as mentors and role models for them. Don't automatically assume that someone in their twenties or thirties is the greatest candidate. The degree of self-presence isn't what determines a person's existence; rather, it's the degree to which they voluntarily choose to be there (Mercier, 2023).

Maitai et al. (2022) examined youth involvement in Church. Youth keep migrating from other churches, despite the significant role church-initiated programmes play in church. The study employed a descriptive research design. Data were obtained from questionnaires, focus group discussions and interview schedules. Functionalism theory was used to establish the level of youth involvement in church-initiated programmes. The study found that not all youth participate in church-initiated programmes, and circuit ministers and circuit leaders were not offering church-initiated programmes effectively. The church ought to embrace modern ways, including technology, to involve more youth in the programmes and give the youth more room to express themselves through different youth activities, which should be carried out more often to retain them in church. The study presents a theoretical gap. Youths' involvement in the great commission mandate in promoting a healthy church wasn't presented.

2.5 Theoretical Framework

Two theories guided the Study. These are Mediation Theory and Social Learning Theory

2.5.1 Mediation Theory

Boff and Boff (1987) two Latin American brothers who wrote the book *Introducing Liberation Theology*, are the authors and proponents of Mediation Theory (Boff & Boff, 1987). Methodologically, it provided us with three options. Aspects like socio-analytical analysis, hermeneutical reflection and pastoral planning all fall under this umbrella term. The preceding section emphasized the significance of the three steps. It was a desire for the researcher in this social-analytical mediation study to not only attend several church services with the rural youth in Kenya's Kilungu Sub-County, Makeni County to audit the sermons but also to pitch a tent with them and participate in their devotional groups. Observing them in their homes and neighborhoods gave a better understanding of the issues they encounter daily, both on a practical and a philosophical level. The theory is relevant to the study as it highlights Biblical and theological foundations and aids assess the participation of youth in the Great Commission.

2.5.2 Social learning Theory

The proponent of this theory was Albert Bandura a psychologist. Bandura's social learning theory states that people learn through three stages: observation, imitation and modeling. Young people everywhere are in a state of flux, which means they are keen observers and nosy intruders (Bandura, 2018). Observation, imitation and modeling are the most effective methods of teaching them. The way a person is raised in society can either make or break them in the long run. Rural youth are easily influenced by their peers because of their fast-paced lives and they can easily copy their peers to fit in with their peers. The group's actions may harm or build their character. As a result, the influence of their role model can either shape or destroy the future of a young person (McIntosh & Curry, 2020). For example, young people are easily swayed by the media's enticing products and celebrities, as well as their desire to be popular. Bandura's theory of social learning is relevant in this context.

Because the researcher was able to immerse himself in the lives of the young people described above, he or she had access to first-hand information (Pišonic, 2022). The use

of hermeneutical mediation also helped the study to connect the data it gathered on rural youth evangelism to God's will. As a result, the study was distinct from other disciplines such as anthropology and sociology because it was rooted in Christian tradition and the Bible. Accordingly, a more productive recommendation for better evangelization of the above-mentioned was made. The theory helps one to understand constitutional provisions and aids explain strategies of youth involvement in the great commission.

2.6 Conceptual framework

A conceptual framework is an interconnected set of assumptions or hypotheses that explain how a particular phenomenon functions or how its constituent elements are interconnected (Crawford, 2019). It is often represented visually through a diagram to facilitate understanding of the proposed relationships. A conceptual framework serves as a foundation for understanding the correlational or causal connections between observations and their interpretations.



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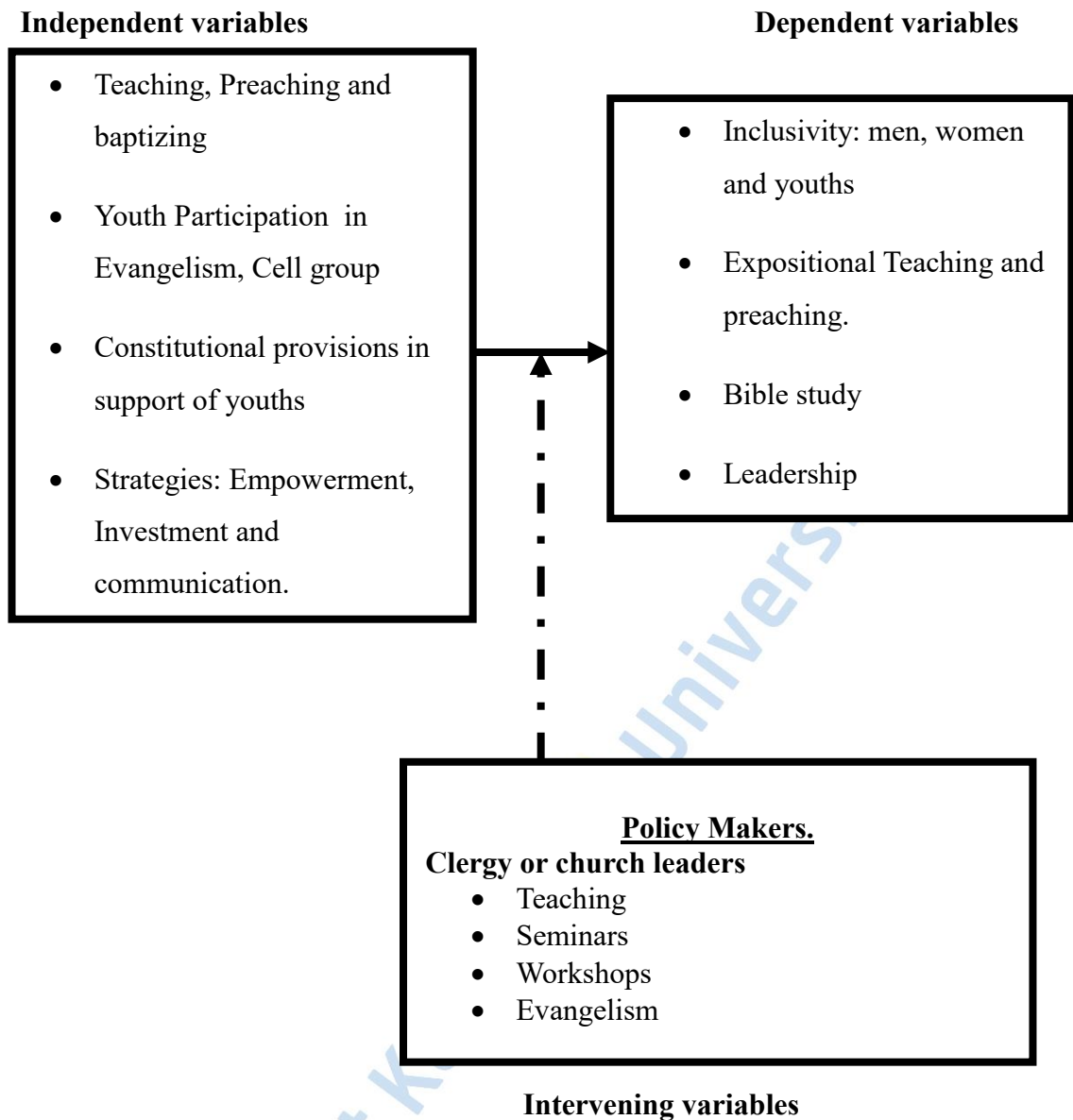


Figure 1: Conceptual Framework

A conceptual framework refers to a structured representation of key elements that support and guide a research concept. It serves to clarify the variables under investigation and illustrates how they relate to each other. The main purpose of this framework is to help the researcher conceptualize, explain, and analyze the data effectively. In this study, the conceptual framework aims to illustrate the connection between youth involvement and the vitality of the Anglican Church within the Makueni Diocese, Kenya. It identifies youth participation as a central independent variable influencing various aspects of church health, such as growth, leadership continuity, spiritual vibrancy, and community engagement.

2.7 Conclusion

This chapter has handled literature review on the involvement of youth in the great commission in promoting a healthy church. The chapter was based on the following: empirical review, theoretical framework, conceptual frame work, research gap and summary of the chapter.



CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter explains the research approach that was used in this study. It covers the research design, the target population, the sample size and the sampling procedures, the data collection tools and analysis methods, the pre-test of the data instrument and ethical considerations.

3.2 Research Design

According to Kothari (2004), a good research design must be adaptable enough to allow for the consideration of many facets of the subject being studied. A descriptive research design was used for this investigation. Because it provides satisfactory results between two or more variables, the descriptive research design was suitable. To determine and explain the features of the variables of interest in a particular circumstance, research specialists advise doing a descriptive study. Descriptive research aims to describe pertinent characteristics of the studied phenomenon from a personal, organizational, industry-focused, or another perspective (Mugenda & Mugenda, 2003).

3.3 Location of the Study

The study was conducted in Kilungu Sub-County, located in Makueni County, formerly part of Kenya's larger Eastern Province. Kilungu Constituency comprises four administrative divisions: Makueni, Kilungu, Mukaa, and Kibwezi. According to the Kilungu Sub-County Statistics Office (2001), the population was approximately 110,139, spread over an area of 220.8 square kilometers (0.9 square miles), making it one of the more densely populated regions in the county.

The region is characterized by steep, hilly topography, with Mount Kilungu—a prominent feature—serving as both a geographic and cultural landmark. The mountain, which has a descent of over 137 feet across its 13.7-mile stretch, is recognized as one of Kenya's most challenging rafting terrains. The area experiences a climate conducive to tea cultivation, although pockets of coffee farming are also evident.

Kilungu Sub-County hosts a total of 18 churches across various Christian denominations, with the majority being affiliated with the Catholic Church and the Anglican Church of

Kenya. A notable characteristic across all churches was the inclusion of doctrinal instruction as a core component of preaching and teaching, which was particularly relevant to the focus of this study.

The research site was chosen for both its accessibility and the researcher's familiarity with the area, factors that facilitated efficient data collection and community engagement.

3.4 Target Population

According to Mugenda & Mugenda (2003), the target population is the total number of elements or individuals under investigation by a research study. It is the sum of all that conforms to a given specification and from which a sample was taken. The target population for this study comprised the youth and clergy in the Anglican Church, Kilungu Sub-county, Makueni county.

Table 1 : Target Population

Kithangathini archdeaconary	CLERGY	All people MEN	WOME N	Youth	Total
Wathini		30		10	40
		0		0	0
Silangamluu		20		50	25
		0		0	0
Kithangathin		20		80	28
		0		0	0
Katikomu		80		30	11
				0	0
Miumbuni		90		40	13
				0	0
Kitaingi		50		18	68
Kalaani		40		20	60
Kyandue		80		30	11
				0	0
Kilia		50		20	70
Kyangala		40		18	58
Kikolo		15		50	20
		0		0	0
Mutombeo		50		20	70
Kyamleke		80		30	11
				0	0
Wautu		25		10	35
		0		0	0
Muangini		10		30	13
		0		0	0
Kyakatuni		70		20	90
Kyavota		60		20	80
Malili		50		20	70
Bishops		4		1	
Clergy					
Layleaders					
3					
Mu and kama councils					
Evangelists					
the church					
Kayo					
Total	1944	69	2636		

3.5 Sample Size and Size and Sampling Procedure

Table 2 : Sample Size

Kithangathini archdeaconary	All people	Youth	Total
Wathini	300	100	40
Silangamloo	200	50	25
Kithangathini	200	80	28
Katikomu	80	30	11
Miumbuni	90	40	13
Kitaingi	50	18	18
Kalaani	40	20	20
Kyandue	80	30	11
Kilia	50	20	7
Kyangala	40	18	18
Kikolo	150	50	20
Mutombeo	50	20	7
Kyamleke	80	30	11
Wautu	250	100	35
Muangini	100	30	13
Kyakatuni	70	20	9
Kyavota	60	20	8
Malili	50	20	7
Total	1940	696	301

Source: Field Data, 2024

The study adopted the Taro Yamane Statistical Formula for finding the sample size of a finite population(Yamane, 1967). This method is only applicable when the numerical strength of the population is known. The formula is:

$$n = N / [1 + N (e)^2]$$

Where; n = the sample size

N = the finite population

e = the level of significance or limit of tolerable error

l = unit or a constant

Based on this the sample size is:

$$n = N/[1+N(e)^2]$$

$$n = 1120/[1+1120(0.05)^2]$$

$$n = 301$$

This study employed a stratified sampling strategy. As a result, each responder had an equal chance of being chosen as a representative of the population, giving them an equal opportunity to be included in the sample (Saunders, Lewis, & Thornhill, 2003). To make sure that the distribution of the questionnaire is proportional to the distribution ratio among the parishes, a proportionate allocation was made in each stratum. Purposive sampling was done to select 6 parishes as key informants.

3.6 Data Collection Methods

Sapsford and Jupp (2006) define data collection as the systematic preparation and gathering of information from various sources for a specific research purpose. This study employed both primary and secondary data sources. Primary data was collected using structured questionnaires designed to align with the research objectives. These questionnaires were distributed to youth actively participating in church activities through a drop-and-pick method.

3.6.1 Questionnaires

According to Mugenda and Mugenda (2003), questionnaires are widely used tools to gather essential information about a target population. They were chosen for this study due to their effectiveness in collecting data from a large sample size and their ability to minimize bias when properly administered. The questionnaires included both closed and open-ended questions and were administered to three respondent categories: youth members of the Anglican Church in Kilungu Sub-County, church members, and youth leaders—each group comprising 20 individuals, totaling 60 respondents. Some

questionnaires were delivered physically, while others were sent via email. Research assistants were trained to facilitate the distribution and collection process.

3.6.2 In-depth Interviews

In-depth interviews were conducted with priests, members of Small Christian Communities, catechists, and youth leaders, with 20 participants from each group, totaling 80 respondents. This method was selected to gain a thorough understanding of the challenges faced by rural youth and to explore strategies used to address these issues. The interviews allowed for more analytical and probing questions, providing richer insights that were not attainable through questionnaires alone.

3.6.3 Focus Group Discussions

Two focus group discussions (FGDs), each comprising eight participants, were conducted to gather detailed information on the role of the laity in youth evangelization within the Kilungu Sub-County Anglican Church. FGDs are valuable for assessing needs, developing interventions, and improving existing programs. The first group consisted of eight church leaders, enabling deep and efficient discussions. The second FGD involved eight members each from the Christian Women's and Men's groups, totaling 160 participants from 20 different churches, all of whom engage directly with the youth. These sessions provided essential data relevant to the study.

3.7 Data Analysis

The data was analysed using both descriptive and inferential statistics, including Linear Regression. For descriptive statistics, frequency, mean, mode, and percentages were used. The Statistical Package for Social Sciences (SPSS) Version 21.0 was used to analyse data for the study. Tables, figures, charts and graphs were used to present the findings. Qualitative data was analysed thematically according to the objectives of the study.

3.8 Validity and Reliability

3.8.1 Validity

According to Wiersma (1985), validity refers to the extent to which an instrument measures what it is intended to measure. In this study, validity was ensured through

expert consultation and content validation. The research instruments were reviewed by academic supervisors and professionals in the field of theology and youth ministry to ascertain their relevance and appropriateness. This process helped to refine the instruments to ensure they adequately captured the intended variables and aligned with the study objectives.

3.8.2 Reliability

Reliability refers to the degree to which a measuring instrument yields consistent results across repeated trials (Orodho, 2008). To determine the reliability of the research instruments, the split-half method was employed during the pilot study. A total of 18 participants—9 preachers and 9 youth—were purposively selected for pre-testing. Each group was administered the questionnaire, and the responses from the preachers were divided into two subgroups.

To assess internal consistency, the Pearson Product-Moment Correlation Coefficient was calculated between the two halves of the responses. Furthermore, Cronbach's Alpha was computed to determine the overall reliability coefficient of the instrument. This statistical measure provided a robust estimate of the consistency and dependability of the research tool. A Cronbach's Alpha value of 0.70 or above was considered acceptable for ensuring the reliability of the instrument.

3.9 Ethical Considerations

The respondents' right to privacy and confidentiality was respected at all times during the study. Before beginning data collection, the researcher used ethical approval from Mount Kenya University and the National Commission for Science, Technology and Innovation. To ensure confidentiality, respondents were informed that the data collected would be treated confidentially and that their identities would not be made public in connection with the responses they provide for the study. Participants in the study signed informed consent forms as proof of their agreement. Informed consent was obtained before the distribution of the questionnaire. All authors of the study were acknowledged, and a list of references was provided.

3.9.1 Ethical considerations concerning researcher

The national council of science and technology granted the researcher a research permit. The researcher conducted primary research with a representative sample of the population and report the findings accurately and without speculation. Quantitative and qualitative methods of data collection and analysis were used by the researcher to make up for this deficiency (Kombo, 2006).

3.9.2 Ethical considerations concerning participants

All replies provided by responders were kept strictly secret. Respondents were educated on the research's purpose and the significance of their responses; they were also made aware of their right to withdraw from the study if they were concerned that their privacy would not be protected. When they had reasons to believe that any information gained from them would utilized in a way that was detrimental to them. They were informed that the data collected would be used only for academic investigation.

3.9.3 Ethical considerations concerning the research process

The researcher acknowledged ideas from other scholars. The research was original work that had not been copied directly from other scholars; the researcher was not allowed to let the participants give any information about other people but themselves. There was no room for gossip and rumors since there would be no other person to defend what he said about them. Children below 18 years were not allowed to participate without the approval of their parents.

3.10 Conclusion

By presenting the research design, the study's demographic and sample size, as well as the data collecting and analysis procedures that were used, this chapter established a framework. The validity and reliability are covered. The chapter concludes by describing the ethical standards and concerns that were followed throughout the study.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSIONS

4.0 Introduction

The purpose of this chapter is to give the findings and analysis of the research conducted on the variables influencing youth engagement in church programs within the Anglican Church, Kilungu sub county, Makueni County. Version 21.0 of SPSS was used for the analysis. Tables and figures were used to summarize the data and show how often certain events occurred. Background information, youth programs and youth church involvement, youth mentoring programs, youth and social conditioning, youth and leadership, and youth and statistical tests make up the chapter's sections.

This chapter covers the study's findings and analysis, focusing on the Anglican Church's in Kilungu sub county in Makueni County and how youth involvement in church programs is affected by a variety of variables. SPSS version 21.0 was used for the analysis. Statistical and tabular summaries of the data were provided. The chapter is organized as follows: introduction; history; church youth programs; youth mentoring; youth and peer pressure; youth and command structure and inferential analysis; and youth and leadership.

4.1 Background Information

The response rate for the researcher's two groups of respondents was 258 out of 300 among the young people and 40 out of 50 among the seniors. Finally, in this chapter, the neutral hypothesis was examined and shown to be false after the questionnaire data had been gathered, processed, analyzed, and displayed using graphs, pie charts, tables, and percentages.

4.1.1 Background Information for the Youth

The demographic data of the youth who took part in the study were grouped as follows: gender, relationship status, age bracket, employment, degree of education, areas of expertise, and domicile.

4.1.1.1 Gender

The gender of the respondents was categorized into either male or female.

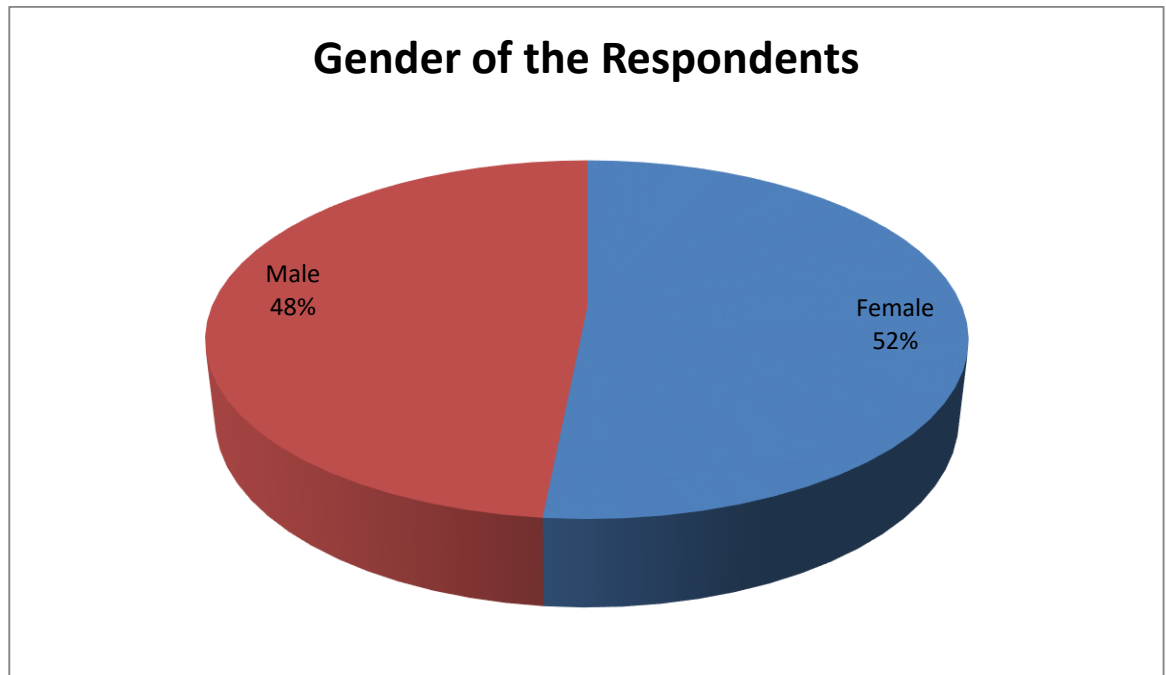


Figure 2: Distribution of the Youth by Gender

Half of the youths in the research were female (133 out of 258). However, over half of them were male (125 out of 258). This demonstrates that young people in churches are fairly evenly split between the sexes. Women, in contrast to men, are overrepresented in religious institutions. Using Fisher's procedure for estimating sample sizes with a mean of less than 1000, we arrived at our final count of 258.

Marital Status of the Respondents

As part of the demographic data collection, respondents were asked to disclose their marital status. This information was categorized into several groups to provide a clear understanding of the participants' social backgrounds. The categories included singles, married individuals, widowed, separated, divorced, and an option for any other status not captured by these classifications.

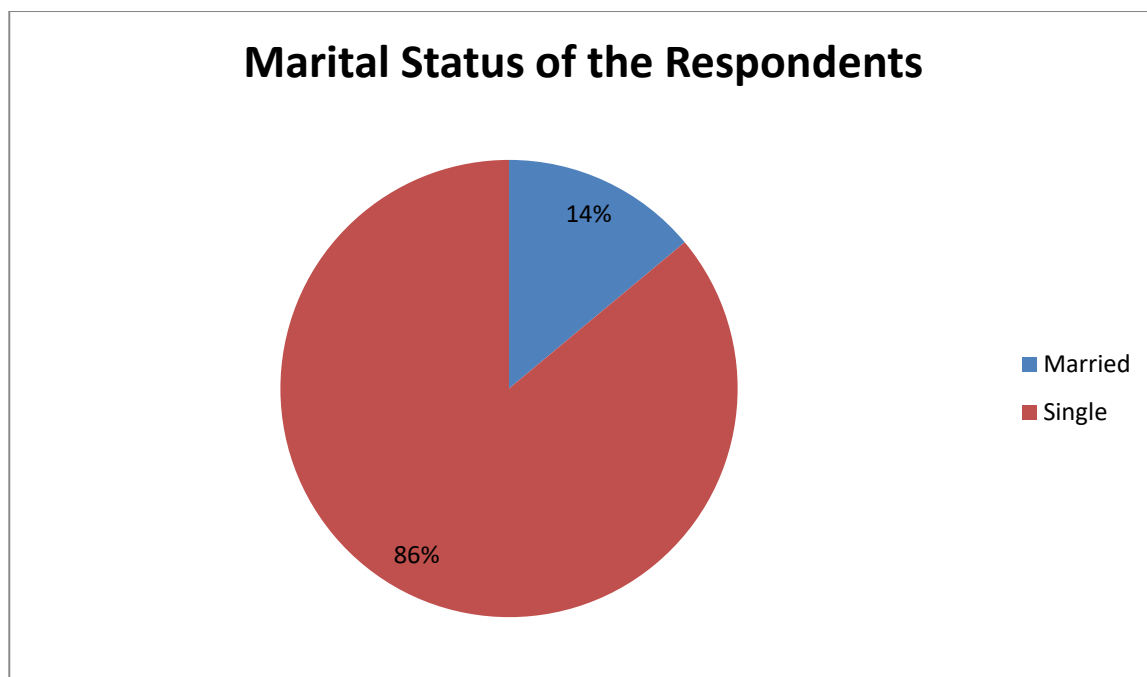


Figure 3: Distribution of the Respondents by Marital Status

Analysis of the data shows that the overwhelming majority of the youth involved in the study—approximately 86% (222 out of 258 respondents)—were single. This predominance of single individuals is consistent with the age bracket typically associated with youth, where most have not yet entered into marital commitments. The high percentage of single respondents reflects the early life stage of the majority, often characterized by educational pursuits, career development, and personal exploration before settling into long-term partnerships.

Conversely, a smaller proportion, accounting for 14% (36 out of 258 respondents), reported being married. This subset of married youth may face unique challenges balancing marital responsibilities with other aspects of life such as education, employment, and church involvement. The presence of married individuals within the youth demographic indicates variability in life experiences and highlights the importance of recognizing different needs within this group.

The data did not indicate significant numbers in other categories such as widowed, separated, or divorced, which could be due to the relatively young age of the respondents or cultural factors influencing marital stability in the area. Understanding the marital status distribution among youth provides valuable context for interpreting their social dynamics, participation in community and church activities, and the types of support that may be necessary to encourage their personal and spiritual growth.

4.1.1.2 Age Bracket

The study categorized the ages of the youth respondents into four distinct groups: 15–20 years, 21–25 years, 26–30 years, and 31–35 years. This classification was intended to capture the different stages within the youth demographic and analyze their distribution accordingly.

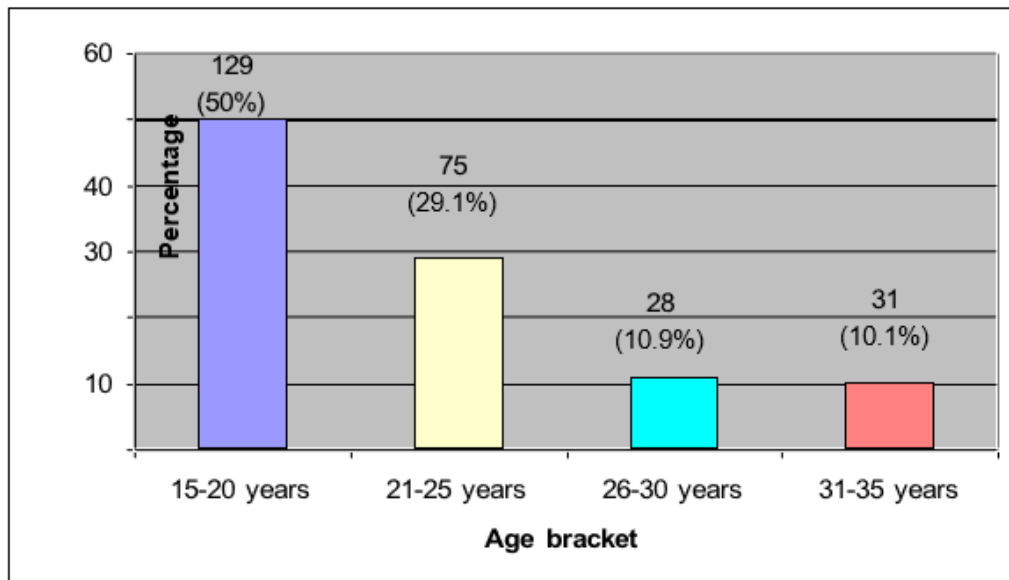


Figure 4: Age Bracket

The findings revealed that exactly half of the youth surveyed, representing 50% (129 out of 258), fell within the youngest age group of 15 to 20 years. This indicates that a substantial portion of the sample comprised adolescents and early young adults who are likely still in secondary education or early tertiary education, as well as exploring foundational life experiences.

The next largest group was those aged between 21 and 25 years, making up 29.1% (75 out of 258) of the respondents. Individuals in this bracket are often transitioning into adulthood more fully, with many likely engaging in higher education, vocational training, or entering the workforce, thereby facing different social and economic challenges compared to their younger peers.

The remaining 21% (59 out of 258) of the youth were aged 26 years and above, covering the 26–30 and 31–35 age ranges. This smaller segment represents the older youth group who may be more established in their careers, family life, or community roles, yet still within the broader youth classification for this study. Their experiences and needs might

differ significantly from the younger groups, possibly requiring different approaches in church engagement and social support. This age distribution highlights the diversity within the youth population of Kilungu sub-county and suggests the importance of tailored interventions and programs that address the distinct developmental and spiritual needs across these age ranges.

4.1.1.3 Occupation

The study classified the occupational status of the youth respondents into three main categories: employed, self-employed, and unemployed. This classification aimed to provide insight into the economic activities and livelihood situations of the young people within Kilungu sub-county.

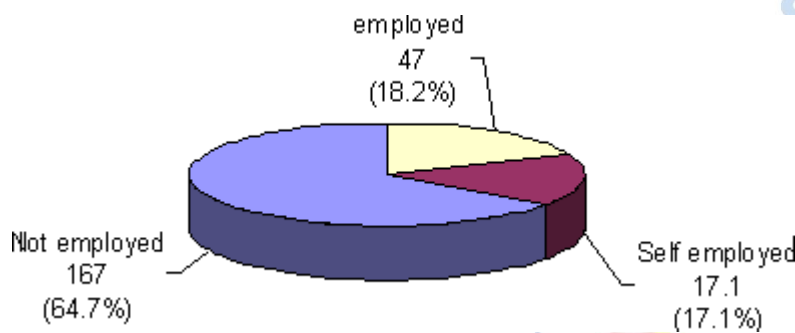


Figure 5: Distribution of the Youth by Their Occupation

The analysis showed that a significant portion of the youth, nearly two-thirds or 64.7% (167 out of 258), reported being unemployed. This high unemployment rate highlights a considerable challenge within the youth population, potentially impacting their economic independence, social well-being, and engagement in community and church activities. In contrast, 18.2% (47 out of 258) of the respondents indicated that they were formally employed. These individuals may hold jobs in various sectors such as education, business, government, or other formal industries, providing them with regular income and a degree of financial stability.

Meanwhile, 17.1% of the youth described themselves as self-employed, reflecting entrepreneurial activities or informal sector work such as farming, trading, or small-scale businesses. Self-employment often indicates resourcefulness and initiative but can also suggest a lack of access to formal employment opportunities. This distribution underscores the economic diversity and challenges faced by the youth in Kilungu sub-

county. The predominance of unemployment suggests the need for targeted interventions aimed at job creation, skills training, and entrepreneurship support to improve the socio-economic prospects of young people in the region.

4.1.1.4 Educational Level

The youth participants were categorized based on their highest level of educational attainment. The categories used were: Kenya Certificate of Primary Education (KCPE), Kenya Certificate of Secondary Education (KCSE), certificate courses, diploma, degree, and master’s degree. The data revealed that just under half of the youth had not pursued any education beyond completing their KCSE, indicating that a significant proportion concluded their formal schooling at the secondary level. This may reflect economic challenges, limited access to higher education, or other socio-cultural factors affecting further academic progression.

On the other hand, slightly more than one-quarter of the respondents—25.2%—reported having completed some form of post-secondary education, such as college or university studies. Additionally, 17.1% of the youth indicated that they had attained either certificate qualifications or an associate diploma, representing a group with vocational or technical training that may enhance their employability and practical skills. This educational profile highlights a diverse range of academic experiences within the youth population and underscores the importance of tailored educational and developmental programs to support those with varying levels of formal education.

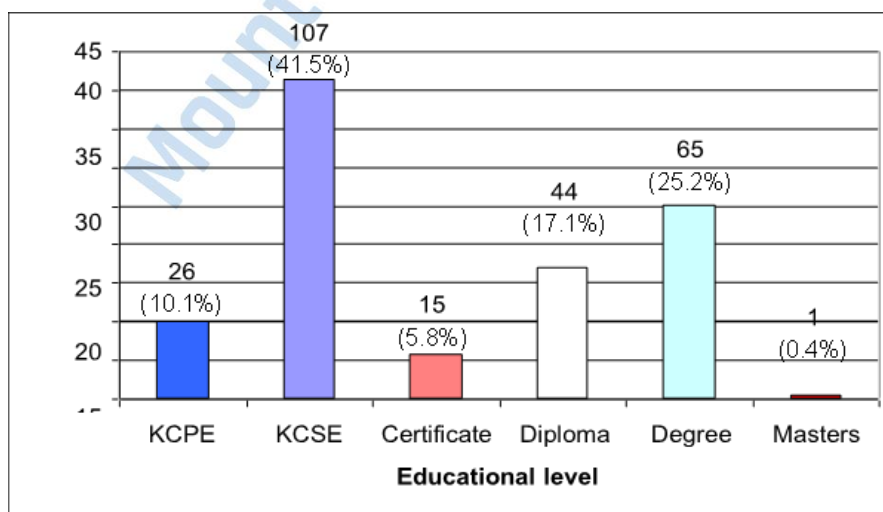


Figure 6: Educational Level

Background Information for the Elders

In addition to the youth, the study also collected background information on church elders to provide a broader context of leadership within the community. The data gathered included key demographic and socio-economic indicators such as gender, marital status, age bracket, occupation, and educational level. This information aimed to offer insights into the composition and qualifications of the elders who play a pivotal role in guiding church activities and supporting youth development.

4.1.1.5 Church Elders' Gender

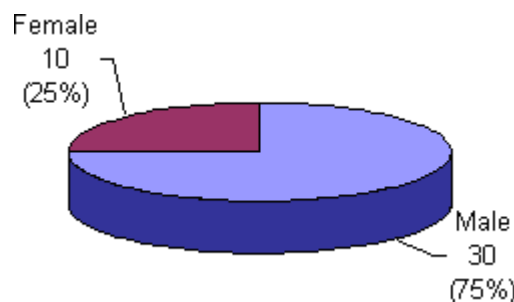


Figure 7: Distribution of the Church Elders by Their Gender

The gender composition of the church elders who took part in the study shows a clear predominance of males. Specifically, three-quarters of the elders, representing 75% (30 out of 40), were male. In contrast, female elders constituted only one-quarter, accounting for 25% (10 out of 40) of the participants. This significant gender imbalance reflects traditional leadership patterns often observed within many church communities, where men commonly occupy the majority of leadership roles. Understanding this distribution is important as it may influence decision-making processes and the representation of diverse perspectives within church governance.

4.1.1.5 Church Elders' Marital Status

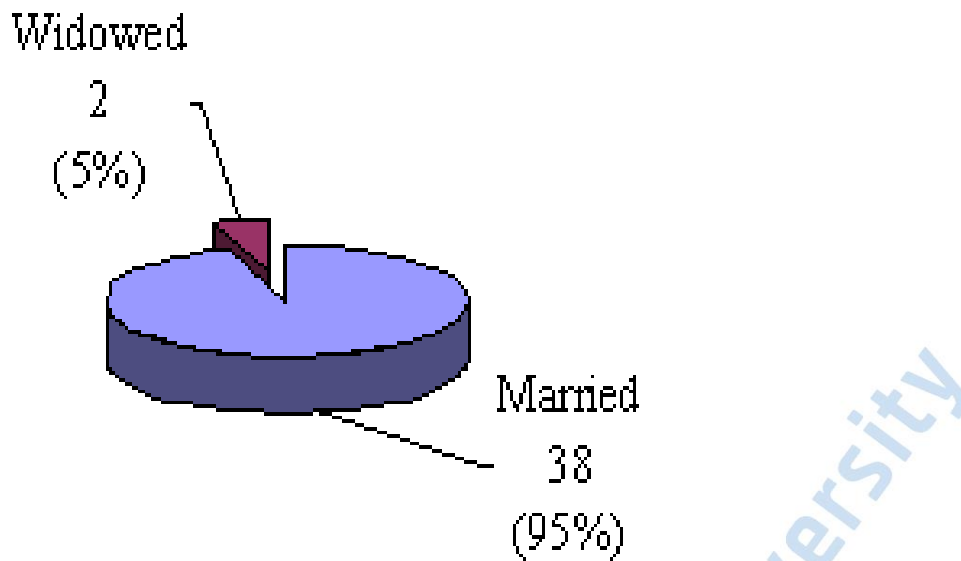


Figure 8: Distribution of the Church Elders by Their Marital Status

The study sought to determine the marital status of church elders to better understand their social background. The findings revealed that a vast majority—95% (38 out of 40)—of the elders were married. This suggests a strong prevalence of stable family structures among church leaders, which may influence their perspectives on family values, mentorship, and youth guidance within the church.

Only a small fraction, 5% (2 out of 40), reported being widowed. There were no responses indicating single, divorced, or separated status among the elders who participated in the survey. The predominance of married individuals in leadership roles could be reflective of church traditions or cultural expectations that associate marital status with maturity, responsibility, and leadership capability.

4.1.16 Church Elders' Age Bracket

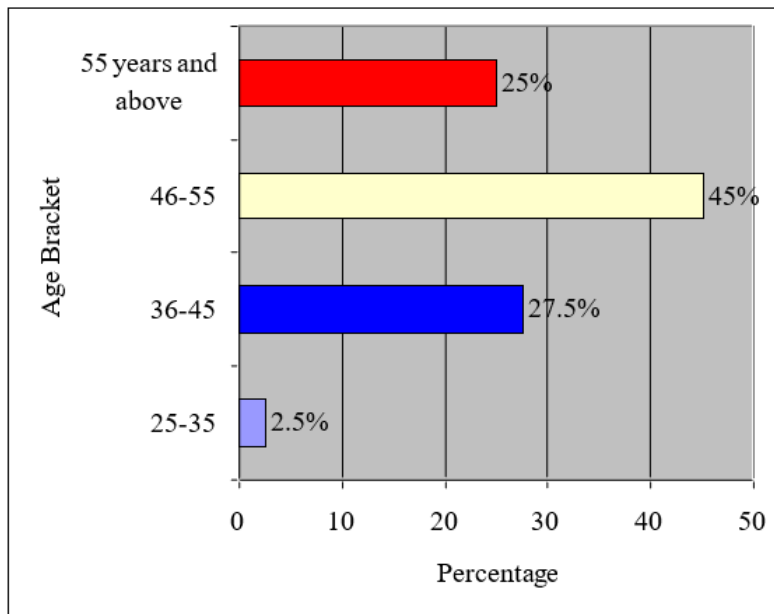


Figure 9: Distribution of the Church Elders by Their Age Bracket

To gain insight into the age demographics of church leadership, the study collected data on the age brackets of church elders. The results show that a significant majority—just over two-thirds, or 70%—of the elders were aged 46 years and above. This age group likely represents individuals with extensive experience in church leadership, having spent considerable time working with congregants, including youth and church-based youth ministries. Their age may reflect wisdom, maturity, and a deeper understanding of the historical and spiritual evolution of the church.

On the other hand, a smaller yet notable portion—30% of the elders—were aged 45 years or younger. This younger cohort of elders may bring fresh perspectives, greater relatability to the youth, and potentially more openness to modern approaches in church programming and outreach. Their presence also indicates a generational blend in church leadership, which can be beneficial in bridging gaps between tradition and innovation within the church setting.

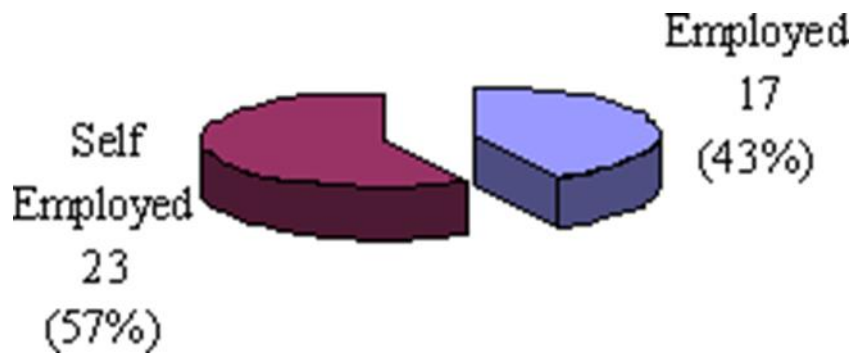


Figure 10: Employment Detail

4.1.17 Church Elders' Occupation

When asked about their current occupation, the responses revealed a near-even distribution between self-employment and formal employment among church elders, with a slight leaning toward the former. A little over half—57% (23 out of 40)—indicated that they were self-employed. This suggests that a significant number of elders are engaged in entrepreneurial activities, small businesses, farming, or other independent income-generating ventures. Such occupational flexibility may afford them more time and autonomy to participate actively in church leadership and community initiatives. Meanwhile, 43% (17 out of 40) reported that they were in formal employment, which could include roles in government, education, business, or other professional sectors. These individuals likely bring structured work experience and professional insights into church governance and administration. The mix of self-employed and employed elders points to a diverse leadership base with varied perspectives on economic life, time management, and community engagement—assets that may enrich the decision-making and mentorship processes within the church.

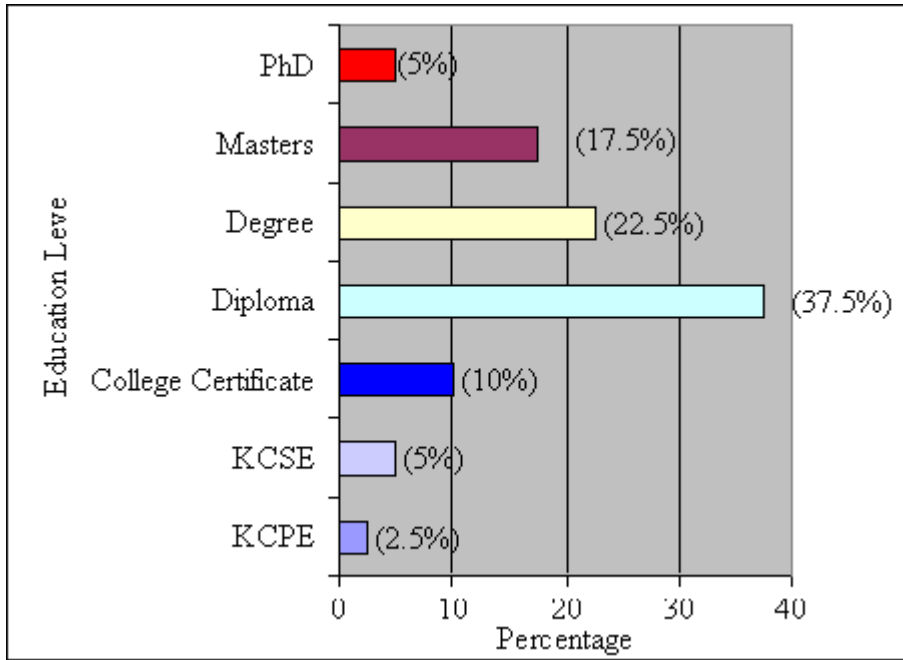


Figure 11: Church Elders' Education Level

A little over a third (37.5%) of the church elders said that they had completed just up to the level of a high school diploma. About one-fourth (22.5%) said that they had completed college, with 17.5% of the older population claiming to have earned a master's degree..

4.2 Youth Programmes and Participation in the Church

The purpose of this research was to determine whether young people were actively participating in the church's youth activities. Numerous factors were considered in order to provide an answer to this purpose. Questions focused on topics such whether or not parents encourage their children to participate in church activities, how frequently their children attend church services, how many youth organizations their children are a part of, and the reasons why their children are not. The study's initial goal is to provide a response to the first research question, which will allow the researcher to test the Null hypothesis by determining whether or not the adolescents in question were really taking part in church-sponsored activities. The Average Weekly Church Attendance of Teens

The teens were polled on how often they visited worship services. Every month, every other month, every three months, every four months, once a year, or only during the holidays; those were the intervals offered. Figure 4.11 provides a summary of the answer that was given.

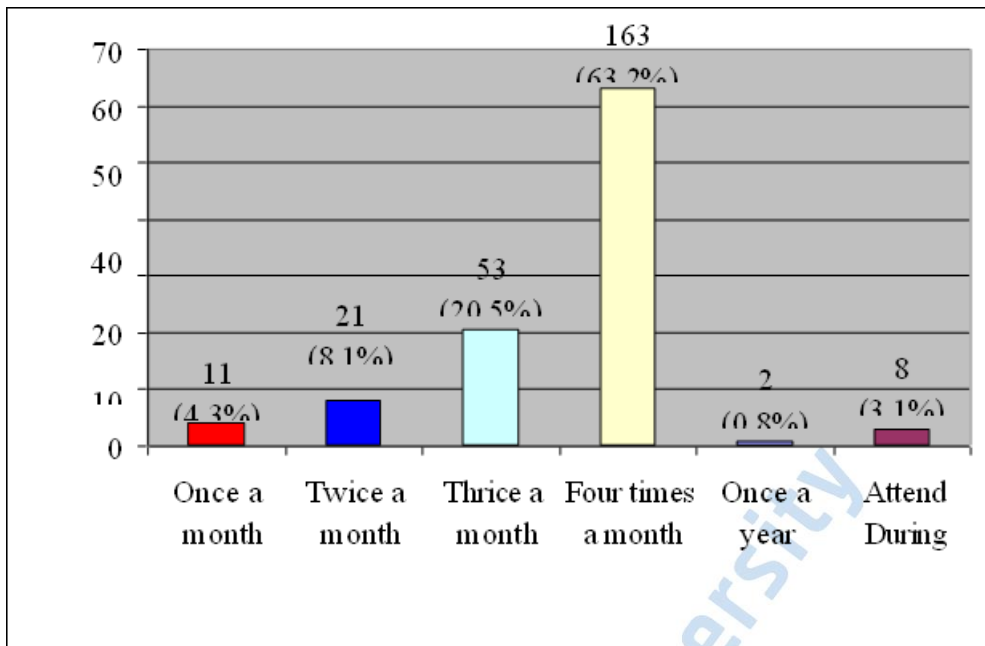


Figure 12: Church Attendance by the Youth

Figure shows that 32.9% of the young people surveyed reported attending religious services once a month or less often. However, the vast majority of them (63%), reported attending four times each month. Yet others (.8%) and (3.0%) reported regular church attendance at least once a year or especially around the holidays.

4.2.1 Youth Membership in Different Groups

Teens were asked to check out all of their affiliations. Missions, Sunday school instructors, brigade teachers, health authority, football team, LCC subcommittee, chorus, Bible study, and TEE were among the other organisations proposed.

Table 3: Distribution of the youth on the various groups that they are members

	Frequency	Percent
a Evangelism	3	1.2
b Christian education	3	1.2
c PCMF	4	1.6
d Praise and worship team	25	9.7
e Dancing Club	18	7.0
f Sunday school teachers	8	3.1
g Brigade teachers	4	1.6
h Bible study/ TEE	5	1.9
i Health board	2	.8
j Football club	18	7.0
k LCC sub-committee	2	.8
l Choir	10	3.9
m No club joined	156	60.5
Total	258	100

Source: Field Data, 2024

As can be seen in the graph, the vast majority of the teenagers (60.5%) reported not being involved in any church-based youth organization. Others reported belonging to a wide variety of organizations, the most common of which were a praise and worship team (9.7%), dance club (7%), soccer club (7%), choir (3.9%), and Sunday School instructors (3.1%). Teens who are involved in various youth groups. Additionally, the adolescents shared their thoughts on the frequency with which they engage with their church's youth organization. One, two, three, or more groups were distinguished, and the absence of groupings was also noted.

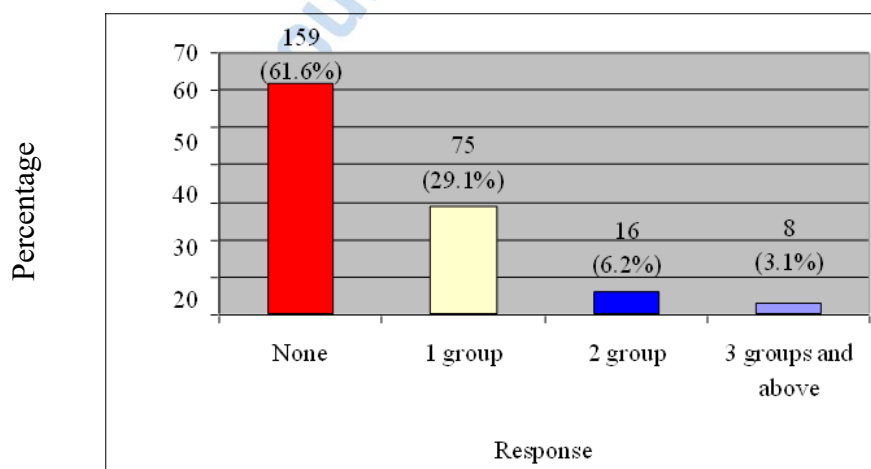


Figure 13: Number of Youth Groups Joined by the Youth in the Church

Almost two-thirds of the youngsters (61.6% to be exact) said they had never participated in church youth activities. However, slightly more than a quarter (29.1%) said they belonged to at least one religious organization. Others reported being in groups larger than three (9.3%). Reasons for not Joining Church Groups. A second question elicited explanations from the young people about why they didn't participate in religious organizations. Some of the reasons given include: not enough time, not knowing, illegible, being a new church member, being lazy, being a student, not caring, and not being motivated.

Table 4: Reasons Why the Youth Are not Involved in Any Church Programmes

	Frequency	Percent
A Lack of time	97	37.6
B Not aware	40	15.5
C Illegible	37	14.3
D Laziness	29	11.2
E Lack of motivation	14	5.4
F Not sure	14	5.4
G Students	13	5.0
H Lack of interest	8	3.1
I New members	6	2.3
Total	258	100.0

Source: Field Data, 2024

Three-and-a-half percent (37.5%) of the youths said that they didn't have the time to participate in religious youth organizations. Some of them (15.5%) said they weren't active in youth church programs because they weren't aware of them. Not being illegible (14.3%), laziness (11.2%), and a lack of enthusiasm (5.4%) were all cited as significant contributing factors.

4.2.2 Whether Parents Encourage the Youth to Attend Church Activities

The study also sought to understand the role of parental influence in shaping the religious involvement of young people. Youth respondents were asked whether their parents encouraged them to attend church activities and programs.

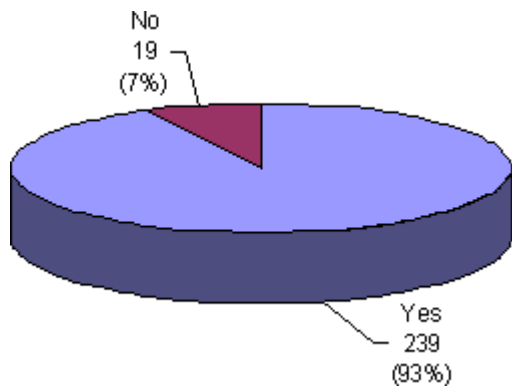


Figure 14: Whether Parents Encourage the Youth to Attend Church Activities

A significant majority—93% (239 out of 258)—reported that their parents actively encouraged them to participate in church-related events. This strong parental support reflects the important role that families play in nurturing the spiritual lives of their children and fostering consistent engagement in religious practices. It also suggests that many parents view church participation as a vital component of moral development and community belonging.

In contrast, a small minority—7% (19 out of 258)—indicated that their parents did not motivate or support their involvement in church programs. This lack of encouragement may stem from differing religious beliefs, family dynamics, or practical limitations such as work schedules or household responsibilities.

These findings highlight the positive impact of parental guidance on youth spiritual development and suggest that family involvement remains a critical factor in sustaining youth engagement within the church.

4.2.3 Whether the Church Supported Youth Activities Financially

When asked how much they agreed or disagreed that the church provided financial assistance for youth programs, respondents were given four options: "strongly agree," "strongly disagree," "undecided," and "agree with doubt."

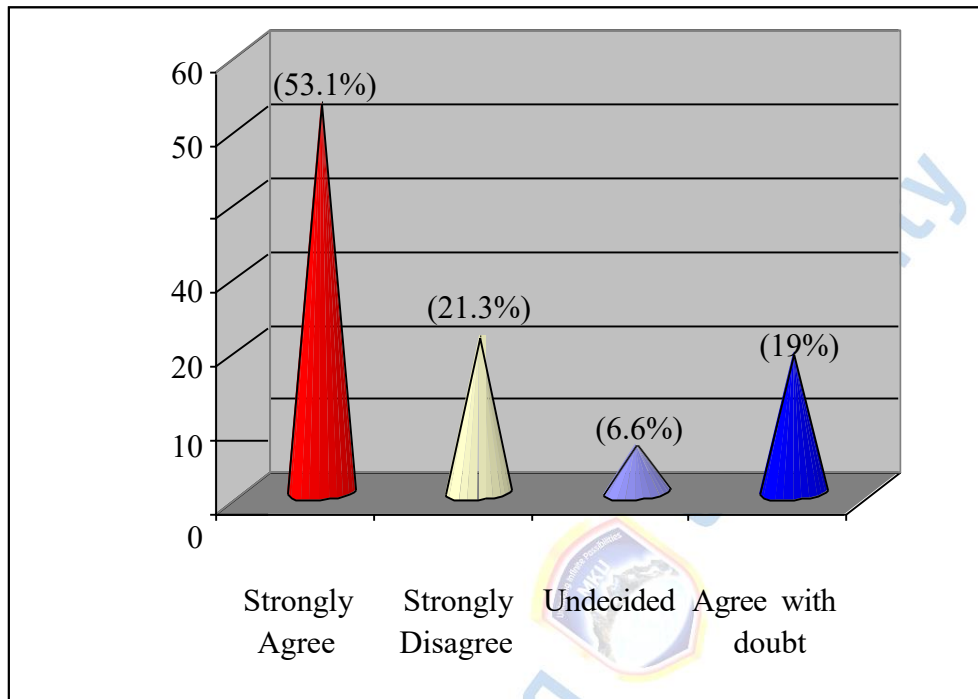


Figure 15: Whether the Church Supported Youth Activities Financially

Figure 15 shows that 53.1% of young people believe that the church provides financial assistance for youth programs. This was not the case, however, for the 21.3% who strongly disagreed with the claim, the 6.6% who were on the fence, and the 19.1% who just somewhat agreed.

The views of church elders on youngsters and their involvement in church programs and activities were also investigated. The elders were polled first to see whether they had any children in the congregation between the ages of 15 and 35. About two-thirds of the elders agreed with the assertion that their congregations included sons and daughters aged 15–35, while the remaining third disagreed.

The responses are as further summarized by Figure 16:

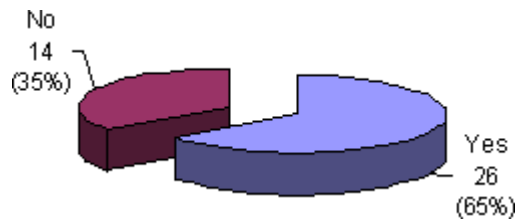


Figure 16: Whether Elders Have Sons and Daughters Aged 15-35 in Their Congregations

However, the church leaders were also surveyed about whether or not their children were involved in the youth group. Multiple answers were given. Forty percent of church elders said their children were involved in the church's youth group, whereas just a fifth of elders said the same about their grandchildren. Forty percent of the remaining adults, though, were unsure whether their children were involved with the youth committee. Some of the elders' sons and daughters weren't involved with the youth committee for the most part since they went to other churches.

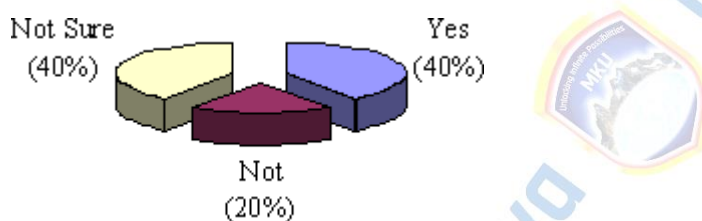


Figure 17: Whether Elders' Sons and Daughters Are Active in the Youth Committee

Quarter (25%) of the church elders who had participated in the survey said that the youth were being employed in conducting the major services in their various congregations as a manner of involving youngsters into the church programs. Some of the more seasoned church members, however, felt that the kids of their respective churches did not want to be pushed to join in the youth programs.

As a final point, the elders of the church stressed the importance of young people taking part in church activities. Therefore, the church put aside a certain amount of money to help finance the many activities that the young people of each congregation were planning. One possible goal of youth-specific budgeting is to make the kids feel that they have the full support of the church, which may encourage them to take on more leadership roles.

According to the information offered here, getting young people to take part in church programs may be tricky and complex. It's because of this that some church youngsters

aren't eager to participate in youth group activities. The majority of the factors that contribute to such attitudes among young people are internal (motivation, interest, laziness and time). Therefore, these inwardly focused concerns must be adequately addressed in order to increase young engagement in church programming.

4.3 Youth Mentorship Programmes

The purpose of this research was to analyze youth mentoring programs run by the ANGLICAN CHURCH in the Kilungu sub county Several questions were posed in order to get at this goal. They looked at factors such whether or not the youth attend a church with a strong mentoring program, whether or not the young have a spiritual guide inside the church, and whether or not the youth's favored ministries can draw in new disciples. The second goal of the study was to answer the second research question, and the study found that there are two kinds of mentoring programs (individual and church-wide) to examine.

4.3.1 Whether the Youth Are a Member of Any Discipleship or Bible Study Forum

The study also explored the level of youth engagement in spiritual growth activities by asking whether they participated in discipleship or Bible study forums within their respective churches.

Findings revealed that a significant majority—approximately 71% (184 out of 258)—of the youth respondents reported that they were not involved in any form of evangelism, discipleship, or Bible study group in their churches. This suggests a concerning gap in structured spiritual formation opportunities for young people, which could hinder their growth in biblical knowledge, personal faith development, and church integration.

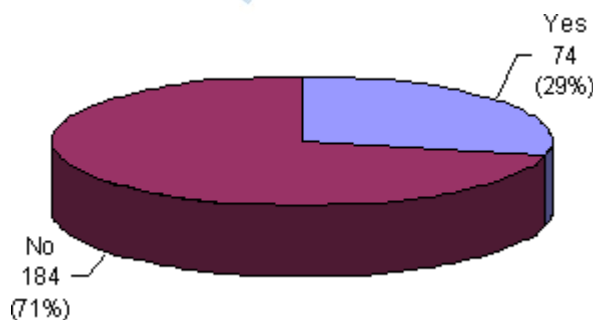


Figure 18: Whether the Youth Are a Member of Any Discipleship or Bible Study Forum

On the other hand, just over a quarter of the respondents—around 29% (74 out of 258)—indicated that they were active members of such forums. This smaller group likely benefits from consistent engagement with scripture, peer fellowship, and spiritual mentorship, which can positively influence their commitment to Christian values and church life.

The overall low participation rate in discipleship programs signals a need for churches to strengthen youth ministry frameworks, create more accessible and relevant Bible study platforms, and foster a culture of mentorship and accountability among young believers.

Almost three-quarters (184 out of 258) of the young people who took part in the poll said they did not engage in any evangelism or Bible study sessions at their churches, while just over a quarter (29 out of 258) said they did.

4.3.2 Whether the Youth Have a Spiritual Mentor in the Church

The youth also gave various responses regarding whether they had any spiritual mentor within the church.

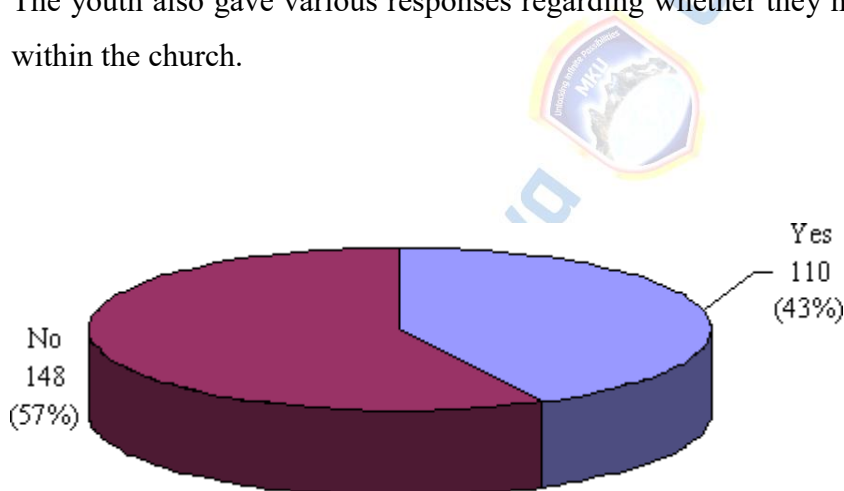


Figure 19: Whether the Youth Have a Spiritual Mentor in the Church

More over half (57%) of the youngsters (148 out of 258) reported having no spiritual mentor inside the church. Yet, over half of them (110) reported having access to spiritual guides inside their church.

4.3.3 Whether There Is a Proper Mentorship Programme in the Church

To assess how youth perceive the support structures within their churches, participants were asked to express their level of agreement with the statement: "There is a proper mentorship programme in the church." Their responses are illustrated in Figure 20.

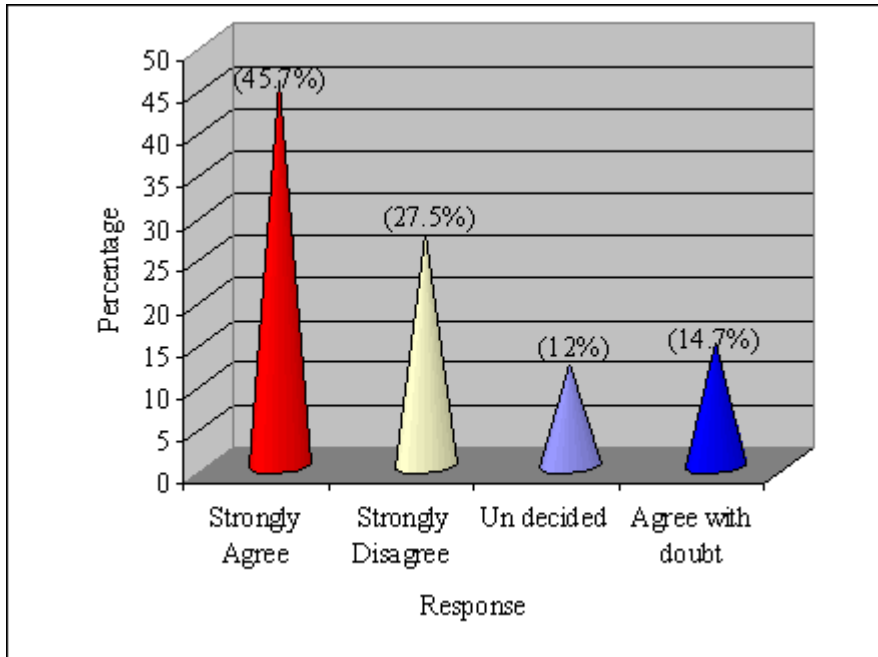


Figure 20: Whether There Is a Proper Mentorship Programme in the Church

A slight majority of the respondents—55.9%—expressed agreement, indicating that they believed their church had implemented a meaningful and functional mentorship programme. This suggests that for over half of the youth, mentorship structures are visible and potentially impactful, offering guidance, support, and spiritual development. However, a significant minority—27.5%—strongly disagreed with this sentiment, indicating a belief that their church lacked an adequate mentorship framework. This dissatisfaction points to either the absence of such programs or their ineffectiveness in reaching or engaging the youth.

4.3.4 Ministries to Attract Youth for Discipleship in the Church

The youngsters also shared their thoughts on the church's efforts to entice and disciple young people. Seminars, retreats, workshops, program diversity, sport evangelization, dancing and music, Bible study, sermon, and youth grouping were all proposed as ministries to engage young people. Table 4.3 is a compilation of all the replies.

Table 5: Ministries to Attract Youth for Discipleship in the Church

		Frequency	Percent
A	Seminars/Retreat/Workshop	51	19.8
B	Follow up mobilization	26	10.1
C	Diversification of programmes	42	16.3
D	Sport Evangelism	8	3.1
E	Dance and music	13	5.0
F	Not sure	77	29.8
G	Bible study	35	13.6
H	Preaching	1	.4
I	Grouping of the youth	5	1.9
Total		258	100.0

Source: Field Data, 2024

The table shows that seminars/retreats/workshops (19.8%), program variety (16.3%), bible study (13.6%), and follow-up mobilisation (10.3%) are the most important ministries the church should establish in order to attract young people to discipleship programmes. On the other hand, about 30% of church-going young people are unsure of what measures should be taken to foster discipleship among church-going young people.



Figure 21: Whether Church Elders Have Youth Whom They Mentor as Leaders

The church leaders also shared their thoughts on youth and mentoring initiatives. The majority of church elders, 75% (30 of 40), said they did not mentor any young leaders as a response to the inquiry of whether or not they had any young people in their congregations. 25 percent (10 of 40) of the respondents, however, said they helped

prepare teenagers for leadership roles in the church. Figure 21 provides a visual summary of this reaction.

There is still a significant need to fill in terms of youth and mentoring initiatives in the churches. It has been noted that most young people are not participating in the churches' mentoring schemes. There also seems to be a disconnect between young people and the church authorities and leadership who are tasked with guiding them into positions of authority. Therefore, suggestions should be made to encourage mentorship programs within the many churches serving young people.

4.3.5 Youth and Peer Pressure

The purpose of this research was to investigate the role of young peer pressure in influencing their attendance at church events. Questions ranged in scope and complexity. There were several factors that were considered, such as the youth's level of education, whether or not they and their friends went to church on Sundays, whether or not the youth lauded their friends' religious beliefs, and whether or not their friends had a positive or negative influence on their lives. The study's third goal was to provide light on this area, which in turn aided in addressing the study's third research question.

4.4 Kind of Friends Admired by the Youth

The study also sought to understand the social values that influence youth relationships by asking respondents about the types of friends they most admire. The options provided included friends who are God-fearing, social and outgoing, loyal and honest, and those who are creative and visionary.

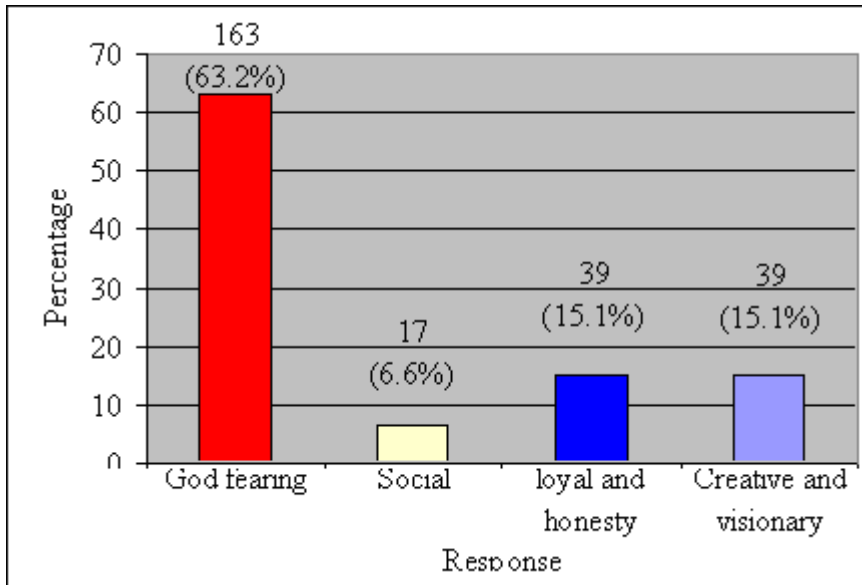


Figure 22: Distribution of the Youth by the Kind of Friends They Admire

The majority of respondents—over two-thirds (63.2%, or 163 out of 258)—indicated that they admired friends who were God-fearing. This reflects a strong inclination toward peers who uphold spiritual and moral values, which may also reinforce their own commitment to faith and church involvement.

In contrast, a smaller group—6.6% (17 out of 258)—said they were drawn to sociable and outgoing friends. This indicates that while social traits are appreciated, they are not the top priority for most youth when choosing close companions. Additionally, 15.1% (39 out of 258) of the respondents noted that they admire friends who exhibit loyalty and honesty, highlighting the importance of trustworthiness and dependability in youth relationships. These findings suggest that spiritual alignment and personal integrity are significant factors that shape how young people form friendships. It also underscores the potential role of peer influence in encouraging or discouraging church participation and faith-based lifestyles.

4.4.1 Whether the Friends Attend Church on Sundays

To further understand the influence of peer relationships on religious commitment, youth respondents were asked whether the friends they admired attended church services on Sundays. This question aimed to assess the extent to which admired peers modeled or reinforced churchgoing behavior.

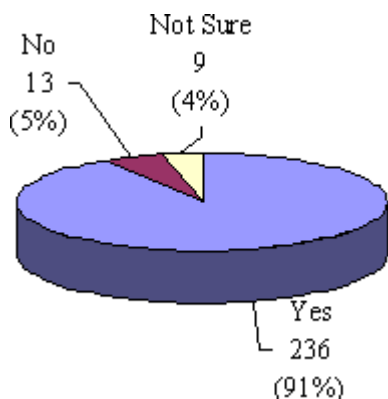


Figure 23: Whether the Friends Admired Attend Church on Sundays

An overwhelming majority—91% (236 out of 258)—reported that the friends they admired regularly attended Sunday church services. This strong correlation between admiration and church participation suggests that the youth place high value on peers who demonstrate visible religious commitment. It also implies that admired friends may positively influence their own decisions to remain engaged in church life.

Conversely, a small portion—5% (13 out of 258)—stated that their admired friends did not attend church on Sundays. This indicates that, for a minority, religious participation is not necessarily a prerequisite for admiration, and other traits may hold more significance. Additionally, 4% (9 out of 258) of the respondents were unsure about their friends' Sunday attendance, suggesting limited knowledge or interaction regarding their peers' religious practices. Overall, these results reinforce the importance of surrounding youth with spiritually grounded peers, as admired friendships appear to play a meaningful role in promoting consistent church involvement.

4.4.1.1 Whether the Youth Are in the Same Level of Education with Their Friends

The study further explored the educational dynamics of youth peer relationships by asking participants whether they shared the same level of education as the friends they admired. This question was aimed at understanding whether admiration among peers is influenced by academic parity.

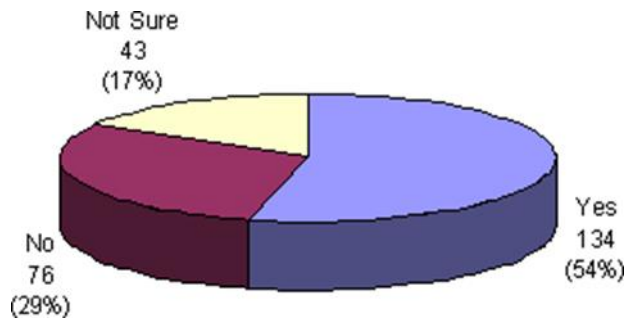


Figure 24: Whether the youth are in the same level of education with friends they admire

Findings revealed that a slight majority—54% (134 out of 258)—of the respondents believed they were at the same educational level as the friends they looked up to. This suggests that many youth form bonds and admiration within their academic peer groups, where shared experiences and challenges may strengthen relational ties.

On the other hand, 29% (76 out of 258) of the youth reported that they were not in the same level of education as their admired friends. This indicates that admiration is not strictly tied to academic similarity and may stem from other qualities such as character, values, or achievements. Additionally, 17% (43 out of 258) were uncertain about their educational alignment with their admired peers. This could reflect limited conversations around education within those relationships or a general lack of awareness regarding their friends' academic progress. Overall, while academic parity appears to be a factor in many admired friendships, it is not a universal criterion, suggesting that youth admiration extends beyond school-related comparisons.

4.4.4.2 Whether the Friends Affect Them Positively or Negatively

To gain insight into the nature of peer influence, the study asked youth respondents to evaluate whether the friends they admired had a positive or negative impact on their lives. This question aimed to assess whether admiration was aligned with constructive behavioral influence.

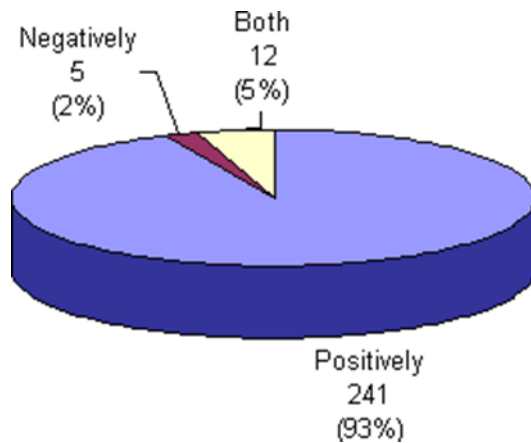


Figure 25: Whether the Friends Affect Positively or Negatively

Most young people, 93% (241 out of 258), say they have been favorably affected by their peers. However, almost 5% (12 of 258) reported feeling impacted in both good and negative ways, and about 2% (5 of 258) reported feeling influenced in a negative way.

Elders of the church also responded to the question of whether or not young people are influenced to attend church activities by their peers. Elders from several congregations said that peer pressure encouraged teenagers to become involved in church events (17.5%). In contrast, almost two-thirds (60%) of church leaders said that steps should be made to protect members from the potentially destructive influence of their congregants. A small percentage of church elders (22.5%) said that the church could tap into the abilities among the young in order to draw more youth to the churches in order to solve the problem of peer pressure which was impacting the engagement of youth in the churches.

4.5 Youth and Leadership

The purpose of the research was to determine the extent to which young people participate in church leadership. This goal was investigated by examining the following: the number of young leaders in the church, the youth leaders' assessments of their own performance as leaders, and the areas of the church where youth leaders have failed. An important inquiry was also made on the role of youth directors in the local churches. The study's fourth goal, accomplished by doing so, was to provide light on the fourth research topic.

4.5.1 Official Positions Held in the Church by the Youth

The study sought to identify the extent to which young people hold formal leadership roles within their church communities. Respondents were asked to indicate whether they occupied any official positions such as chairman, vice chairman, secretary, vice secretary, or treasurer within their respective parishes.

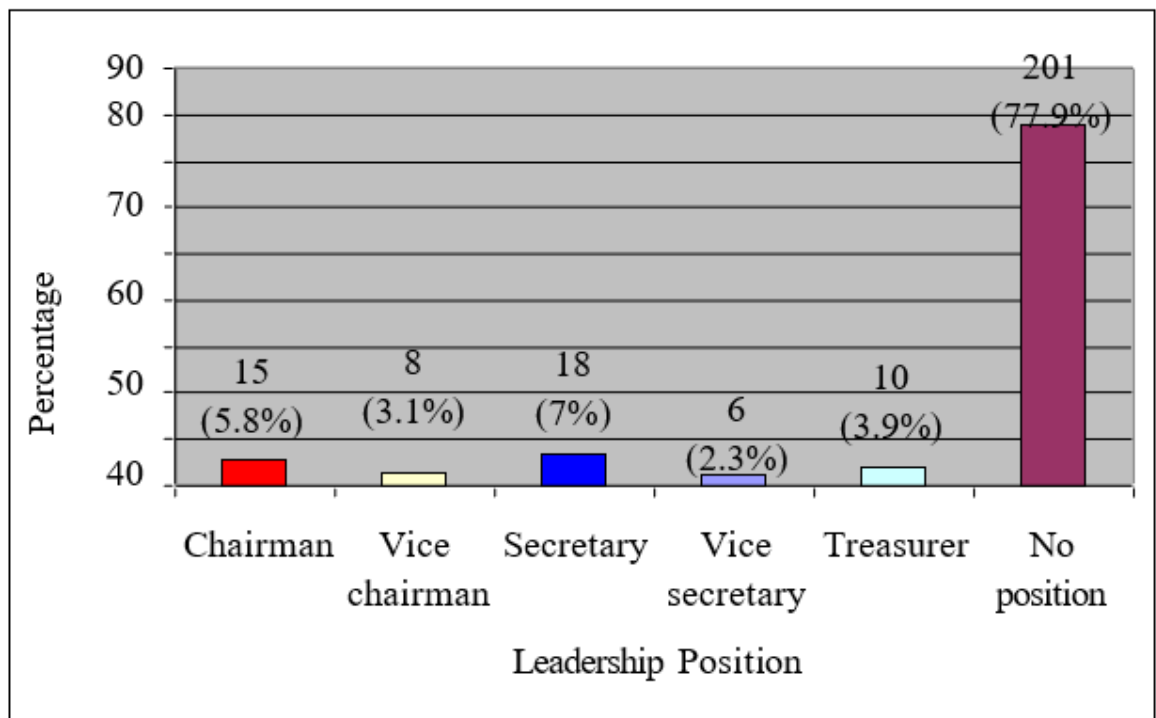


Figure 26: Official Leadership Positions Held by the Youth in Their Respective Parishes

The data revealed that a significant majority of the youth—77.9% (201 out of 258)—did not hold any official leadership position in the church. This highlights a considerable gap in youth representation in church governance and decision-making roles, suggesting potential barriers to their full involvement.

Among those who did serve in leadership roles, 5.8% reported holding the position of chairman, indicating some level of trust and responsibility bestowed upon them by their peers and church leadership. Additionally, 7% of the youth indicated that they served as secretaries, a role that often involves organizational and communication responsibilities. The relatively low percentages of youth in official positions underscore the need for intentional strategies to empower young people and integrate them more fully into

leadership structures. This involvement is crucial for nurturing future church leaders and ensuring that youth perspectives shape church activities and priorities.

4.5.2 Whether the Office of the Youth Director Is Having Great Impact in the Parish

The kids were polled on whether or not they agreed that the youth director's role was making a significant difference in the parish. Figure 27: A breakdown of their replies.

One hundred out of two hundred and fifty-eight young people (41.1%; 100 out of 258) thought that the youth director's office was making a significant difference in the parish. Conversely, little under a quarter (23.3%) (64 of 258) of them firmly disagreed, whereas 19% of the young people agreed although with considerable hesitation.

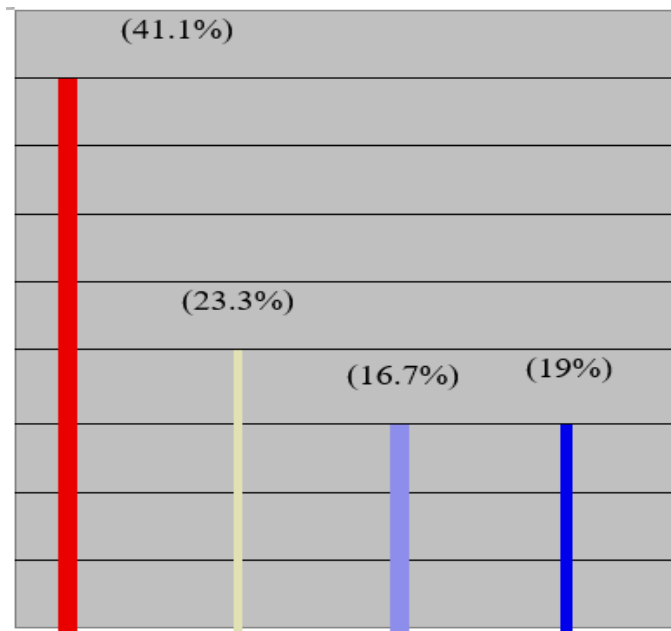


Figure 27: Whether the Office of the Youth Director Is Having Great Impact in the Parish

The study explored how young people perceived the influence and effectiveness of the youth director within their parishes. Respondents were asked to express their level of agreement with the statement that the youth director's role was making a meaningful and positive difference in their parish community.

Out of 258 respondents, 41.1% (100 youth) believed that the youth director was indeed making a significant and beneficial contribution to the parish's youth activities and spiritual growth. This suggests that nearly half of the youth recognize and appreciate the leadership provided by the youth director.

However, a notable portion of the youth—23.3% (64 out of 258)—strongly disagreed, indicating dissatisfaction or a perception that the youth director’s role was ineffective or insufficient in creating meaningful change. Additionally, 19% of respondents expressed cautious agreement, suggesting some level of appreciation tempered by reservations or concerns about the youth director’s performance.

To further understand overall youth leadership effectiveness, participants were also asked to evaluate the performance of youth leaders in their congregations. They were requested to rate whether these leaders performed above average, average, below average, or poorly in their roles.

The responses to this question provide insight into the youth’s general satisfaction with leadership within their church, indicating areas of strength and aspects that may require improvement.

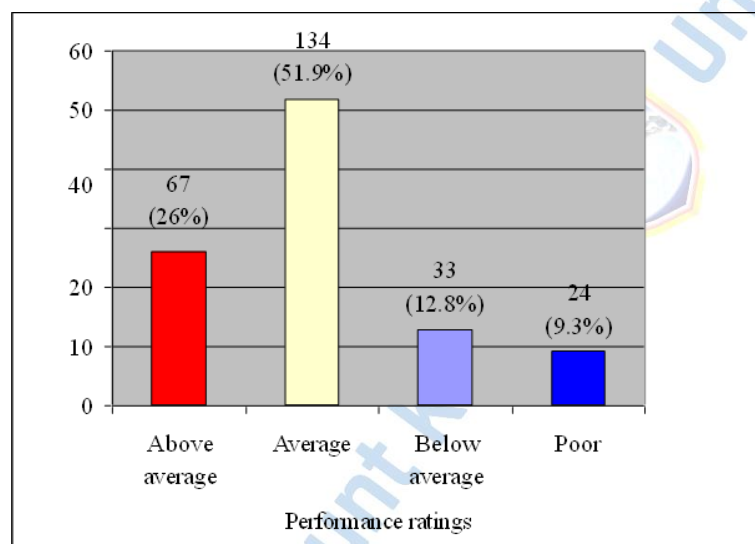


Figure 28: Performance Ratings of Youth Leadership in the Congregation

Slightly over half (131 out of 258) of the teenagers said that their youth leaders' effectiveness was about average. Just over a quarter (26%) (67 out of 258) of the kids also thought their youth leaders were doing an above-average job. But 12.8% of respondents (33 out of 258) said that the young leaders' performance was below average, and 9.3% said it was terrible.

4.5.3 Areas of Failure among Youth Leaders in the Church

To gain deeper insight into the challenges facing youth leadership, respondents were asked to identify specific areas where they believed youth leaders had not adequately addressed the needs of young people in their churches. The feedback highlighted several key concerns and unmet expectations.

Among the areas frequently mentioned were the lack of effective follow-up and mobilization efforts. Many youth felt that leaders did not consistently engage or rally the young people to participate actively in church programs and activities.

The respondents also pointed to a shortage of innovation and empowerment initiatives. They desired more creative approaches to youth ministry that would empower them to take ownership of projects and develop their skills.

Addressing contemporary issues relevant to youth today was another noted shortfall. Participants expressed the need for youth leaders to tackle modern-day challenges—such as mental health, peer pressure, and social media influence—in ways that resonate with their experiences.

Other concerns included inadequate support for talent development and sports evangelism, suggesting that more attention should be given to nurturing diverse gifts and interests as part of spiritual growth. Additionally, the diversification of activities was highlighted, with youth desiring a broader range of programs that cater to varied interests beyond traditional worship and Bible study.

Practical issues such as poor equipment maintenance also surfaced as obstacles, affecting the quality and smooth running of events. Further concerns related to dressing standards, counseling services, and the quality and frequency of Bible study sessions were noted, emphasizing the need for holistic spiritual and personal support. Finally, respondents mentioned a need for improved communication, indicating that better information flow and engagement between youth leaders and the youth could enhance participation and build stronger relationships.

Table 6: presents a summary of the findings obtained

	Frequency	Percent
Lack of follow up/mobilization	51	19.8
bInnovation empowerment	19	7.3
cAddressing on contemporary issues	17	6.6
dSupporting talents and sports evangelism	15	5.8
eDiversification of youth activities	12	4.7
fMaintenance of youth equipment	10	3.9
gMode of dressing and conduct	8	3.1
Counseling	4	1.6
i Facilitating Bible study sessions	4	1.6
j Communication	3	1.2
kNot Sure	115	44.6
Total	258	100

Source: Field Data, 2024

According to the data in the table, over half of young people in churches are unsure of what topics their youth leaders have neglected to cover. Nonetheless, 19.8% of young people said that church youth leaders had failed to provide enough follow-up and youth mobilization. In addition, the youth have pointed to a number of other areas where the young leaders have fallen short: innovative empowerment (7.4%), speaking on modern challenges (6.6%), supporting talents and sports evangelism (5.8%), and diversity of youth activities (4.7%).

The opinions of the church elders on youth and leadership ranged widely. Five-and-a-half percent of church leaders said they had done little to include young people in leadership roles in their congregations. Therefore, they advocated for more young participation in church leadership roles. This may be a sign that the kids of the church are not motivated to engage in church activities since they are led by adults instead of their peers.

7.5% of church leaders said their churches were actively mentoring young people for leadership roles. Church leaders had differing views on how the congregation should better support youth initiatives. Funding allocation, providing more of one's own services to young people, hiring the services of a well-qualified youth director, and establishing mentoring and mobilization initiatives were all mentioned.

Table 7: Elders' Response on What the Church Is Doing to Support Youth Programmes

Frequency	Percentage (%)	
The church to engage the services of a well-trained youth director	17	42.5
Increasing youth mobilization and mentorship programs	11	27.5
Youths have been given their own service	9	22.5
The church is allocating more funds to youth programs	3	7.5

Source: Field Data, 2024

Slightly under half of church elders (42.5%), however, said that their congregation plans to hire a qualified youth director to oversee youth programming. Almost 30% of the wise men and women polled said that their church was expanding its young engagement and mentoring initiatives. Moreover, 22.5 percent of the wise men and women polled said that the young had been offered separate services inside the churches.

Participation of youth in the great commission mandate in promoting a healthy Anglican church in Kilungu sub-county Makueni County.

Table 8 : Participation of youth in the great commission mandate

STATEMENT	SA	A	N	D	SD
Youths attend church services at all times	10	3	2	20	65
Youths are in small numbers in church	5	4	1	20	70
Youths are involved in Church leadership	30	10	0	30	30
Many youths who attend church services are boys	10	15	5	10	60
The head of Inland churches are youths	50	30	10	5	5
Youths engage in singing groups	10	20	5	25	40
Youths engage in catechism classes	15	20	0	20	45

Source: Field Data, 2024

The study aimed to assess how actively youth participate in teachings related to the Great Commission within the Africa Inland Church. The findings, as summarized in Table 9, reveal some significant trends regarding youth involvement. A large majority, approximately 90% of respondents, disagreed with the statement that youth consistently attend church services, indicating irregular attendance among this demographic. Furthermore, 85% expressed disagreement with the idea that youth are regularly entrusted with responsibilities within the church, suggesting limited formal roles or duties assigned to them.

Contrary to what might be expected, 90% also disagreed with the notion that youth are few in number within the church congregations, implying that youth presence is substantial but perhaps underutilized. Regarding leadership involvement, about 30% of respondents strongly agreed that youth are actively involved in church leadership positions, while 60% disagreed with the statement that many young men attend church services regularly, highlighting a gender and attendance gap. Interestingly, 80% of respondents agreed that youth occupy leadership roles as heads of various Inland church groups, which points to some recognition of youth leadership in specific contexts. However, engagement in church activities such as singing groups saw only 30% agreement, with 65% disagreeing. Similarly, participation in catechist classes was affirmed by just 35%, with a majority (65%) disagreeing, indicating low involvement in these structured faith development programs.

A small proportion of respondents remained neutral, offering explanations that youth involvement might be indirect—such as financial contributions—and that many are constrained by work commitments, limiting their visible participation. Supporting this, Meter (2014) notes that youth often engage behind the scenes in evangelistic efforts aimed at fulfilling the Great Commission, yet they are frequently marginalized in leadership and formal roles. Moreover, as Richardson (2016) points out, Christianity, like many institutions, often perpetuates traditional gender roles and inequalities, which affect youth participation, especially among females.

Extensive literature has documented gender biases in leadership within mainline churches (Lorence and Chafetz, 2018). Socialization processes traditionally encourage youths to adopt nurturing and submissive roles, qualities that may make religious teachings more acceptable but also limit active leadership participation (Mol, 2012).

Furthermore, Turner (2014) links the lack of social power and lower workforce participation among youth—particularly females—to their higher religious involvement, which often remains passive rather than leadership-oriented.

Overall, these findings confirm that youth participation in church activities, leadership, and formal engagement remains limited, influenced by social, cultural, and institutional factors.

The study established that participation of youths was limited in most of the church activities. The study further established that youths were not regular in attending church in large numbers as youths; hence many responsibilities were being allocated to youths though youths were the heads of the church. As a result lower leadership positions other than church leadership and pastoral positions were provided to youths since the few youths present in the church pews did not understand the church Teaching definition and the responsibilities of each member of a church. The church members for every church should be consistent in attending church services and engage in church activities in order to be deemed suitable for leadership positions since they would understand leadership boundaries, when, how and at what time and place to execute their church responsibilities.

Both from the FGDs and interview schedules the researcher found out that youths take part in the fulfillment of the Great Commission but in small numbers as compared to youths. The findings also established that youths involvement in the Great Commission is greatly low in all areas except in the leadership positions. Informant 09

Observed said: “it is evident that all over the world that youths are lurking behind in terms of religiosity and are nothing close to youths active participation. However most of us pastors are youths; all other areas are dominated by youths.” The research concurred with the literature studies, which suggest that youths church attendance and participation in church activities has reduced in the recent years, making churches to be youths club and the less masculine youths. Many respondents in FGDs agreed that youths do not cherish church activities especially songs, which are soft unlike the early church’s warrior like songs. This coincides with the literature review that suggests that the church attracts 61 percent female while the remaining 39% are youths. Pew research also suggests that midweek activities draw about 80% youths, while 20% are youths who are mainly leaders, leaving a very low percentage for youths. They agreed that their trend for

absconding church activities developed as early as when they were teenagers. This agrees with findings in literature review that about 70% of the boys that have been raised in church would abandon it as they grow up and may never come back. Also, from the focused group discussions the researcher found that youths tend to influence church attendance as they put pressure on their husbands to attend church services and even take part in different activities.

Strategies of involvement of youths in the great commission mandate in promoting a healthy Anglican church.

Table 9 : Strategies that can encourage men’s participation in church activities

STATEMENT	SA	A	N	D	SD
Youths are to be given responsibilities	60	10	0	10	20
Time for preaching should not be longer	50	20	0	10	20
Bigger churches should support smaller ones	10	10	-	60	20
Introduce masculine activities in church	60	10	0	15	15
Increasing youths’ ministry in church	50	20	-	10	20
Teach youths on humbling like Jesus	40	30	10	15	5
Ministering in work places	65	20	0	10	5
Ministering in work places	65	20	0	10	5

Source: Field Data, 2024

Table 11 highlights key perspectives on youth involvement and strategies to increase their participation in church activities. A significant portion of respondents—60%—strongly agreed that assigning responsibilities to youth within the church is crucial, with the belief that this would encourage higher attendance and engagement during church services. Conversely, 30% disagreed with the notion that youths are currently given such roles, linking their absence at services to this lack of responsibility.

Regarding effective approaches to encourage youth participation, respondents emphasized the importance of sermon length. About 70% agreed that preaching time should be kept concise to maintain youth interest. However, 30% of participants disagreed, maintaining that as long as the preacher is led by the Holy Spirit, they have the divine authority to deliver messages regardless of length, viewing the sermon as essential spiritual nourishment.

On the topic of support between churches, only 20% believed that larger churches should assist smaller congregations, whether through financial contributions or shared worship activities like singing. A majority, 80%, opposed this idea, indicating reluctance or differing views on inter-church collaboration.

The introduction of more traditionally masculine activities within the church found favor with 70% of respondents, who were eager to see how such initiatives might complement worship services and engage male youth more effectively. Meanwhile, 30% expressed concern that incorporating masculine activities could detract from the core purpose of worship, which centers on humility and reflection, following the example of Jesus.

Increasing youth ministries within the church was widely seen as one of the most practical and impactful strategies to enhance engagement. Supporting this view, Anthony Evans (2011) advocates for the establishment of male evangelism ministries globally—organized groups focused on addressing community-specific challenges. He highlights the importance of providing youth with guidance and counseling that not only educates them about their roles as church members but also helps them navigate personal and spiritual challenges.

A majority of the respondents, about 70%, agreed with the statement that increasing youth ministries would encourage more young people to attend church, as they would feel more engaged and connected to the church community. However, 30% of respondents disagreed, expressing skepticism about whether expanding youth ministries would make any real difference, fearing that young people might still remain on the sidelines when it comes to active participation in church activities.

Regarding character formation, 70% of the respondents felt that youths should be taught to humble themselves as Jesus did, suggesting that many perceive the youth as having strong masculine traits that need to be balanced with humility. Meanwhile, 10% of the

respondents were neutral on this matter, seeing no significant relevance for themselves, while 20% disagreed, believing instead that youths should embrace a more masculine demeanor, similar to the early church youths who displayed strength and boldness.

Ministering to youths in their workplaces was the most widely supported strategy, with 85% of respondents endorsing this approach. Only 15% opposed it, arguing that such outreach might contribute further to youth absenteeism from church gatherings.

On the subject of technology, which plays an increasingly influential role in various professions and daily life, 69% of respondents agreed that technology should be used responsibly within church activities, recognizing that misuse could undermine its benefits. A small portion (10%) remained uncertain about how technology impacts youth participation, acknowledging both positive and negative effects on Christianity. Yet, 21% disagreed with the notion that technology requires careful use, implying that it is already being handled appropriately and suggesting that concerns about technology serve as a mere excuse for youths to avoid church activities.

Focus group discussions (FGDs) and interviews revealed several strategic recommendations for enhancing youth involvement in the Great Commission. Firstly, increasing youth-specific activities within the church was strongly endorsed. Informants suggested introducing traditionally masculine activities such as football, volleyball, communal feasts, tours, retreats, and seminars to foster a sense of belonging and engagement. This aligns with literature, such as David Murrow's article, "Why Youth Hate Going to Church," which argues that incorporating masculine activities can boost youth attendance, participation, and retention in church.

Secondly, participants emphasized the need for shorter, more precise sermons tailored to youth attention spans, which are estimated to be between 6 to 8 minutes. This approach mirrors the teaching style of Jesus, whose parables were brief—often less than four minutes long—yet memorable and impactful. Long, monotonous sermons were cited as a leading cause of youth absenteeism and disengagement from church activities. Informants suggested pastors prepare sermons that speak directly to both youth and women, balancing tenderness with the strength needed to resonate with young people. This reflects concerns from the literature review that many pastors tend to highlight the softer, sympathetic aspects of Christianity, portraying Jesus predominantly as a gentle figure. Worship songs, often romantic in tone, make many young men feel uncomfortable

singing about love directed toward another man, potentially alienating them. Respondents expressed a desire for Jesus to be presented more as a strong, authoritative master rather than a loving figure, addressing the needs and identity of young male congregants more directly.

4.6 Inferential Statistics Analysis

In this study, we used inferential statistics (Chi-square and connection coefficient) to examine whether or not there was a statistically significant relationship between youth involvement in Anglican Church of Kenya, Kilungu sub county, Makueni County programs and a variety of factors (mentorship, peer pressure, and church leadership). To examine the relationship between two categories, these statistics were deemed suitable. This section's goal was to provide the findings of testing the hypothesis to see whether or not the data were statistically significant, and the outcome of this testing was the rejection of the null hypothesis.

4.6.1 Chi-Square Test for Youth Mentorship and Church Participation

Null Hypothesis (H₀): There is no significant relationship between mentorship and youth participation in church programs within the Anglican Church, Kilungu Sub-County, Makueni County.

Table 10: Chi-Square Test for the Association between Mentorship and Youth Participation in Church Programmes within the Anglican Church

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	138.110(a)	3	.000
Likelihood Ratio	163.177	3	.000
Linear-by-Linear Association	127.705	1	.000
N of Valid Cases	258		

Source: Field Data, 2024

Since the p-value (.000) is less than the significance level of 0.05, χ^2 (3, N = 258) = 138.110, the null hypothesis is rejected. This indicates a statistically significant association between youth participation in church programs and mentorship within the Anglican Church. Therefore, mentorship programs have a meaningful impact on encouraging youth involvement in church activities.

4.6.2 Chi-Square Test for Peer Pressure and Youth Participation in the Church

Null Hypothesis (H₀): There is no significant relationship between peer pressure and the participation of youth in church programs within the Anglican Church in Kilungu Sub-County, Makueni County.

To evaluate this hypothesis, a Chi-Square test of association was performed to examine whether peer pressure plays a significant role in influencing the extent to which young people engage in church activities. This statistical test aimed to assess if there is a meaningful connection between the social influences experienced by the youth and their involvement in various church programs. Understanding this relationship is crucial because peer dynamics often shape adolescent behavior and decision-making, which can either encourage or discourage active participation in spiritual and community activities. The findings from this test would help determine if interventions addressing peer influence could enhance youth engagement in church life.

Table 11: Chi-Square Test for the Association between Peer Influence and Youth Participation in Church Programmes within the Anglican Church

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	14.975(a)	6	.020
Likelihood Ratio	22.562	6	.001
Linear-by-Linear Association	12.121	1	.000
N of Valid Cases	258		

Source: Field Data, 2024

The analysis revealed a Pearson Chi-Square statistic of 138.110 with 3 degrees of freedom, and the associated p-value was less than 0.001 ($p = .000$). Given that this p-value is well below the commonly accepted threshold for significance ($\alpha = 0.05$), the null hypothesis is rejected. This indicates a statistically significant relationship between peer pressure and youth participation in church programs, suggesting that peer influences have a meaningful impact on how actively young people engage in church activities.

There is a statistically significant association between mentorship programs and youth participation in church programs within the Anglican Church in Kilungu sub-county. This suggests that mentorship positively influences the degree to which youth engage in church activities, highlighting the importance of mentorship initiatives in encouraging active youth involvement in the church community.

4.6.2 Chi-Square Test for Leadership and Youth Participation in the Church

Null Hypothesis (H₀): There is no significant relationship between church leadership and youth participation in church programs within the Anglican Church in Kilungu sub-county, Makueni County.

To examine this hypothesis, a Chi-Square test of independence was performed to assess whether the influence of church leadership significantly affects youth involvement in church activities.

Table 12: Chi-Square Test for Leadership and Youth Participation in the Church

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	91.919(a)	9	.000
Likelihood Ratio	104.444	9	.000
Linear-by-Linear Association	66.932	1	.000
N of Valid Cases	258		

Source: Field Data, 2024

The test results reveal a Pearson Chi-Square statistic of 91.919 with 9 degrees of freedom and a p-value less than 0.001 ($p = .000$). Given that the p-value is well below the conventional threshold for significance ($\alpha = 0.05$), the null hypothesis is rejected.

These findings indicate a statistically significant association between church leadership and youth participation in church programs within the Anglican Church in Kilungu sub-county. This suggests that the nature and quality of church leadership play a crucial role in influencing how actively young people engage in church activities. Effective leadership may encourage greater youth involvement, while inadequate leadership could

hinder their participation. Therefore, the leadership structure and approach within the church significantly impact youth engagement in religious programs.

4.7 Data Analysis of The Study

This section aims to demonstrate how the four main objectives of the study—peer pressure, mentorship, church programs, and leadership—relate to youth involvement in church activities, based on the analysis conducted. The following subsections present key statistical findings connected to each objective.

4.7.1 How Do Church Programs Affect Youth Participation in the Church?

The survey sought to assess the level of youth engagement in church-organized activities. Results showed that 63% (163 out of 258) of the youth attended Sunday services weekly, while 25% (53 out of 258) participated at least three times a month. Despite this, 61% (159 out of 258) reported that they were not affiliated with any church-based youth groups or organizations. Various reasons were provided by the respondents for their lack of involvement in these groups, highlighting a significant disconnect. Consequently, the null hypothesis—stating there is no relationship between participation in youth programs and church attendance—was rejected. The data reveal a statistically significant link between engagement in church programs and the frequency of youth attendance, indicating that involvement in organized groups strongly influences active participation in church life.

4.7.2 How Do Mentorship Programmes Affect Youth Participation in the Church?

This was the study's second goal, and hence the subject of the study's second research question. There were a total of three questions, the first of which determined whether or not the young people had ever participated in a discipleship program or Bible study. This was a crucial inquiry since the spiritual development of Christians and their engagement in church activities depend on their own personal Bible study. While 29% (74/258) of respondents said they were part of a Bible study or discipleship group, 71% (184/258) said they weren't. The second crucial inquiry here was whether or not young people had access to spiritual mentors. A mentee's spiritual development is greatly aided by having a mentor, which in turn encourages them to spend more time in church. According to the literature study, a successful leader is one who develops his or her successors. However, over half of the young people in Kilungu sub county (148 out of 258) said they did not

have a mentor, while only 43% said they did. With regard to the third and last question in this subsection, over half of all the youth in Kilungu sub county either strongly disagreed, were unsure, or doubtfully agreed that the church as a whole had some mentoring schemes. The literature research uncovered the serious threat to the spiritual development of young people posed by the absence of effective church-based mentoring schemes. Paul Orjoda's work makes it clear that even recently converted people may have a relapse.

Mentorship and youth involvement in Anglican Church activities in Kilungu sub county, Makueni County: testing the null hypothesis that there is no meaningful association. Nonetheless, statistical research revealed a strong correlation between youth involvement in Anglican Church activities and mentoring programs. This suggests that the church's mentoring program has a considerable impact on young people's involvement in the church.

4.7.3 How Does Peer Pressure Affect Youth Participation in the Church?

This study's third research question stems from the fact that, according to the reviewed literature, peer pressure may have both good and negative effects. If adolescent church attendance and involvement are unaffected by social forces, then the question's null hypothesis is supported. The teenagers were given five questions related to this topic: what sort of people they look up to; whether their friends go to church on Sundays; if they are educated like them; if their friends have a good or bad impact on them; and if they themselves have joined any organizations. What followed was the following outcome: Friends who were royal, truthful, visionary, and creative made for 30.2% of the teens' total, while companions who feared God accounted for 63.2% (163 of 258). (78 of 258). Ninety-one percent (236 of 258) of the youths polled said they regularly attend a Sunday service with friends, and 93% (241 of 258) said they were impacted favorably by their friends' churchgoing and religious fervor. In light of these findings, the research suggests that the influence of peers is a key predictor of youth involvement in Anglican Church activities. This suggests that peer pressure has a major impact on young people's decisions to participate in religious activities.

4.7.4 How Does the Church Leadership Respond to Youth in the Participation and Non-participation of the Youth's Programmes?

In fact, this was the study's fourth research topic. The way a church is led may have an impact for better or worse on its operations. In this example, there were two dimensions of leadership that were examined: youth ministry and church administration. As a result, we tested the hypothesis that leadership did not influence young people's involvement in church activities. The researcher asked four questions to determine the following: how many youth were involved in youth leadership, how effective the youth leaders were, what issues the youth leaders did not address, and how effective the youth coordinator in the parish was. Based on the data, we learned: When asked about the significance of the youth director role in the church, 77.9% (201 out of 258) of the teenagers reported never having been voted to any leadership position within the congregation. While 58.1 percent of respondents strongly disagreed, were unsure, or only somewhat agreed, 26.6 percent (67 out of 258) said the young leadership in their church was doing an excellent job, and 51.9 percent (134 out of 258) said it was doing an average job. As a result, the research shows that youth involvement in church programs within the Anglican Church is significantly correlated with church leadership. This suggests that church leadership has a major impact on young people's involvement in church activities.

4.8 Overall Summaries

The study's primary objective was to learn what influences young people to get involved in the Anglican Church in Kilungu sub county, Makueni County. The survey's respondents included both young adults and older church members; in the ANGLICAN CHURCH, a "youth" is defined as anyone aged 15–35, and a "elder" is defined as anyone aged 25–65. Young people made up 258 of the sample (37% of the target population of 700), whereas the elderly represented 40 of the sample (50% of the target population of 80). According to the findings, it was established that the majority of the seniors were male (75%; 30 out of 40) whereas the majority of the kids were female (25%).

The majority of the 129 youth surveyed were between the ages of 20 and 30. Observations indicate that many of these young people are enrolled in boarding schools, which significantly affects their level of involvement in church activities. After school hours, most spend their time visiting friends and family or engaging in various forms of

entertainment, which often leads them to view church programs as less appealing or even a distraction from their social lives.

On the other hand, most church elders fall within the age range of 35 to 45. This places them in an ideal position to mentor and guide the younger generation through evangelism and discipleship, fostering stronger youth engagement.

In the context of the Anglican Church in Kilungu Sub-County, Makueni County, the study identified that the four primary objectives are closely linked to youth participation in church programs. This finding contradicts the null hypothesis of the study, which stated that there are no factors influencing youth involvement in the church. Both the youth and the elders demonstrated considerable knowledge, indicating a readiness within the church community to generate new insights and strategies to enhance and expand its mission programs, particularly those aimed at engaging young people more effectively.



Mount Kenya University

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter is the last chapter of this thesis. It discusses, summarises and analyses the factors influencing youth engagement in Anglican Church Kilungu sub county, Makueni County church programs. Further, suggestions and recommendations for further research are made in this chapter. Discussion of the results, drawing parallels between the literature and the data collected, is also included in this chapter.

5.2 Summary of results

Here, the study's results and the second chapter's literature review are brought together. This survey indicated that a sizable percentage of young people regularly participated in youth programs. A significant minority of young people, however, attended Sunday services no more than once a month, while a smaller percentage did so no more than once a year or exclusively on vacations. These results are in line with those of a previous research which found that less and fewer young people were attending church services and other religious events. Girls, the survey found, were less likely to participate in religious activities than males. The results of the present research, however, show that girls outnumber boys in Christian congregations.

Actions for Young People

The purpose of this survey was to determine the extent to which young people are participating in the church's youth activities. Several factors were considered in order to provide an answer to this question. They asked questions such whether or not parents encourage their children to participate in church activities, how frequently their children attend church services, how many youth organizations their children are a part of, and why their children aren't.

Frequency of Sunday Church Attendance Among Teens

The data suggest that 63.2% (163 of 258) of young people regularly attend church services (four times per month), while 20.5% (53 of 258) go on three Sundays per month, and 8.1% (21 of 258) attend at least twice each month. Parents who put God first have a significant role in this. Most young people (93 percent; 239 out of 258) say their parents

are their primary spiritual role models. This is in accordance with God's instructions to parents in the Bible (Deuteronomy 6:1-7, among other places) (NIV).

Number of Young People in Religious Organizations

This study aimed to gather information on the extent to which young people participate in church activities. Findings revealed that a significant proportion—61% (160 out of 258)—of the youth surveyed were not members of any religious organizations and were generally not involved in the church's religious life. Among the respondents, 29.1% (75 individuals) belonged to two or more church groups; 6.2% (16 individuals) were active in three groups; while 3.1% (8 individuals) participated in four groups.

These church organizations typically have established standing committees, including Christian Education, Women's Guild, Sunday School Teachers, PCMF (Parish Church Management Forum), Health Board, Brigade Teachers, and JPRC (Joint Parish Relations Committee). Other groups mentioned by respondents included Local Church Council (LCC) subcommittees such as evangelism, praise and worship, choir, dance team, athletics, as well as roles like deacons and ushers. Additional committees involved in development, building projects, Samaritan outreach, and hospitality were also noted.

In interviews and surveys conducted with church elders, many emphasized the importance of actively encouraging and integrating young people into church life and programming. The elders highlighted that youth inclusion is vital for the church's growth and sustainability, underscoring the need for deliberate efforts to engage youth in meaningful roles within the church community.

Youth are kept together and their social skills are developed via participation in church activities. They get spiritual nourishment at these gatherings. It is argued that young people should take an active role in the ministry of the church because it is their right and obligation to do so. However, they often encounter challenges due to their inexperience, lack of organizational skills, and other impediments associated with their youth. Therefore, adults involved in youth ministry should act as guides and mentors by providing young people with advice. The goal of youth ministry is to help young people grow up spiritually and become responsible Christians. How the church responds to the issues facing young people now will determine their ministry's destiny. Involving the

youth in her evangelistic mission is a natural outgrowth of her ability to read the signs of the times and gain insight into effective strategies for youth ministry.

Youth ministries, pastoral planning, and formation programs ranging from initiatives to improve their quality of life are all things that the church should put a premium on. Classes focusing on personal development, interpersonal relationships, self-analysis, and leadership are great ways to help young people develop strong moral convictions. Helping young people deal with the stresses of urbanization, rural decline, and migration is one way the church may demonstrate its continued relevance in the twenty-first century.

The youth need a holistic ministry that addresses their specific needs at this age and stage of development. Young people who participate in a holistic youth ministry have access to several resources tailored to their specific needs. The young people like this because it makes the church seem more like a second home to them. It gives them a yearning to take part and to be fulfilled by understanding their role in God's plan for their lives.

Young people may avoid developing cardiovascular disease by participating in extracurricular activities including athletics, dance club, theatre, athletics, cycling, and mountain climbing. The church should do all it can to keep young people engaged in its ministries, events, and services.

Causes that Prevented Most Young People from Joining Groups

The youngsters cited a wide range of explanations for their reluctance to join communities. A large proportion of respondents, however, cited the following reasons for their opinions. A third of respondents (97 out of 258) cited a lack of time as a barrier to their success. To serve the Lord requires dedication and selflessness, thus this was not accurate. 15.5%, or (40 out of 258), answered they were not aware this can be true if group leaders are not actively promoting their activities. Although 14% of respondents (37 out of 258) claimed illegibility, this was not the case since being illegible does not prevent full church members from being elected to official positions. The alternative is to participate in other groups. Out of the total number of respondents, 11.2% (29 out of 258) admitted to being lazy. Being active is the antidote to sloth. 5.4% (14 of 258) said they weren't interested, while 5% (13 of 258) said they weren't motivated. This was due to the fact that these communities still seemed foreign to them. Actively encourages

group members to explain the purpose of the organization and the many advantages of joining to potential new members.

A similar study conducted in Michigan found that some young adults did not participate in church activities because they were either (1) too busy advancing in their careers (37%), (2) their jobs took up too much of their time (26%), (3) there was a lack of a good recreation program (59%), (4) there was a lack of effective leadership in the group (38%), (5) there was a lack of diversified programming (23%), (6) they were not aware of the benefits of participating (23%) or (7) their friends did not think it.

Financial aid to young people

More over half (53.1%) of respondents said the church provides great support for youth activities, while nearly half (46.0%) either strongly disagreed or were unsure. Almost all of the elders agreed that the church was making every effort to improve the effectiveness of its educational programs. Some of the church's budget is allocated to youth programs, and every youth group is given a designated Sunday each year to hold a fundraiser, which is enthusiastically supported by the congregation. Church members are encouraged to participate in youth activities since the LCC provides opportunities for them to establish businesses. The literature study suggests that for youth programs to be effective, they should be developed with input from the youth themselves, but that church leaders should also provide their own contribution and advice.

Programmes of Mentoring for Young People

The purpose of this research was to find out whether the Kilungu sub county of the Anglican Church has any programs to mentor young people. A series of questions were posed with the intent of achieving this goal. The chosen ministries that may draw young for discipleship in the church, if the youth has a spiritual mentor in the church, and whether the church has a competent mentoring program were some of the questions asked. The second goal of the study was to provide a response to the second research question, and it did so by determining that the two kinds of mentoring programs under consideration were both individual and church-wide in scope.

Young People participation in Bible Discussion Forums and Other Forms of Discipleship

The students were asked whether they are a part of any Bible study or discipleship group. Among the respondents, 71% (184 out of 258) said they are not involved in any kind of discipleship forum or Bible study, while 29% (74 out of 258) said they are. Learning God's Word is the first step in developing a mature faith. According to Bill Hull, a person is technically a disciple at the moment of their spiritual birth. Delivering people to Christ, developing them as believers, and deploying them into the harvest are the three main components of discipleship, or the "three Ds". Youth evangelism should lead young people to a personal connection with Jesus Christ and encourage them to use their God-given talents and abilities to serve the Lord in whatever capacity they feel called. This aids in their interactions with adults and peers alike. It's clear from the Bible that God has always used young people, like Joseph, Solomon, Isaiah, Daniel, Timothy, and many others.

It is important to encourage young people to join Bible study groups because these groups are geared toward helping members discover and develop the unique talents God has given them so that they can use those talents in the service of God's kingdom. In the ANGLICAN CHURCH, people can participate in a variety of Bible study groups. The majority of the time, however, theology is taught indirectly (TEE). Bible Study Fellowship (BSF) is a worldwide Christian organization that provides free Bible studies to people of all faiths and all nations. Bible Trivia (BT) and Bible Challenge (BC) are two more forms of Bible study that may be implemented by youth organizations; they include memorizing Bible verses or chapters, often in a competitive setting.

Young People in Access to Mentors

According to the findings, only 43% (110) of the youth have spiritual mentors, while 57% (148 of 258) do not. According to the literature review, mentoring is the process of assisting others in acquiring knowledge and skills that will help them succeed in life. The best mentors appear to understand that their mentees are venturing into their world to learn about who they are and what they're good at. Effective leaders always have an eye on the future and work to cultivate their successors. Finding adolescents to mentor and training them for leadership roles are both the duty of the adults in the church. It's tragic that when asked whether they had any young people in their lives to mentor, 75% (30 of

40) of the elderly said they didn't. Despite the fact that only 25% (10/40) of respondents agreed, failing to mentor the young may lead to a dearth of potential successors in positions of authority within the church or among other groups.

In the research, it was discovered that there was a substantial association between mentoring schemes and young engagement in church programming. Unfortunately, most young people in churches lack spiritual role models, which is a major factor in their lack of interest in church activities. One thing that successful leaders do is invest in their possible successors. They want their people to be modern and productive, therefore they constantly push for them to acquire the right attitudes, knowledge, and skills. They are aware that no leader can remain in power forever. However, church leaders aren't preparing any young people for leadership positions, which is a contributing factor to the younger population's lack of engagement with church activities.

The majority of the study's young adults do not take part in any kind of mentoring program at their churches. This could hinder their efforts to participate in church activities. It has been observed that effective mentors allow their mentees full access to their worlds so that the mentees can learn to maximize their own potential. Such sensitivity and compassion goes a long way toward helping mentees adapt to their environment. The youth of today who are not involved in any church mentoring programs are missing out on valuable life lessons that could help them embrace church culture, programs, and activities.

According to the adolescents whose mental health is optimal show marked improvements in school performance, self-esteem, social acceptance, relationships, and avoidance of risky behaviors like substance abuse and violence. Managers of mentoring programs, however, have a tough time finding compatible mentors and mentees and keeping tabs on their progress.

Church Effective Mentoring Program

According to the data, only 45.7% were firm believers that a good mentorship program existed, while 54.3% were either skeptics, were unsure, or offered a qualified yes. Since most young people are at home during school breaks, this is an ideal time for the church to implement programs teaching them how to be responsible adults, making wise career decisions, and cultivating a sense of spiritual maturity.

When a mentorship program works, it can have far-reaching effects, as noted in this study. Every kind of mentoring program offers a special chance for a young person to develop trusting, supportive relationships with adults. Due to the inherent precarity of the mentor-mentee connection, mentoring programs need novel components to strengthen the bond between mentees and their adult sponsors and improve the outcomes for mentees. Mentoring programs for young people are on the rise because of the many excellent outcomes that have been linked to them in the areas of behavior, social, emotional, and intellectual development. The strength of the mentoring partnership is important to the achievement of the set goals of such initiatives.

Programs for young people that are more likely to succeed are those in which the mentor and mentee develop a close relationship based on trust and mutual respect. According to Durlak, youth can benefit from structured programs through exposure to the arts, music, nutrition, and the chance to develop leadership, personal, or social skills like the capacity for open and honest expression of opinion and communication with others, as well as the discipline to refrain from engaging in disruptive behavior. Building abilities in strategic thinking has been connected to youth programs that engage young people in longer-term arts and leadership experiential learning projects. Ability to adjust to new situations is crucial to success in life and emotional well-being. The issue that young people aren't participating in the programs to the extent that is advised persists. So, the church has to do more to get young people involved in mentoring programs.

Most Effective Ministries for Bringing New Young Members into the Church

When respondents were asked which types of church ministries might attract young people and encourage their active participation, a range of responses was provided, with many respondents showing agreement on the general need for more engaging ministries. Notably, 29.8% (77 out of 258) of the youth were uncertain about which ministry to choose, a situation largely attributed to the insufficient efforts by youth group leaders to effectively promote and advertise their activities.

Among the options, retreats, seminars, and workshops were the most popular, chosen by 51.2% (132 of 258) of the respondents, highlighting the appeal of interactive and social learning environments. This aligns with findings in the literature, such as Hershey's observations that young people often develop psychological attraction toward peers of

the opposite sex during such activities, potentially leading to meaningful relationships and marriage.

Additionally, 16.3% (42 out of 258) valued variety in program offerings, underscoring the necessity for the church to adapt and diversify its ministries to retain the interest of its younger members; failure to do so risks losing youth to other faiths or secular interests. Meanwhile, 13.6% (35 out of 258) expressed interest in participating in Bible study groups, which are crucial for their spiritual growth. For younger members, formats like Bible Challenge (BC) and Bible Trivia (BT) are more appealing, whereas more in-depth studies such as Bible Study Fellowship (BSF) and Theological Education by Extension (TEE) better suit adults.

Mobilization and follow-up groups also drew some interest, with 10.1% (26 out of 258) expressing a preference for involvement in these ministries. However, the data also reflects a broader challenge: approximately half of new Christians eventually drift away because churches fail to provide continuous engagement, meaningful ministry involvement, and the fellowship necessary to sustain them.

Only 1.9% (5 out of 258) agreed that segmenting youth into age-appropriate groups promotes greater involvement, although this approach suggests that youth-led mobilization could be the most effective strategy. For youth ministries to succeed in drawing more young people to Christ, it is essential to understand their backgrounds, social affiliations, motivations, decision-making styles, trust networks, belief systems, and knowledge of the gospel.

Moreover, the spiritual development of new converts is critical. Programs designed specifically for new believers play an important role in integrating them into the church community. There is a pressing need for churches to actively incorporate new converts as responsible members and equip them with the skills and knowledge required for effective witnessing. This will maximize their potential in evangelism, helping them reach their unconverted friends, mobilizing Christians to follow up on spiritual victories, and encouraging ongoing spiritual growth toward holiness.

Adolescents and Peer Influence

The purpose of this research was to analyze the impact of youth peer pressure on their attendance at church events. Different inquiries were made. Some examples include whether or not the teenager's friends go to church on Sundays, whether or not they have similar educational backgrounds, and whether or not the youngster is influenced positively or adversely by their friends. The answers to these questions unmistakably demonstrated that the kids were being favorably impacted by peer pressure, which was bringing them together in a shared respect for God's authority. Ninety-three-point two percent (163 out of 258) reported a healthy respect for God; ninety-two percent (236 out of 258) attended Sunday services regularly; and ninety-three percent (241/258) reported feeling positively influenced by their peers. The results also showed that 54% of the youth surveyed preferred having friends with a similar educational level (134 of 258).

God's word, found in 2 Corinthians 6:14-15, affirms the good deeds of these young people. Why you want to associate with those who reject the truth? What do strength and moral rectitude have in common? Conversely, how can light possibly associate with shadow? What common ground could possibly exist between Christ and Belial? What do believers and nonbelievers have in common? Numerous studies, however, have indicated that young people are influenced less to take part in church activities due to influences such as peer pressure and the media. For instance, youth media consumption has a significant impact on whether or not they participate in church events and programs. As a result, young people get involved in harmful pursuits like sexual immorality because of the media's corrupting impact. It was revealed that several parents in this sample did not push their kids to go to church.

Programs that Help Young People Grow and Develop

Programs aimed at helping young people flourish encourage them to use their strengths while also contributing to the greater good. Risky habits may be avoided and healthy relationships can be fostered with the help of these programs. According to studies, the likelihood of a young person successfully making the transition from childhood to adulthood is better when they are exposed to a wide range of positive activities. 147 School-based sex education programs, community-based programs, and clinic-based programs are all examples of effective youth programming that reach a wide range of young people from different backgrounds and contexts.

Millennials and the Future of Leadership

This research aimed to assess the effectiveness of church leadership in its youth-related initiatives and to determine the extent to which young people participate in church leadership. This goal was attempted by investigating the following data: the number of youth who hold official positions within the church, the quality of those positions, and the areas in which youth leaders in the congregation have failed. A key query about the effect of the youth director on the congregations was also included. The reasons why 77.9% (201 out of 258) of youth have never been elected to any official position in the youth group include: most youth were not actively involved in the church. In spite of this, 77.9% (201 out of 258) of respondents rated young leaders as performing at a level above average. 58.9% strongly disagreed, were unsure, or doubted that the youth director job had a significant influence on the parish.

There are two aspects to effective church leadership, and they are both crucial. One part emphasizes work, purpose, getting things done, and reaching objectives, while the other part emphasizes connection, keeping the body of Christ together and at peace. Conflict, stagnation, and ineffectiveness are all consequences of poor leadership in the church. The church's leadership is tasked with guiding the congregation toward holiness, rich worship, and effective outreach to the surrounding community. The quality of church leaders and their acceptable behavior considerably impact the outcome of the church's work. According to James E. Means, leadership is characterized not by position held but by followers impacted, and leadership is the capacity to bring people from where they are to God's agenda (James, 1989). Therefore, everyone who has an impact on the decisions made or the lives of other church members may be considered a leader.

Church leaders, according to the Bible, should have a servant's heart and be concerned for the well-being of their congregation as a whole. They should also be compassionate and mature enough to take criticism well, be conscientious with their time and their work, be a team builder rather than a lone wolf, be able to listen to diverse viewpoints, be a good listener, have a vision, be a good listener, and be a good host.

Accordingly, most churches have hired youth pastors to attract more young people to their congregations. Because it's a brand-new role for which no training or experience was provided, this job does come with a fair share of difficulties. Being young is a time of discovery and coming into one's own. It's possible that the congregation as a whole

will require the services of a church leader (pastor or assistant pastor) to whom they can turn for advice on matters and events of concern.

To have their convictions strengthened and to be inspired to act, young people, as discussed, require a prompter or leadership. They need the services of a skilled minister who can attend to their spiritual, cultural, religious, and societal requirements. Leadership development, psychotherapy, making casual acquaintances, participating in community music service and peer ministry, engaging in enjoyable fellowship activities, talking about relevant youth problems, exchanging faith-based experiences, etc. are all examples of such requirements.

A youth minister's responsibilities extend well beyond just caring for the youngsters in their congregation. They also include mentoring elders, instructing parents, and helping young people pursue careers in youth ministry. The majority of today's youth have grown up in a social and cultural context where leadership and authority are founded on common principles such as tolerance, fairness, mutual respect, and care for one another and the environment. Young people find it difficult to build their religion when they are confronted with the ideas, attitudes, and manner of life of a pastor or church leader who dictates from above without input.

Youth require an inclusive worldview that teaches them to find significance in every experience and interaction they have. They're on the lookout for freeing concepts; they want to think critically; they want to know, on a deeper level, and with greater depth, why some aspects of church theology are immutable. When people's religious and spiritual needs aren't met, they become disoriented and look elsewhere for fulfillment. Young people are like absorbent sponges, soaking up every substance they come into contact with without giving any thought to the consequences. They're malleable enough to be shaped in any way desired. It is crucial that every young person consume something of value, something that will renew and nourish them, or else they be readily sucked dry like clay. It's prudent, therefore, to make sure that children and teenagers get the nourishment they need to thrive.

When dealing with young people, pastors should proceed with caution. Pastors and church leaders frequently make the mistake of assuming that all young people have been raised with a strong Christian upbringing and as a result place unreasonable expectation on youth who are not yet ready to meet those demands. Young people need a someone

with whom they can easily identify. Someone who likes them for who they are and what they stand for in terms of thought and behavior.

Church Activities and Youth Programs

About a third of the young people (32.9%), however, said they regularly attend worship services between once and three times a day. However, the vast majority of them (63%), reported attending on four different occasions per month. The vast majority of young people (60.5%) do not participate in any kind of church-based youth ministry. Most of the rest claimed membership in other organizations, including a praise and worship team (9.7%), a dance club (7%), a football club (7%), a chorus (3.9%), or a Sunday school teaching team (3.1%). Sixty-one percent of the young people who responded said they did not participate in any Christian youth programs. Almost 40% of the youths said that they didn't feel like they had the time to commit to church youth organizations. Some of them (15.5%) said they weren't active in youth church programs because they weren't aware of them.

93% of the young people surveyed said they were encouraged by their parents to participate in religious events. However, some of them (7%) were not receiving support from their families. Just over half of the young people (53.0%) believed that the church provided financial assistance for the youth programs. Only a minority (21.3%) of them, however, strongly disagreed.

Mentoring Young People

Just over two thirds (71%) of the young people weren't involved in any kind of church-based discipleship or Bible study group. More than half of church-going teens (57%) don't have adult role models in their faith. Seventy-five percent of established executives are not actively mentoring the next generation of leaders. Nearly half of the young people (45.7%) agreed that there are proper mentorship programmes in place in their churches, while 27.5% strongly disagreed.

Adolescents and Peer Influence

Sixty-three percent of the young people said they looked up to their religiously devout peers. Ninety-one percent of the youths' most looked-up-to peers regularly attend religious services, while five percent seldom or never go. A little more than half (54%) of the youth's most admired friends are also at the same educational level, but there are

also some who are not. Ninety-three percent of the young people said their buddies had a favorable effect on them. However, some of them (5%) were being impacted in both good and bad ways. Sixty percent of church elders said that young people were adversely impacted by their peers, highlighting the need of instituting measures to counteract this trend. It's common for the church's older members to want to restrict the younger members' liberties and finances, highlighting the generational divide that already exists inside the organization. Because of this, young people stop attending church.

Summary on Young Leaders

Seventy-nine percent of the young people did not have any kind of leadership role in the church. In spite of this, a small percentage of respondents (5.8%) identified themselves as chairpersons. Almost half of the teenagers (41.1% agreed) that the youth director was making a significant difference in the parish. However, the 23.3% who vehemently disagreed say otherwise. Only slightly more than half of the young members of this church thought their youth leaders were doing an above-average job (51.9%), while 26.1% thought they were doing a below-average job. However, some 12.8% of the sample thought the youngster did poorly. Almost half of the youths surveyed were unsure of what topics their church's youth leaders had neglected to cover. Yet, 19.8% of young people said that church youth leaders had failed to provide enough follow-up and youth mobilization. 55% of church leaders said they had done little to include young people in leadership roles.

5.3 Conclusion

Several inferences were drawn from the study's analysis and summary. Concerning youth organizations, it was determined that certain obstacles existed that prevented young people from joining their programs. The main problems stemmed from a lack of drive, curiosity, and availability. However, there are some young people who are unaware of these opportunities. The results of this research suggest that youth involvement in Anglican Church programs has a statistically significant correlation with mentoring initiatives. This indicates that the church's mentoring initiative has a major impact on young people's involvement in church life. More importantly, many young people in the church do not have spiritual mentors and are not participating in any mentoring activities. The survey also found that among Anglican youth, peer pressure was a strong predictor of involvement in church activities. Youth were favorably and adversely impacted by

their friendship groups; if this isn't handled, the church risks losing more young people who are being turned off by the group's negative influences.

It was also shown that youth involvement in church programming within the Anglican Church was significantly correlated with future leadership roles within the church. This indicates that the leadership of the church has a major impact on the involvement of young people in church programs. Follow-ups and youth mobilization within the church are two areas where youth leaders are falling short. Because of this, many young people in the church lost interest in and motivation to participate in youth programs.

5.4 Recommendations

Several points were raised in this study's analysis, summary, and findings that need to be addressed. There has to be a campaign started in the congregations to raise awareness about the several youth programs the church offers. The youth awareness campaign should be structured in a way that introduces them to the programs and highlights the potential advantages of participating. Also, the church has to create youth programs that are geared toward young people and are effective in reaching them according to the requirements of the many phases they may be in. The responsibility for the creation of these initiatives should rest with a national youth committee.

Lack of Mentoring Programs in the Church There is a significant lack of mentoring programs in the church. The clergy should get mentoring programs education. The church's mission should be to facilitate friendships among its young people and to pair each young person with an adult role model who is not a parent. The congregation as a whole should be in charge of this.

The church should always make room in their budget for the youth's programs; doing so will allow them to better organize all of the activities they have in mind. Additionally, young people should be encouraged to launch income-generating projects in order to supplement their own finances. The congregation as a whole should implement this.

It is recommended that the church hire a university graduate holding a bachelor's degree in theology, divinity, or Christian ministries to lead and oversee the youth group. The candidate should have completed core courses that encompass sociology, psychology, clinical pastoral education (CPE), counseling, as well as practical training in urban and rural ministry, church teachings, and youth ministry. This specialized educational background will equip the leader with the necessary skills and knowledge to effectively

guide and nurture the spiritual growth of the youth. The leadership role is best situated at the congregational or parish level, where close interaction with the youth and the wider church community can foster meaningful mentorship and impactful ministry engagement.

Youth and Leadership: Including young people in the church's governing bodies will give them a sense of ownership over the institution. The youth group and church committee may do this.

The church should create "gaps" for distinct generations of young people, such as "teens," "twenties," "thirties," "young adults," "single adults," "young couples," "college students," "professionals," etc. The youth ministry should be in charge of all these different associations. They aid young people in finding a sense of belonging. Discussions should make it easier to keep an eye on things like this.

The youth of every congregation should think about varying their activities to keep things from growing boring or stale. It's up to the young people to carry it out. Young people in positions of leadership within congregations should organize more recreational trips, sport evangelism, teaching series, and Bible study forums.

Due to the novelty and complexity of youth ministry, all parish ministers in the Anglican Church should take a refresher course on it on a regular basis as part of the church's ongoing commitment to continuing education. It's easy to point fingers at youth directors, but senior pastors also need training and experience working with young people, and this should be made easier on a national level.

5.5 Recommendation for Further Research

This study focused on youths' involvement in the great commission mandate in promoting a healthy Anglican church. Other studies could focus on other churches as it would give a wider and enriched scope of the topic. The study confined itself to Kilungu sub county hence a limitation. Future studies could take a wider geographical scope of churches hence, a better and widened scope for credible findings. This study was quantitative; it is recommended that other studies could adopt a mixed methods approach, where interviews and focus group discussions would be held for better explanation of the topic.

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APPENDICES

Appendix I : Informed Consent Form

Title of the Research Project:

Involvement of Youth in the Great Commission in Promoting a Healthy Church in the Anglican Church of Kenya, Diocese of Makueni, Kilungu Archdeaconry, Makueni County, Kenya

Researcher:

Eliazer Muthoka Muvya
Student, Master of Arts Degree in Religious Studies
Mount Kenya University

Purpose of the Study:

This study aims to investigate the involvement of youth in the Great Commission and how this participation promotes a healthy church within the Anglican Church of Kenya, Diocese of Makueni, Kilungu Archdeaconry, Makueni County.

Participants:

Youth and clergy members of the Anglican Church, Makueni Diocese.

Methodology:

Participants will be asked to complete a questionnaire regarding youth involvement in the Great Commission and its impact on church health. The questionnaire will take approximately 15 to 20 minutes to complete. Participation is voluntary, and you may choose to skip any questions you do not wish to answer.

Risks and Benefits:

There are no known risks or discomforts associated with participating in this study. While there is no direct benefit to you, your participation will contribute valuable information toward understanding and improving youth involvement in church activities.

Compensation:

There will be no cost to you for participating, nor will you receive any payment.

Voluntary Participation:

Your participation is entirely voluntary. You are free to withdraw at any time without penalty or loss of benefits.

Confidentiality:

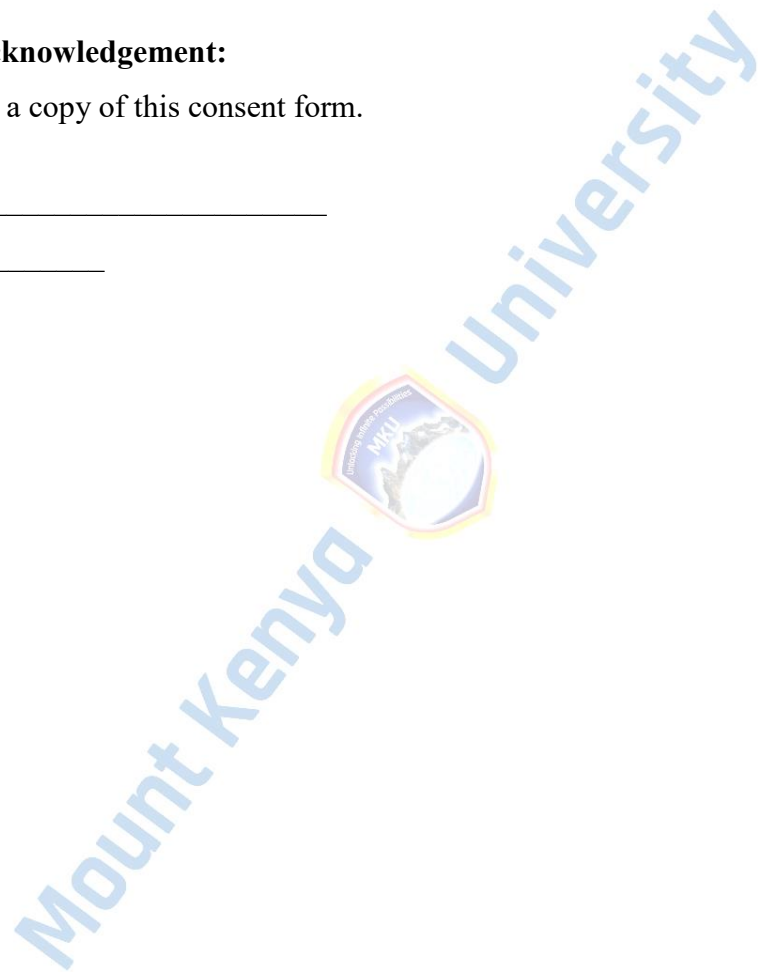
All information collected will be kept strictly confidential. Your identity will not be disclosed in any reports or publications resulting from this research, except where required by law.

Participant Acknowledgement:

I have received a copy of this consent form.

Signature: _____

Date: _____



Appendix II: Questionnaire for Church Elders

DEMOGRAPHIC DATA

This questionnaire is part of a study on youth programmes for a Master of Religious Studies degree thesis at Mount Kenya University. Your participation is voluntary and responses will remain confidential.

1. Respondent's Name / Identification No: _____

2. Gender (Tick where applicable):

- Male
- Female

3. Marital Status:

- Single
- Married
- Separated
- Divorcee
- Widowed
- Other: _____

4. Age:

- 25 – 35
- 36 – 45
- 46 – 55
- Above 55

5. Occupation:

- Employed
- Self-employed
- None of the above

6. Educational Level:

- KCPE
- KCSE
- Certificate
- Diploma
- Degree
- Master
- PhD
- Other: _____

7. Professional / Area of Specialization: _____

8. Residence: _____

9. Do you have sons or daughters between 15-35 years in your congregation?

- Yes
- No

10. Are they active in the youth committee?

- Yes
- No



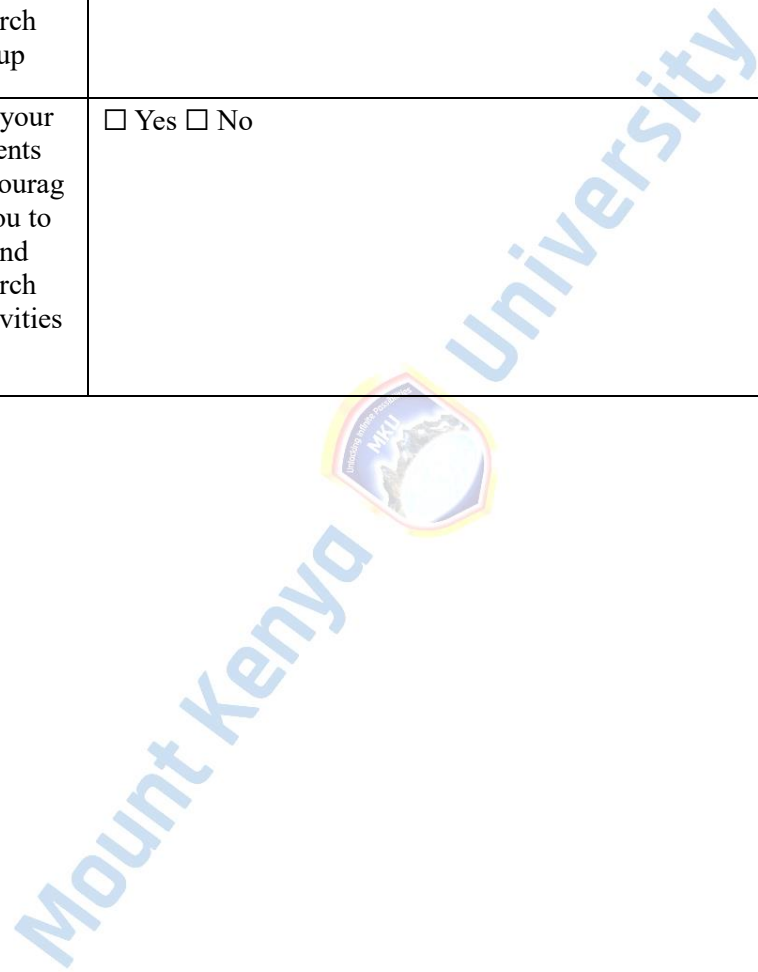
11. What is your comment about youth and church programmes?
12. What is your congregation doing to support youth programmes?
13. What is your comment about youth and mentorship programmes?
14. What is your comment about youth and peer influence?
15. What is your comment about youth and leadership?

Question No.	Question	Response Options / Space for Answer
1	Respondent's Name / ID No	_____
2	Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female
3	Marital Status	<input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Separated <input type="checkbox"/> Divorcee <input type="checkbox"/> Widowed <input type="checkbox"/> Other: _____
4	Age	<input type="checkbox"/> 15–20 <input type="checkbox"/> 21–25 <input type="checkbox"/> 26–30 <input type="checkbox"/> 31–35
5	Occupation	<input type="checkbox"/> Employed <input type="checkbox"/> Self-employed <input type="checkbox"/> None of the above
6	Educational Level	<input type="checkbox"/> KCPE <input type="checkbox"/> KCSE <input type="checkbox"/> Certificate <input type="checkbox"/> Diploma <input type="checkbox"/> Degree <input type="checkbox"/> Master <input type="checkbox"/> PhD <input type="checkbox"/> Other: _____
7	Professional / Area of Specialization	_____
8	Residence	_____

SECTION B: YOUTH PROGRAMMES IN THE CHURCH

Question No.	Question	Response Options / Space for Answer
9	Are you a full member of A.C.K?	<input type="checkbox"/> Yes <input type="checkbox"/> No
10	Where do you worship?	Congregation: _____ Parish: _____
11	How often do you attend church service on Sundays?	<input type="checkbox"/> Once <input type="checkbox"/> Twice <input type="checkbox"/> Thrice <input type="checkbox"/> Four times <input type="checkbox"/> None <input type="checkbox"/> Other: _____ _____

12	Are you a member of any church groups? (tick all that apply)	Evangelism <input type="checkbox"/> Sunday School Teacher <input type="checkbox"/> LCC Subcommittees <input type="checkbox"/> Brigade Teacher <input type="checkbox"/> Christian Education <input type="checkbox"/> PCMF <input type="checkbox"/> Women's Guild <input type="checkbox"/> <input type="checkbox"/> Health Board <input type="checkbox"/> TEE/Bible Club <input type="checkbox"/> Deacons <input type="checkbox"/> Choir Member <input type="checkbox"/> Praise & Worship Team <input type="checkbox"/> Football Team <input type="checkbox"/> Dancing Team <input type="checkbox"/> Other: _____
13	Reason for not joining any church group	_____ _____
14	Do your parents encourage you to attend church activities?	<input type="checkbox"/> Yes <input type="checkbox"/> No



SECTION C: YOUTH MENTORSHIP PROGRAMMES

Question No.	Question	Response Options / Space for Answer
15	Are you a member of any discipleship or Bible study forum?	<input type="checkbox"/> Yes <input type="checkbox"/> No
16	When was your last attendance at such a forum?	_____
17	If you don't attend, why?	_____
18	Do you have a spiritual mentor in your church?	<input type="checkbox"/> Yes <input type="checkbox"/> No
19	What kind of ministries would attract you for discipleship?	_____

SECTION D: PEER PRESSURE AND YOUTH

Question No.	Question	Response Options / Space for Answer
20a	State briefly the kind of friends you admire	_____
20b	Do your friends attend church on Sundays?	<input type="checkbox"/> Yes <input type="checkbox"/> No
20c	Are your friends in the same class or	<input type="checkbox"/> Yes <input type="checkbox"/> No

	education level?	
21	Do your friends affect you positively or negatively ? Explain	_____
22	Do they belong to any church group? If yes, which?	_____

SECTION E: YOUTH LEADERSHIP

Question No.	Question	Response Options / Space for Answer
23	Which official position do you hold in church programmes ? (Tick one)	<input type="checkbox"/> Chairman <input type="checkbox"/> Secretary <input type="checkbox"/> Vice Chairman <input type="checkbox"/> Vice Secretary <input type="checkbox"/> Treasurer <input type="checkbox"/> Group Convener <input type="checkbox"/> None (Explain): _____
24	Rate youth leadership performance in your congregation	<input type="checkbox"/> Above average <input type="checkbox"/> Average <input type="checkbox"/> Below average <input type="checkbox"/> Poor <input type="checkbox"/> Not performing
25	Areas youth leadership has failed to address (comments)	_____ _____

SECTION F: GENERAL QUESTIONS

No.	Statement	Strongly Agree (SA)	Agree with Doubt (AD)	Undecided (U)	Strongly Disagree (SD)
26	I participate in Holy Communion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27	I attend church services every Sunday	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28	I don't participate in church programmes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

29	There is a proper mentorship programme in church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30	I am very active in Bible study groups	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31	The youth director's office currently has great impact	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32	I am a leader or convener in some church activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33	I have a spiritual role model	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34	If not for my friends, I would be more active in church	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35	I prefer friends of the same age and educational level	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36	The church supports youth activities financially	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37	Youth leadership is excellent in the congregation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

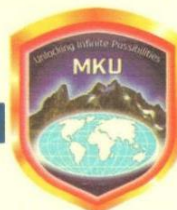
SECTION G: CHURCH ELDERS QUESTIONNAIRE

Question No.	Question	Response Options / Space for Answer
1	Respondent's Name / ID No	_____
2	Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female
3	Marital Status	<input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Separated <input type="checkbox"/> Divorcee <input type="checkbox"/> Widowed <input type="checkbox"/> Other: _____
4	Age	<input type="checkbox"/> 25–35 <input type="checkbox"/> 36–45 <input type="checkbox"/> 46–55 <input type="checkbox"/> Above 55
5	Occupation	<input type="checkbox"/> Employed <input type="checkbox"/> Self-employed <input type="checkbox"/> None of the above
6	Educational Level	<input type="checkbox"/> KCPE <input type="checkbox"/> KCSE <input type="checkbox"/> Certificate <input type="checkbox"/> Diploma <input type="checkbox"/> Degree <input type="checkbox"/> Master <input type="checkbox"/> PhD <input type="checkbox"/> Other: _____
7	Professional / Area of Specialization	_____
8	Residence	_____
9	Do you have sons/daughters aged 15–35 in your congregation?	<input type="checkbox"/> Yes <input type="checkbox"/> No

10	Are they active in the youth committee?	<input type="checkbox"/> Yes <input type="checkbox"/> No
11	Comment on youth and church programmes	_____ –
12	What is your congregation doing to support youth programmes?	_____
13	Comment on youth and mentorship programmes	_____ –
14	Comment on youth and peer influence	_____ –
15	Comment on youth and leadership	_____ –

Appendix III : Proposal approval letter

Mount Kenya University



REF: MKU/ISERC/2540

Date: 07 December 2022

TO: ELIAZAR MUTHOKA MUVYA

REG: MARS/2019/59768

Dear Sir/Madam,

RE: YOUTH INVOLVEMENT IN THE GREAT COMMISSION IN PROMOTING A HEALTHY ANGLICAN CHURCH IN KILUNGU SUB-COUNTY, MAKUENI, KENYA

This is to inform you that **Mount Kenya University** has reviewed and approved your above research proposal. Your application approval number is **1613**. The approval period is **07/12/2022 - 06/12/2023**.

This approval is subject to compliance with the following requirements;


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

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

Yours sincerely,
The Chairman
Mount Kenya University
Ethics Review Committee
P.O. Box 342 - 0100, Thika

Dr. Peter G. Kirira
Chairman, Mount Kenya University ISERC

Appendix IV: Letter of introduction


Mount Kenya University

DIRECTORATE OF GRADUATE STUDIES

MARS/2019/59768
19th December, 2022

*National Commission for Science Technology & Innovation (NACOSTI)
Off Waiyaki Way, Upper Kabete,
P.O Box 30623- 00100
NAIROBI, KENYA*

Dear Sir/Madam,

RE: ELIAZAR MUTHOKA - REGISTRATION NO: MARS/2019/59768


The purpose of this letter is to introduce the above named student who is pursuing Master of Arts in Religious Studies in the department of Psychology, Languages and Humanities in the School of Social Sciences.

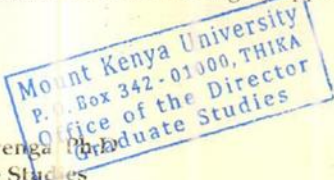
The title of his research is "Youth Involvement in the Great Commission in Promoting a Healthy Anglican Church in Kilungu Sub-County, Makeni, Kenya."

He has been cleared by the University's Ethics Review Committee (Certificate attached) and now has to proceed to the field to collect data for his research between January, 2022 and April, 2023.

Any assistance accorded to him will be highly appreciated.

Thank you.


for
Dr. Samuel M. Karenga
Director, Graduate Studies
Enc.


Mount Kenya University
P. O. Box 342 - 01000, THIKA
Office of the Director
Graduate Studies

Main Campus, General Kago Road, P.O. Box 342-01000 Thika. Tel: +254 67 2820 000,
Cell: +254 720 790 796, 0109 153 000
Email: info@mku.ac.ke, Web: www.mku.ac.ke
Chartered and ISO 9001 : 2015 Certified Institution.
Unlocking Infinite Possibilities

Appendix V: NACOSTI Letter


REPUBLIC OF KENYA



**NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION**

Ref No: **491148** Date of Issue: **21/February/2023**

RESEARCH LICENSE



This is to Certify that Mr. Eliazar Muyya Muthoka of Mount Kenya University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kitui, Makueni on the topic: YOUTH INVOLVEMENT IN THE GREAT COMMISSION IN PROMOTING A HEALTHY ANGLICAN CHURCH IN KILUNGU SUB-COUNTY, MAKUENI, KENYA for the period ending : 21/February/2024.

License No: **NACOSTI/P/23/23724**

491148
Applicant Identification Number

Walter Muthoka
Director General
**NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION**

Verification QR Code



NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

See overleaf for conditions

Appendix VI: research authorization letter



OFFICE OF THE PRESIDENT
MINISTRY OF INTERIOR AND NATIONAL ADMINISTRATION

Telegram:
Telephone: 0101-362-089
Fax:
Email: cc.makueni@interior.go.ke

COUNTY COMMISSIONER
MAKUENI COUNTY
P.O. Box 1-90300
MAKUENI

Ref: MKN/CC/ADM.6/1 VOL.V/60

2nd March, 2023

Mr. Eliazar Muvya Muthoka
MOUNT KENYA UNIVERSITY

RE: RESEARCH AUTHORIZATION

Reference is made to Director General National Commission for Science Technology and Innovation. Research License Ref. No. NACOSTI/P/23/23724 dated 21st February, 2023 on the above subject.

You are hereby authorized to undertake research on “**Youth Involvement in the Great Commission in promoting a healthy Anglican Church in Kilungu Sub County, Makueni County**” for the period ending 21st February, 2024.

By a copy of this letter the Deputy County Commissioner is requested to give you the necessary assistance.

Handwritten signature of J. N. Kiok in blue ink.

J. N. KIOK
FOR: COUNTY COMMISSIONER
MAKUENI



c.c.
County Director of Education
MAKUENI

Deputy County Commissioner
KILUNGU SUB COUNTY

Appendix VII: RECOMMENDATION LETTER



**ANGLICAN CHURCH OF KENYA (ACK)
DIOCESE OF MAKUENI**

(Comprising of: Makueni, Mbooni, Kaiti, Kilome, Kibwezi East and Kibwezi West Constituencies)

THE RT. REV. FRANCIS M. MATUJI
Diocesan Bishop
P.O. Box 532 - 90300, WOTE
MAKUENI - KENYA
0727-812020 / 0789-393395
ackmakueni@gmail.com
www.ack-makuenidiocese.org

3rd March, 2023

TO WHOM IT MAY CONCERN

RE: RESEARCH AUTHORIZATION.

MR. ELIAZAR MUTHOKA MUVYA.

The above named person has been authorized to carry out research on “Youth Involvement in The Great Commission in Promoting A Health Anglican Church In Kilungu Sub-County, Makueni County, Kenya” for the period 1st march 2023/2024.

Kindly, accord the necessary support.

Yours faithfully



ARCH-DEACON REV. JOHN K. MATATU.

ACK KITHANGATHINI ARCH-DEACONRY

Mount

Appendix VIII: REQUEST TO PARTICIPATE IN DATA COLLECTION LETTER

LETTER OF INTRODUCTION

To Whom It May Concern

Dear Sir / Madam,

RE: REQUEST TO PARTICIPATE IN DATA COLLECTION

I am a student pursuing Masters in Religious Studies at Mount Kenya University.

I am currently carrying out a research on “Youth Involvement in The Great Commission in Promoting A Health Anglican Church In Kilungu Sub-County, Makueni County, Kenya”

Kindly, your views, in combination with those of others, are extremely important. I assure you that the information provided will be treated with confidentiality and will be used strictly for the intended academic research purpose.

Thanks for your support in this study.

Yours faithfully,



ELIAZAR MUTHOKA MUVYA
MA STUDENT, MOUNT KENYA UNIVERSITY.

Mount

Appendix IX: Similarity Index

ELIAZAR MUTHOKA MUVYA

YOUTH INVOLVEMENT IN THE GREAT COMMISSION, IN PROMOTING A HEALTHY ANGLICAN CHURCH IN KILUNGU S...

 MBA 2025
 MASTERS
 Mount Kenya University

Document Details

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Submission Date
May 30, 2025, 9:29 PM GMT+3

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File Name
MUTHOKA.docx

File Size
4.3 MB

123 Pages
31,871 Words
177,188 Characters



Page 1 of 134 - Cover Page

Submission ID trn:oid:::1:3264659937

Mount Kenya University

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- 81** Missing Citation 4%
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