INFLUENCE OF EMPOWERMENT PROGRAMMES ON YOUTH RETENTION IN THE CHURCH; (THE CASE OF CHURCHES IN TIGANIA EAST DISTRICT, MERU COUNTY.)   ^

BY

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A RESEARCH PROJECT REPORT SUBMITTED IN PARTIAL FULFILMENT FOR THE REQUIREMENT OF THE UNIVERSITY AWARD OF MASTERS OF ARTS DEGREE IN PROJECT PLANNING AND MANAGEMENT OF THE UNIVERSITY OF NAIROBI.

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DECLARATION

I declare that this research project report is my original work and has never been presented for examination to any academic institution for any award.

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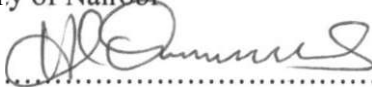Sign .... Date 15|08|2013.

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To my beloved wife Dorcas and my daughters Brenda and Miriam for their core patience, prayer and support in my period of writing this research proposal of whom without their support this work could not be possible.

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LIST OF ABBREVIATIONS AND ACRONYMS

IGPs   - Income Generating Projects

Y.E.P   - Youth Empowerment Programmes

P.Y.D   - Positive Youth Development

E.I   - Emotional Intelligence

T.I   - Talent Identification

T.D   - Talent Development

FAO   - Food Agricultural Organization

M.C.K   - Methodist Church in Kenya

G.G.V   - Great Gospel Visionners

E.A.P.C   - East African Pentecost Church

S.D.A   - Seventh day Adventist

ABSTRACT

For a long time the Church has been existing as an agent of change and bringing solutions of life to the society. Young people are said to be the future of any society. Empowering them is to empower tomorrows' leaders. Assuming them is killing two generations, the current generation and future generation. Church like any other institution need to open their years and listen to the demands of the young people and try to address immediate issues that are affecting their lives. Young people today need to be participants in church programs and not observers. The main purpose of this research study now is to find out the influence that empowerment programmes can cause to the retention of young people in the Church. These empowerment programmes include training youth in life skills, for example leadership skills, sex and marriage skills, rite of passage, career formation skills. The study also reflected on community services programmes focusing on less privileged, public mass clean up public donations etc. The study also touched on income generating activities as a program in the church and finally talent management and development. All these independent variables have been compared against the dependent variable which is retention of youth in the church. We have church policy as moderating variables and government policy as intervening variables. This study was carried in the denominations that are in Tigania East District, Meru County. The researcher randomly selected 14 churches that represented all other churches within the district. There were three methods of data collection used that is questionnaire, interviews, and observation. Among the 14 churches, questionnaires were distributed to young people of age 14 to 35, parents and a few clergy. The respondents gave very genuine response and the findings of this study brought forth the following recommendations. Various churches to check on economic empowerment of their youths since a big number of the churches did not consider it important. Churches should engage more effort in creating awareness on sex and marriage to our young people. This will help them to become responsible, mature and potential youths who can bring stable families in future hence stable churches. Parents and church leaders should come up with potential youth patrons who can give them spiritual guidance, and at the same time church leaders should encourage old youths and junior youth to integrate freely while mentoring each other. Allow young people to come up with their own programs that they can work on and enjoy in the implementation and not getting imposed programs from the above. Not to engage young people with the same program for a long period. Church and youth leaders should work together to make sure that they are coming up with new products every now and then in order to avoid monotony. Where possible churches should be having variety of activities done frequently and with consistency. Where possible different denominations can create common programs and do them together so as to nurture the spirit of connectivity and unity. With such being adapted young people will not be moving from one church to the other in search of the programs that are not offered in their church. So churches will be able to retain their own members.

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Young people are the citizens, leaders, parents, and workers of our global future. Investing in their education and health will shape economic and social well being of the nation and the world at large. Providing them with employment opportunities will impact world wide poverty rate and regional political stability United Nations report (2003). The united nation estimated that in 2000 there were 1.1 million young people between the age of 15 and 24 years representing around 18 percent of the global population. Many of the young people who work in most parts of the developing countries work in the informal sectors of the economy or are employed part time and are not included in the overall measure of the size of the labour force. Moreover the rising numbers of street children in the world's major cities are generally excluded from labour statistics. According to International Labour Organization ILO (2000) More than a billion jobs must be created to accommodate the immense growing number of young people in the world. In most parts of the developing countries in the world, significant proportion of young persons of working age are either unemployed or under employed. World wide 70 million young people are unemployed, 80 percent of them are in developing countries or countries under economy transition.

Under employment data also indicate that among persons aged 15 to 24 years, teenagers are disproportionately affected in most countries. UNICEF report (2003) estimated that there is a million youngsters in the street collecting garbage, hawking goods, washing cars, shinning shoes and begging. One out of ten of them is street child and has no permanent home or connection to any family. International youth executive summary (2000). People under the age of 25 years represent around half of the population of sub-Saharan Africa. Those in the bracket commonly referred to as "young people" age 10 to 24 accounts for about 30 percent of total population in sub Saharan Africa. Africa union (AU) report (2006). The position of this population, poses peculiar challenges including the nature and level of education provision for young people and their quality employment within an increasingly complex and rapidly changing global environment. As we vitalize and promote region integration we need to ensure that young people are equipped with social and market related skills which will enable them to be well integrated young adult as well as being

competitive at the nation, regional and global levels. WHO report (2003). Current effort has gone into building young Africans knowledge and skills through the provision of basic level of education and vocational training. The need to invest in human capital through education and skill development for young people in Africa remains of paramount importance because this contributed to poverty reduction. United Nations report (2007).As argued in Africa youth report (2011), that young people need an enabling environment politically, economically, and socially to thrive well in our countries. They need to be empowered so that they can be represented and participate in decision making process that affect their lives. Though Africa has made progress in providing education and skills for more young people, youth unemployment and under employment remains a major problem towards great future for young men and women of Africa. (UNDP 2006).

The youth between 15 to 35 years in the population of Kenya account to 9.1 million of nation population which approximate to around 32 percent of the total population. Kenya National Census (2009). However youth have remained in the periphery of the countries affairs and their status has not been accorded due recognition. They have been excluded from designing planning and implementing programmes and policies that affect them. Innovative approaches and in-depth analysis of youth issues at both the design and implementation phases of policies and programs are needed to ensure effective delivery and better out come. Those who are productive and energetic remain unemployed and continue Suffering from poor health and lack sufficient support. Some of them have special needs that require attention. These include those living in the streets, those living with HIV/AIDS and those with disability to mention but a few. The national youth policy created in (2006) recognizes that the youth are key resources that can be tapped for the benefit of the whole country. Thus the policy endeavours to address the young people by including them in broad based strategies that would provide the youth with meaningful opportunities to realize their potential. The economic growth rate in Kenya has not been sufficient to create enough employment opportunities to absorb the increasing labour force demand of about 500,000 job opportunity annually. Only 25 percent of youth are absorbed leaving the 75 percent to bear the burden of unemployment. Further more most of those employed in the labour market have jobs that do not match their qualification and personal development goals. Kenya National Youth Policy (2006). All what we are saying is

that there is a dare need for every level to critically think about young people and create strategies that would open the youth into realization of their potential. Tigania east district where this research was carried, youths face the same challenges of unemployment, limited education, Lack of empowerment to take up challenges. Due to this, there is increasing number of school drop out, Caused by increasing in overall poverty levels, poor returns in investing in education and lack of re-admission policy for teenage mothers among other reasons. There is also lack of recreation facilities like sport which could provide the youth with opportunitiesto socialize and spent their time productively, strengthening and developing their character and talents.

This study involved churches that are within the district coming up with the empowerment programmes that are able to influence the lives of the young people positively, and finding out how these programmes if well administered could be able to address the needs of the youth and create cohesion in the youth group which could also create retention in the church. There were (14) fourteen churches that were used as samples during the research period. These Churches included Catholic churches, Methodist churches, S.D.A churches, P.C.E.A churches, Great Gospel Visioners (G.G.V), Christ ambassador, East Africa Pentecost churches, deliverance churches, New Zion, PEFA, Redeemed gospels churches, Full gospel churches, New apostolic churches. Baptist churches

1.2 Statement of the problem

The economic hardship experienced in our society has made the poverty to deeply penetrate the youth, which is the most vulnerable group in the society. They lack almost all the basic things needed for a standard living such as meaningful employment, good balanced diet, good health care services, clothing, affordable education etc. when youths pass through such difficulties they easily experience low self esteem, depression, and mental health issue. Youth suffering from poverty have high rate of juvenile delinquency, crime records and proximity to drug and substance abuse. Some of them who are neither having education, (formal or informal) nor working, due to lack of funds or adequate skills get involved in more criminal activities like stealing, pick pocketing, raping, robbery, kidnapping, ritual killings etc. (Reissand Roth 1993).

To develop and empower youth for community development participation, the entire church need to partner with other stake holders to co-ordinate and organize youth

empowerment programmes aiming to integrate them into crucial tasks of the community development. Such programmes like training youth on life skills, community participation programmes, income generating programmes, talents management programmes, can easily improve their self-esteem, self confidence, and self acceptance among the youths in the society. According to Chigunta (2002) Initiatives of promoting youth empowerment programmes require an acceptance of youth as partners in the process such that youth development could be taken as an integral part of the strategic vision and plan of the church as an organization. Youth need to have a legitimate place in the governance of the organization and be given the opportunity to participate in decision making particularly on matters that affect them. (Curtin 2004).

Other research studies have been done on other aspects of the youth empowerment programmes like youth and poverty, world youth report (2005), youth and violence, cook (1991) youth and vocational training, Chinguta (2002), youth and Un employment, world bank report (1994). Example, research made on youth and poverty in (2005) found that the broad estimate of the poor youth is largely found in southern Asia with (84.1 million), followed by sub-Saharan Africa with (60.7 million). This study noted that the largest concentration of youth living in extreme poverty that is surviving on less than 1 US dollar per day is India (67.7 million), (China 33.3 million), Nigeria (18.60 million), Bangladesh (9.9 million), Democratic Republic of Congo,(6.9 million), Ethiopia (3.4 million), Indonesia (3.1 million), Vietnam (2.9 million) World youth report (2005). This research study specifically focused in empowerment programme and youth retention in the church, in which very few researchers have researched on the same.

1.3 Purpose of the study

The study was to evaluate the influence of youth empowerment programmes in the church that can cause young people to be retained in their respective churches.

1.4 Research objectives

 1) To examine how life skill training can bring about youth retention in the church.

 2) To establish how community services can contribute to youth retention in the church.

 3) To find out how income generating activities can contribute to youth retention in the   church.

 4) To find out how talent development can bring about youth retention in the church.

1.5 Research question

 1) How does youth life skill training bring about youth retention in the church?

 2) How do community services contribute to youth retention in the church?

 3) How do income generating activities contribute to youth retention in the church?

 4) How does youth talent development bring about youth retention in the church?

1.6 Significance of the Problem

This study has significance in that it shall contribute to the body of knowledge in the area of young people who are mostly affected by the challenges that face them in the church.

It will also be significant to the parents of these young people in the church and church leaders who does not bother to involve youth in decision making programmes that can affect their well being positively.

The finding of this research study can be used as a foundation base for further research on the same field.

1.7 Scope of the study

The study was carried within different denominations in Tigania East District Meru County targeting both mainstream and Pentecostal within the sampled churches. The study was to capture the attention of the young people, parents, and clergy on specific programmes that can create basis for their retention in the church.

1.8 Limitation of the study

Means of transport was one of the limitations to this study since some areas are in quite remote areas were commuting system is very poor.

Language was another limitation since not all respondents could clearly understand and interpret English.

1.9 Delimitation of the study

The researcher was able to delimitate his inquiry in denominations which are within Tigania east district both Pentecostal and mainstream churches. It also captured the attention of the young people aged 14 to 35 years, Parents, and the clergy.

1.10 Assumptions to the study

The study assumed that sample population chosen would voluntarily participate in the study and that the respondents gave us honest response in their reporting. It has also been assumed that the findings and recommendations of this study will be generalized to the entire church body. It assumes also that the government of Kenya could borrow some leafs from the recommendations to further youth programmes within the counties.

1.11 Justification to the study

It has been noticed that many churches today and more particularly the mainstream churches have been too rigid to the changes that are brought about by young people and that which affect the lives of young people positively. Because of lack of dynamism in the church many have started fighting to gain their rights and freedom to programmes that are relevant and which address their own problems in the church. This has caused a lot of conflicts and resistance from the conservative leaders. A few of the churches today have realized that they cannot neglect their youth or simply impose irrelevant programmes that are not directly addressing their needs.

The bottom line is if young people don't find anything to attract them within the church they slowly exempt themselves from church participation and eventually quite the church. The church today is losing quite a big number of young people to the world where they get indulged into bad peer pressure and to the environment of alcoholism, prostitution and other criminal activities.

I am therefore certain that if new empowerment programmes are invented in the church, they could address some of these needs of the young people and influence them positively and finally attach them to the church and create some point of ownership.

1.12) Definition of significant terms

Empowerment - Is the process of obtaining the basic opportunities for marginalised people either directly through those people or through help of others who share their own access to these opportunities. Empowerment also includes encouraging and developing skills for self sufficiency with a focus on eliminating the future for charity or welfare in the individuals or the group.

Life skills - Are problems solving behaviour used appropriately and responsibly in the management of affairs. They are set of human skills acquired via teaching or direct experience that are used to handle problems and questions commonly encountered in daily human life.

Young people - Youth is the time of life between childhood and adulthood (maturity). Definitions of the specific age range that constitute age vary. An individual's actual maturity may not correspond to their age, as immature individuals could exist at all ages. Along the world the term youth, adolescent, teenagers, young people are interchanged often meaning the same thing. Youth generally refer to a time of life that is neither childhood nor adulthood but rather somewhere in between.

1.13 Summary

In summary Young people are considered to be of great value in growth of any economy across the global. Therefore they need to be considered when major decisions are being made, and more particularly on issues that affect their lives directly. It is also clear that young people need to be empowered with various skills which will enable them to face and manage different challenges affecting them every day. If the young people are well empowered and offered the relevant skills, they could be curved from criminal activities that they have been engaged in such as theft, prostitution, robbery ritual killing and so on. Church as an institution can come up with such empowerment programs like life skill training, community services, income generating activities, and talent development .This make the youth feel appreciated

and this also developed their self esteem and because of common activities that they are carrying together, they easily build sense of common purpose, unity was definitely assured, and in this case retention was possible. The chapter has also covered the scope of the study, limitation and delimitation of the study, the assumption and justification to the study, and finally the definition of the significant words.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The study seeks to evaluate the influence of empowerment programmes in relation to youth retention in the church. This literature review has helped me to get the background information regarding this research and has also created familiarity with my research in the field. It has also shown how my work contributes to one more piece in the puzzle of expanding the knowledge base in my field. The most important idea to convey is that understanding of what others in the field have accomplished and how my work might have differed from the work of other.

This research study also has obtained information from different sources which would include primary, secondary, and tertiary sources. Primary source entails the raw materials of the research that I have done, that is information from the respondents. Secondary resource entails materials from the books, articles in which other researchers reports. That is results of their research based on their primary data, and tertiary source has been books and articles based on secondary sources on research of others. Ridley (2008).This chapter has clearly addressed the theoretical orientation of the study where I have discussed the following theories in relation to the subject matter. That is behaviour change theory, theories of learning, and motivation theory, and also drawing the framework of those theories. The chapter also addresses different themes in relation to the youth retention in the church. These include, life skill training and youth retention in the church, community service and youth retention in the church, income generating activities and youth retention in the church, talent development and youth retention in the church. Finally the chapter captured the conceptual frame work of the study.

2.2 Theoretical orientation of the study

Behaviour change theory

Behaviour change is often a goal for staff working with an organization, government or community. Individuals charged with this task can be thought of as "interventionist" whose goal is to design and implement programs or interventions

that produces the desired behavioural change. Glanz and Rimmers etal (1990) Major theories of behavioural change include;

Social cognitive theory:- Bandura's social cognitive theory proposes that people are driven not only by inner forces but also by internal factors. This model suggests that human functioning can be explained by a triadic interaction of behaviour, person and environmental factors. See the figure below.
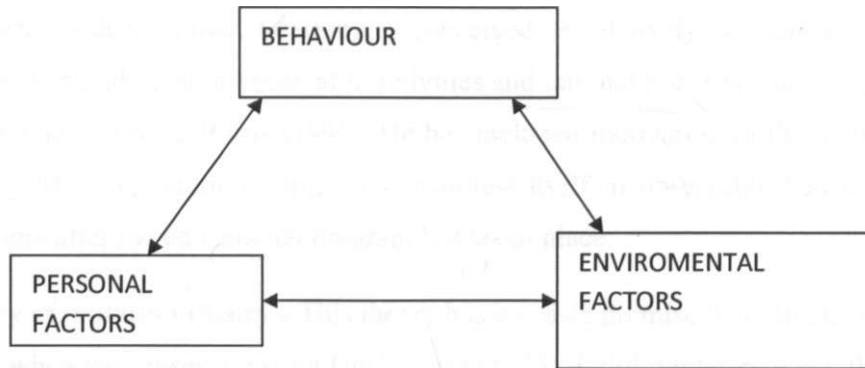
Source: Bandura (1986)

Figure 2.1 Model of social cognitive theory

Environmental factors represent situational influence and the environment in which behaviour is performed, while personal factor include instincts traits and other individual motivational forces Perry and Parcel (1990)

Theory of planned behaviour -The theory of planned behaviour suggests that, behaviour is dependant on ones intention to perform the behaviour. Intention is determined by an individual's attitude (beliefs and values about the outcome of the behaviour) and subjective norms (beliefs about what other people think the person should do or general social pressure). Behaviour is also determined by an individual's perceived behavioural control, defined as an individual's perceptions of their ability or feelings of self- efficacy to perform behaviour. This relationship is typically dependent on the type of the relationship and the nature of the situation Grizzell, J.(2007). Intentions have been shown to be the most important variable in predicting behaviour change and behaviour is often linked to one's personal motivation. This suggests that it may be important to present information to help shape positive

attitudes towards the behaviour and subjective norms or opinions that support the behaviour. For perceived behavioural control to influence behavioural change, a person must perceive that they have the ability to perform the behaviour Ajzen (1991). Therefore as Grizzell (2007) suggest, perceived control over opportunities, resource and skills needed is an important part of the behaviour change process.

Theory of learning

There are different theories of how people learn. It is interesting to think about your own particular way of learning and also to recognize that every one does not learn the same way with the other. Learning is conceived as relatively permanent change in behaviour including both observable activities and internal processes such as thinking, attitude and emotions Burns (1995). He has included motivation in this definition of learning. He says, learning might not manifest itself in observable behaviour until some time after the educational program has taken place.

Sensory stimulation theory - This theory has its basic premise that effective learning occurs when the senses are stimulated. Laird (1985). Laird quotes research that found that the vast majority of the knowledge held by the adult (75%) is learned through seeing, (13%)is done through hearing and the rest of the senses like touch, smile and taste account for (12%) of what we know. However this theory says that if multi-senses are stimulated greater learning take place.

Reinforcement theory - This theory was developed by the behaviourist school of psychology notably by skinner. Skinner believed that behaviour is a function of its consequences. The learner will repeat the desired behaviour if positive reinforcement follows the behaviour. Laird (1985) and Burns (1995). These two researchers argued that if Positive reinforcement which include verbal reinforcement such as "that's great or you are right". It could also be tangible rewards such as certificate award, or promotion to a high level in the organization. Negative reinforcement also strengthens the behaviour and refers to a situation when negative condition is stopped or avoided as consequences of ones behaviour. The learning theory also emphasizes on cognitive Gestalt approach. The emphasis here is on the importance of the experience, meaning problem solving and development of insight. This theory has developed the concept that individuals have different needs and concerns at different times and that they have subjective interpretations in different contexts. Burns (1995) theories of learning

also captures on the holistic learning theory. The basic premise of this theory is that the individual personality consists of many elements. For example the intellect, emotion, the body impulse intuitions and imaginations that all require activation if learning would be effective. The moment the above theories are well applied individual would gain more knowledge and desire to be more engaged in that kind of learning. Empowerment programmes deal with detailed learning and change of perception and behaviour. People get more stimulated to think and be able to make decisions. If the young people are positively reinforced they would keep repeating the desired behaviour and eventually develop it as a lifestyle hence gaining more attachment in the church. (Laird 1985)

Motivation theories

Motivation is an act of stimulating someone or oneself to get desired course of action. That is to push right button to get desired reaction. The motivational theory has been proposed by Abraham Maslow and is based on the assumption that people are motivated by a series of five universal needs. These are ranked according to the order in which they influence human behaviour in hierarchical fashion. These levels include.

Physiological needs-Are deemed to be the lowest level need. These needs include need for food and water. So long as physical needs are unsatisfied they exist as driving or motivating force in the life of a person. A hungry person has a felt need. This felt need set up both psychological and physiological tensions that manifest itself in overt behaviour. In order to reduce the tension one should have food to eat.

Physiological needs - The need for shelter and security becomes the second motivator in human behaviour. Safety include desire for security, stability, dependency, protection, freedom from fear and anxiety, need for structure law and order.

Social needs- They include needs for belongingness and love. Generally human have a need to belong in the work place. This need can be satisfied by creating opportunities to interact with other co-workers and work collaboratively with other colleagues.

Esteem needs- After social needs get satisfied; ego and esteem needs become motivating needs. Esteem includes desire for self- esteem and esteem for the others. These needs also include desire for reputation, prestige, status glory, dominance, recognition, attention, and appreciations.

Self actualization - This is the highest need in Maslow hierarchy of needs. This is the need for self realization, continuous self development of young peoples in the church. Young people without income claves for physical needs. The empowerment programmes tend to enable youth to address the physical needs, so that the physical needs motivate the safety needs. The safety needs as we have mentioned earlier will include the personal and group stability, self and group freedom and working in the absence of fear and anxiety. The safety element will motivate youth to social needs, and social needs will bring about the need for belongingness and freedom to interact with other colleagues. After the freedom of interaction, the youth develop self esteem. The group could feel motivated if they are appreciated, if they are highly ranked, recognized and given the required attention. Finally the youth group could gain more retention when they have a continuous development and gaining more sustainability.
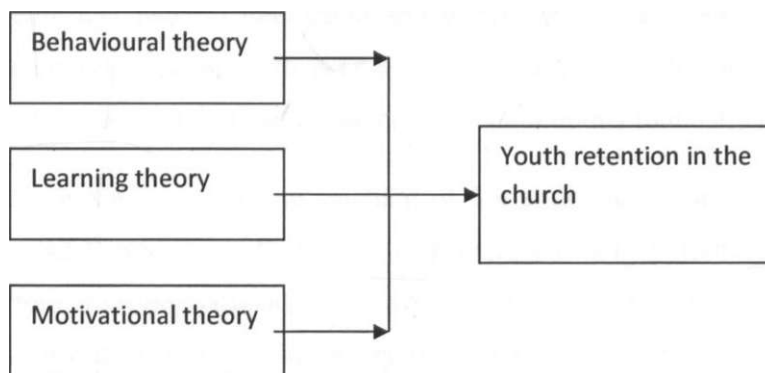
Figure 2.2 Theoretical framework

2.3 Life Skill Training

The world health organization report (1993) defines life skill as abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands

and challenges of everyday life. Life skills from this perspective are essentially those abilities which help to promote mental well- being and competence in young people as they face the realities of life. Secondly to enable young people to learn and practise skills. Life skills education is based on a child- centred and activity oriented methodology. And finally life skill education is based on the philosophy that young people should be empowered to be more responsible to their actions (WHO 1993, 1996).Life skill training has proven to be an effective approach to the empowerment and support of the youth. Studying life skills also give young people an opportunity for self reflection and to gain fresh insights which could be the role of the church and the entire society in developing the young people. Teaching of life skills appear in a wide variety of educational programmes which includes programme for the prevention of substance abuse, Botris (1990) adolescence pregnancy, Zabin (1986) entrepreneurial skills, World Bank report (2006) education programmes teaching these skills have also been developed for prevention of HIV/AIDS WHO report (1994) for peace education, prutzman (1988) and for promotion of self - confidence and self esteem TACADE (1990). Teaching of life skills in relation to everyday life could form the foundation of life skills education for the promotion of mental - well - being and healthy interaction and behaviour. More problem specific skill such as assertively dealing with peer pressure to use drugs, to have unprotected sex or to become involved in vandalism could be built in this foundation. Errecart (1991).

The method used in the teaching of life skills builds upon what is known of how young People learn from their own experiences and from the people around them. From observing how others behave and what consequences arise from behaviour. This is described in the social theory development by Bandura (1977). In social learning theory, learning is considered to be an active acquisition, processing and structuring of experience. Gonzalez (1990) asserts that in life skills education, young people are actively involved in dynamic teaching and learning process. The method used to facilitate the active involvement includes working in small groups through brainstorming, role play, games and debates. According to world health organization report (1998) in the period of rapid development, young people acquire new capacities and are faced with many new situations that create not only the opportunities for progress but also risk to health and wellbeing. According to Caplan (1992) there is much research which indicates that life skills education is needed to be

taught to young people more on adolescent pregnancies, anger control and stress management etc. Botrin and Kautor (2001) assert that life skill education instil positive health behaviour and prevent risks and premature deaths. Prevention can cost less than the treatment.

2.4 Community Service

Young people can develop cohesion spirit and feel part and parcel of the group when they are in common working for the shake of the community. Young people create projects that focus on the community and in this case community and youth needs could be mutually addressed. Youth benefit from learned new skills which can be used in the community they live in. And the community can benefit from youths contribution in addressing local needs through assisting with social service programs, in collecting the information to help in decision making. Youths can be regained by providing them with concrete leadership and civic experiences, familiarizing them with the work of the community lincher etal (1994). The Community can be empowered by creating an environment where adult volunteers and community leaders can work closely with the young people providing needed information to address local problems. (Christenson 1989). Wilkinson (1991) asserts that most of the community programmes focuses on leadership training and group processes skills than on activities such as leadership practicum or community projects aimed at fostering working relationship among the youth leaders.

According to Wilkinson (1991) barriers such as inequality dependency gap in the organizational and institutions structures should be removed in order to fully develop the local actors' capacity. From this perspective youth involvement becomes an integral component of community development by helping to investigate community views on different issues and offering their views and ideas. Thus omitting members of this age group from making contribution to community affairs unnecessarily restrict community capacity to solve local problems. Involving youth in local affairs fosters relationship between themselves, the church leadership and community at large. It creates inter generational closure. A process by which norms and the expectations of the community are transferred and reinforce (Coleman (1988).This helps youth to develop ownership, leadership skills, have the spirit of citizenship and build a foundation for future community leadership (Israel and Bealies 1990).

According to Milky (1992) young people can participate in programmes which are church based through group or club projects which open skills for self employment and provide services for the community. According to Anderson etal (1991) community service learning has been touted as method for increasing the relevance of Christian faith through learning by doing. In recent years, a few community services programmes focusing on the community development have been implemented by a few churches. Some of these community development programmes include visiting orphanage homes, educational fundraising, visiting and assisting the sick, e.g. HIV/AIDS victims (Nathan and Kielsmeier1991).

Silcox (1991) asserts that, partnership can be developed with the business sectors, civic and social organizations and other government agencies to undertake project. Some of these projects develop leadership skills for example, public speaking skills or organizational skills and enhance personal qualities of self - esteem, independence and critical thinking that are necessary for effective citizenship and leadership. According to Gardener (1987) cited in Silcox (1991) community service programmes should increase group's team work spirit among the leaders and other members of the church. McPherson (1991) also argues that community service programmes empowers the youth group to feel more united. Boytes (1991) redefines youth who work in community programmes as active members of the team as opposed to passive recipient of a program. As Boyte observes, community service refers mainly to variety of individual voluntary effort with local service organizations and does not usually include group decision - making, collaborative actions, conflict resolution and other element of collective actions.

2.5 Income Generating Activities

Income generating programmes are those types of vocational continuing educational programmes which help participants acquire or upgrade vocational skills and which enables them to conduct income generating activities (FAO report1998). Such programmes should be directed towards those people who are currently not self sufficient in modern world and in particular towards those at or below the poverty line. According to Reardon (2000) programme framework for (I . G .Ps) (Income generating project) is described and applied in communities at low, mid and high

levels of social economic development. The components of (IGPs) include occupational skills and non- occupational skills. With income generating programmes, members of the community aim to improve their economic potential and the social well being of their youths. They have social- economic development plans; central to these plans is the aim to improve their living standards and to increase the capacity of people to produce goods and services that is to generate income (Jordan and Isgut 2004). According to   Reardon (2000) income generating programmes and activities therefore need to be promoted and implemented in the context of over all development in relation to individual needs. Lanjouw and Feder (2001) asserts that, nations and their government have responsibility to take care of their citizens. There is a possibility that some people within the community, if provided with support could become self- supporting. In other words they coutd begin to generate sufficient income to provide for themselves and their families.

Morduch and Sicular (1998) noted one of the ways income can be generated. First, income generation does not always mean the immediate getting of money although in the end we use money to place a measurable value on the goods and services people produce. An example of income generation which does not lead to getting money would be a situation where a productive person produces enough food to feed him / her and their family. The skills have been used to meet immediate needs and thus savings have been achieved. A money value can be placed on the food produced and so can be seen as income. The second way of youth generating income according to Adams (2002) is by absolute investment of existing resources. An example would be development of a peace of land through planting crops for sale. The money gained is income.

According to Adams, (2002) people can also use their skills in serving other people. He argues that income can be generated by self employment. The church can manage to create opportunities where young people can create their own employment. Income generating programmes (I G Ps) seek to equip young people with knowledge, skills, attitude and values such that they become positive contributors. The programs also assist young people to develop self- esteem and be self- reliance.

2.6 Talent development

All young people face challenges in developing their talents in aspiring artist the road is particularly arduous. Many dream of an artistic career but few can foresee the obstacles they will have to confront on the way to that goal. Young people who intend to develop their talents need a lot of support. Catterall (1997) and Bloom (1985) asserts that no matter what the initial characteristics of the individuals, unless there is a long and intensive process of encouragement, nurturance education and training, the individual will not attain extreme levels of capability in talent development. For young people, lacking the advantages of financial resources and consistent family support, the task of maintaining involvement in the arts can be a daunting personal challenge. As Csikzentmihalyi and whalen (1993) states in their study of talented teenagers, A disproportionate number of disadvantaged young people lose heart because they believe that after many years of hand training they will still fail to reap any benefit of discovering and developing. The benefit of discovering and developing one's talent cannot be assured only by eventual success in specific field. Many influential educators and researchers emphasize the importance of talent development as a key to educational and personal development. Young people engaged in the area of interest spend more time socializing with more appropriate and positive peer groups and make more informed choices about their future. (Catterall 1997)

As Darling and Hammond (1996) argues, what is needed is an education that seeks competence as well as community that enables all people to find and act on who they are, what their passion's gifts and talents may be, what they care about and how they want to make a contribution to each other and to the world. Some talents development will lead directly to achievement in a particular field but for many others the process of focused involvement in an area of strength will develop skills, confidence and habits that can contribute to success in any future endeavour. Lack of opportunity is particularly widespread in the art where cutbacks in recent years have severally limited instructional opportunities for youths both in the church and in the communities (love and Kipple 1995). The multiple approaches and diverse theories in the literature, a talent management offer different perspectives of human talent activities in organizations. Powell and lubitsh (2007) comments about competitive perspective in talent management. He says competitive perspective is the most developed approach to talent management in the literature. He argues that talent

management should be used to identify outstanding individuals in the enterprise, find out what they want and give it to them. The reasoning for this belief is that if highly talented people are not given what they want, they may quit the organization to search competition elsewhere. As Eddie Blass (2007) point out, if the most talented people leave these types of organizations for a competitor, they not only take critical knowledge and experience with them but valuable customers as well. Blass (2007) asserts that failure to retain crucial talents in a firm can result in the loss of core capacity and the ability to remain viable.

According to Powell and Lubitish (2007) recruiting the best talents in any organization, Competition perspective and the success achieved in the competitive perspective usually depend on financial rewards, for recruiting, motivating and retaining talented individuals. Devine and Powell (2008) argues that right people should be matched with the right jobs at the right time and doing the right things. Blass (2007) view talent management as more of mindset than a collection of activities. It is characterised by the absence of rules and processes. This perspective according to Blass revolves around the beliefs that individuals will succeed if they are talented enough.

Coleman (2006) comments that human development thread of the humanistic perspective stresses activities and interventions that build capacity and develop competencies within individuals, which enable them to fill critical personal and widen societal talent needs. Competencies necessary to meet these needs are defined as the knowledge, skills, abilities and attitudes required to perform productive role for society. Nisen (2008) has also emphasized on diversity of talent. He focuses on embedding diversity in all aspects of talents management. He argues that diversity enhances market access and effectiveness. Organizations that take the advantage of diversity better positions themselves to succeed and provide better services and more effectively and easily engages on productive work force.

According to Bellissimo (2006) talent retention seeks to enhance personal engagement in ones Job, in the immediate teams or department. The intent is to empower the young people to their jobs, within the church and to integrate each individual into a closely knit team and provide recognition of one's value to the church and to the public service. This engagement is expected to result in stronger

committed to the church and greater retention outcome for the young people in the church.

2.7 Conceptual Framework

Miles and Huberman (1994) defines a conceptual framework as a visual or written product, one that explains either graphically or in narrative form, the main thing to be studied, the key factors, concepts or variables and the presumed relationship among them. Here I used the term in a broader sense that includes the actual ideas and beliefs that you hold about the phenomena studied. The most important thing to understand about the conceptual framework is that it is primarily a conception or model of what is out there that you plan to study and of what is going on with these things and why a tentative theory of the phenomena that you are investigating. The function of this theory is to inform the rest of your designs to help you to assess and define your goals develop realistic and relevant research questions select appropriate methods and identify potential validity threats to your conclusion. It also helps you justify your research.

Youth empowerment programmes

Independent variable

Intervening variable

Training in life skills:
- Rites of passage
- Leadership skills
- Sex and marriage skills
- Career information skills
- Social skills.

Church policy

Dependent variables

Community service
- Visiting less privileged e.g. orphan, age, sick, prisoners.
- Public mass clean up
- Donation to public e.g. blood, food & money.

Youth retention in the church

No. leaders developed

No. of community services done

No. of youths with new income generating skills.

No. of youths with new talents.

Income generating activities
- Tree planting
- Poetry and album production (artistic)
- Shoe polishing
- Selling of snacks after service.
- Computer Bureau

Talent Development
- Poetry and singing
- Drama
- Sports and athletics.

Government policy

Moderating variable

Figure 2.3 Conceptual Frame work

CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction

According to Cooper and Schindler (2003) the aim of research methodology is to produce a reliable and valid data that is free from personal biases. This chapter presents the research methodology that was used to collect the data. The chapter contains a number of sections namely the research design target population, sampling techniques, data collection methods, reliability/ validity of the data and the operational definitions of valuable.

3.2 Research design

According to Kombo (2006) research is the structure, scheme or plan that is used to generate answers to research problem. In this study qualitative descriptive research design was used.

According to Orodho (2003) descriptive research is the method of collecting the information by interviewing or administering a questionnaire to a sample of individuals thus this method was used because it was based on people's attitudes opinions and habits on social issues.

The data was collected from respondents in the church level based on their attitudes, feelings and opinions regarding the youth programmes that can cause their retention in the church.

3.3 Target population

According to Mutai (2000) target population is the group of individual, objects or from which a sample is drawn and thus which the sample was present. The study covered Tigania east District wards like Karama, Muthaara, Mikinduri , Kiguchwa, Ankamia. The study targeted young people ranging from 14 years to 35 years, parents of these young people and the clergy. The groups targeted was a mixture of those in primary school, high schools and colleges and those who are school leavers those seeking for the jobs and those who are employed. The study targeted both mainstream churches and Pentecostal church within the District. The population target was to cover the (14) churches of different denominations.

3.4   Sampling procedure

According to Kombo and Tromp (2006) sampling design refers to how cases are to be selected for observation. Stratified random sampling was used consisting of youth who are 14 years to 25 years and 26yrs to 35yrs old. The study also targeted parent and the church ministers. A simple random sampling was used to take a sample in each group among the churches in the district. According to Gay (1992) and Sekaran (2007) a researcher can take samples of 10% of a large population. The table gives the various sub samples in relation to the various sub populations/strata.

Table 3.1 Sample size

Category	Target population	Percentage in relation to target Population	Sample size
Ministers	15	10	2~~
Youth members	893	10	89
Parents	223	10	22
Total	1131	10	113

3.5   Methods of data collection

Primary and secondary data was used in this study. Primary data was used by means of unstructured questionnaires which were used by interviewing the respondents and recording their response for analysis. This method is very versatile particularly in collecting primary data. This is because it is possible to gather abstract information of all types. This method is more efficient and quite economical when compared to all other methods. Mooch (2004) suggest that in a qualitative research, it is important for a researcher to obtain a holistic study which would give a view of the total research situation. In this research also structured questionnaire method of data collection was used. The structured questions were self administered. The researcher was available to clarify issues that were difficult within the questionnaire. The researcher also left the questionnaire with the respondents particularly those that could read and understand and came to pick them later.To reduce the shortcoming and ensure effectiveness of the questionnaire, pre -test was conducted on a different sample of similar

characteristics to actual sample. This enhanced reliability of data collection instrument. I also use other methods like observation in the period of collecting the required data.

3.6 Validity of Instrument

The questionnaire was based on the objectives of the study in ensuring that every question was to be relevant.

The questions on the questionnaire were led by the researcher to respondents who were not able to read and understand the questions and answers were recorded to ensure clarity because some of the respondents were unable to express themselves clearly in writing.

In this study a pilot study was carried out by administering the questionnaire to a small section of the respondents within Kiguchwa ward which is within the area of the study in order to determine the validity of the tools. The indicators of variables were clearly defined and scrutinized and instrument developed to match the study objectives. After the analysis of the pilot study, items which needed amendment were accordingly done. Also irrelevant and baseless items were discarded and replaced with more useful logical ones which needed to elicit the required response. Instrument validity was also ensured through the expert advice of supervisor and other members of the department.

3.7 Reliability of the Study

Joppe (2000) defines reliability as the extent to which results are consistent over time and an accurate representation of the total population under study and if the result of the study can be reproduced under a similar methodology this research instrument is considered to be reliable.

Embodied in this citation is the idea of explicability of results or observations. Kirik and Miker (1986) identify three types of reliability. The degree to which a measurement given repeatedly remains the same, the stability of a measurement over time and the similarity of measurement within a given time period. Charles (1995) adheres to the notions that consistency with which questionnaire (test) items are answered or individuals scores remain relatively the same can be determined through the test - retest method at two different times. This attribute of the instrument is

2 4

actively referred to as stability. In this case a pilot study will be carried out by administering the questionnaire to a small section of the respondent in Kiguchwa ward (churches) in order to determine the reliability of the tools.

Table 3.2 Operational Definition of Variables

Objectives/ research questions	Type of variable	Indicator	Measurement	Level of scale	Type of analysis	Level of analysis
Retention of the youth in church	**Dependent variable** Retention of the youth in church	Youth attendance and participation in church	Number of youth between 14-25 yrs who attend church regularly. No of youths between 26-35 who attend church regularly	Ratio	Frequency	Descriptive statistics
To examine how life skill training contribute to youth retention in the church.	**Independent variable** Life skill training	-Ability of young people with proper communication skills. -Young people with ability to pursue in the right careers. -Young people abstinence from pre-marital sex -Supportive youth leadership.	-No. of youths with good communication skills. No. of youths with new careers. -No. of youth that fall under early marriages and teenage pregnancies. -No. of responsible youth leaders in the church.	Ordinal	Frequency	Descriptive statistics
How does community services contribute to youth retention in the church	**Independent variable.** Community youth service	-Committed youth in community activities	-No of orphanage visited -No. of prisons visited -No. of sick people visited -No. of young people who donated blood to the needy	Ordinal	Frequencies	Descriptive statistics

			-No. of fundraising done -No. in days for public market street clean up do.			
Find out how income generating activities contribute to youth retention in the church	**Independent variable.** Income generating activities	-Youth owning account -Free will of learning income generating skills. -Youth with ability to sing. -Availability of new products in the market	-No of young people getting into business -No of young people with account -No of youth with the ability to sing/ recite poems or do drama. No. of new products in the market	Ordinal	Frequencies	Descriptive statistics
How does youth talent management and development bring about youth retention in the church	**Independent variable** Talent mgt and development	-Types of youth talents in the church -Youth commitment in the church -Youth creativity in the church -Youth supportiveness in the church	-No of different young people with different talent -No of meetings that young people do in a week -No of new talents innovated.	Ordinal	Frequency	Descriptive statistics

3.8   Data Analysis and Interpretation

According to Mugenda and Mugenda (1999) there are two main types of data analysis in the field of legal research namely qualitative data analysis and quantitative data analysis. Qualitative data analysis is a type of data analysis that is mostly used in qualitative research in which the data are analysed to non empirical form. As in qualitative research data is in the form of text, material or measurement of variables. In this case descriptive statistics was used to analyse the data through use of table and graphs as per research dimension.

3.9 Summary

This research study was able to find out the influence of youth empowerment programmes in retention of youth in the church. The study was carried in Tigania East District Meru County. The Study evaluated such programmes as youth training on life skill, youth involvement in community service, involvement of youth in income generating activities and youth talent development in the church. The introduction of these programmes created hope, confidence, and self-esteem in young people's lives. These involvements created chances for new skills and in the process have helped the youth to be self reliant and able to meet challenges that face them every day. Meeting of the young peoples needs created cohesiveness to the group, and every one now like to be identified with his or her church

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1 Introduction

This chapter presents data analysis, presentation, and interpretation of the findings. The study was designed to assess the influence of empowerment programmes on youth retention in the church. The study was conducted within the churches in Tigania East - Meru County. The response was obtained from church ministers, church members who are parents and youths who are between 14 to 35 years old. The chapter sort to analyse and interpret the following questions; How does youth life skill training bring about youth retention in the church?

How do community services contribute to youth retention in the church?

How do income generating activities contribute to youth retention in the church?

How does youth talent management and development bring about youth retention in the church?

4.2 Questionnaire return rate

A total of 113 questionnaires were distributed to different categories of respondents. Out of the questionnaires two were distributed to the church ministers, 89 were distributed to the youths who are within the age group of 14 to 35 years, 22 questionnaires were distributed to the parents. All the questionnaires administered were returned by the respondents indicating 100% return rate. This happened because of my personal effort and commitment in distribution and collection of the questionnaires. I called the respondents so regularly to remind them, and then going round collecting them personally.

4.3 General information

The general observation provides the population structure and help to create mental picture of sub groups that exist in the overall population. General information from the respondents was obtained to understand sample characteristics and to determine if samples are representative of the population of interest. Gender, age and education status of the respondents were investigated.

Distribution of the respondents according to Gender

The respondents were requested to indicate their gender, and their responses were summarise as shown in the table below

Table 4.1 Gender status

Gender	Frequency	Percentage
Male	41	36.2
Female	72	63.8
Total	113	100

According to the findings 36.2% of the respondents were men and 63.8% of the respondents were female. This shows that most of the respondents were female however there as been a reasonable response from either of the gender.

Distribution of the respondents according to their age

The respondents were requested to indicate their age in order to attest their age gap against how they responded to the questions. The response were summarised in table 4.2

Table 4.2 Age status

Age	Frequency	Percentage
14 to 24	49	43.4
25 to 35	40	35.4
36 to 45	16	12.4
46 to 55	6	7.1
56 and above	2	1.7
Total	113	100

That 43.4% of the respondents were of age 14 - 24 and 35.4% of the respondents were of age in between 25 - 35. 12.4% of the respondents were of age 36 - 45 and 7.1% of the respondents registered being of age 46- 55 and 1.7% of age 56 and above. Responses from 12 respondents were obtained through interviews and the rest were through questionnaires. The study also identifies that the big turn out was from youth between 14-35 years.

Distribution of the respondents according to Education status

The respondents were requested to indicate their highest academic level. The responses were given as summarised in table 4.3

Table 4.3 Education status

Level	Frequency	Percentage
Primary	47	41.6
Secondary	46	40.7
College	15	13.3
University	5	4.4
Total	113	100

According to the findings of the study majority of the respondents, 41.6% were educated up to primary level this includes both youths and some parents. 40.7% of the respondents were form four leavers this still includes the youth and some parents, 13.3% of the respondents were college leavers and others currently in college. This still encompasses both parents and youths. Finally 4.4% of the respondents were in university level. The findings show that very few respondents had a higher education level.

4.4 Response on life skill training activities done in the churches

The respondents were asked to indicate the type of life skill activities done in their respective churches. Responses were as shown in below Figure
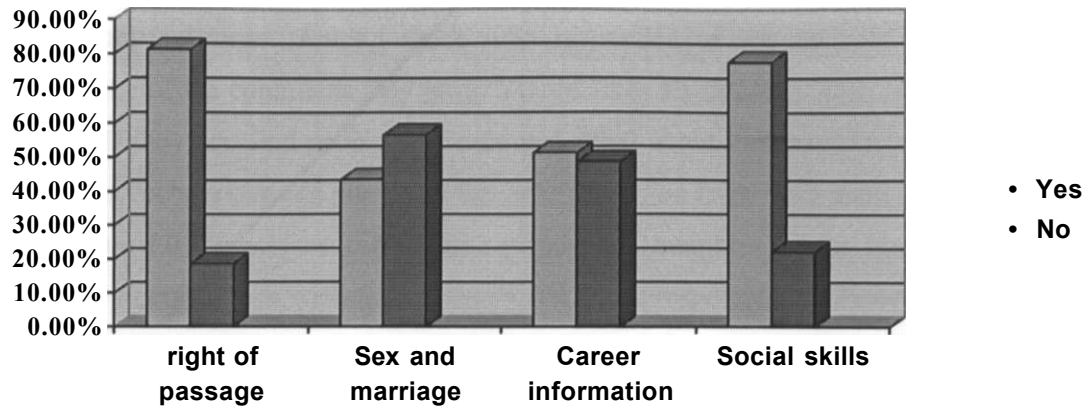
Figure 4.1   Types of life skill activities

The findings show that 81.4 % of the respondents agreed that right of passage skill training is done in their churches and 18.6% had no such activity. 43.4% of the respondents said there is sex and marriage training done in their churches but 56.6% said there was no sex and marriage training done in their churches. 51.3% of the respondents agreed there was career information skills taught while 48.7% said there was nothing like career information skills taught in their churches. 77.9% of the respondents agreed that there was teaching made on social skills while only 22.1% said there has never been social skills taught in their churches.

The research finding indicates that right of passage as an activity took the highest number of respondents and this could be as a result of recent idea that has come up of holding inter church common right of passage to the boys and increase in training of girls usually known as (Ntanira na mugambo) meaning circumcised through the word. In this case girls are prepared to develop from childhood to adult hood through vigorous training and it's normally done ones in a year.

4.5 How youth life skill training cause retention in the church

In this case the researcher intended to know how life skill training among the youth can cause their retention in the church. Among 113 questionnaires given 95.6% which is equivalent to 108 respondents attempted, and only 4.4% equivalent to 5 respondents failed to give any response. Among those who responded to the question the following are some of the comments they gave. Youths likes always to remain where there are gains. If they can find people who care and mind about their welfare, who help them to learn on how one can pursue on the right career, on leadership skills, and how they can care for themselves and become responsible members of the church, that is where they could much wish to be . Some few other respondents commented that information is power, and if young people could be getting this training while being together this could encourage physical psychological and emotional support from each other. This could also build the spirit of unity and cohesion. Some others also said, life skill training makes youth to appreciate their own churches. Whatever one appreciate he loves, and whatever one loves, he commits himself to it, so the commitment draws them together hence retention.

4.6 Kind of community activities done in the churches

The respondents were requested to indicate the kind of community activities mostly done in various churches, and the responses were as shown in table 4.4

Table 4.4 Community activities

Activities	Frequency	Percentage
Visit less fortunate	51	45.1
Public mass clean up	13	11.5
Public donation	45	43.4
Total	113	100

The research findings shown that 45.1% of the young people within the churches do visit less privileged people like orphans, sick, aged and others. 43.4% of the respondents revealed that they normally have public donations like blood donation, food donation, and others. 11.5% of the respondents agreed that they usually have

public mass clean up, but that has not been done regularly. All respondents agreed that young people identify themselves with the programme and they love and value it.

4.7 **How community service programme cause retention of youth in the church**

The diagram in figure 4.2 shown the level of response on whether community service programme can bring any retention of young people in the church.
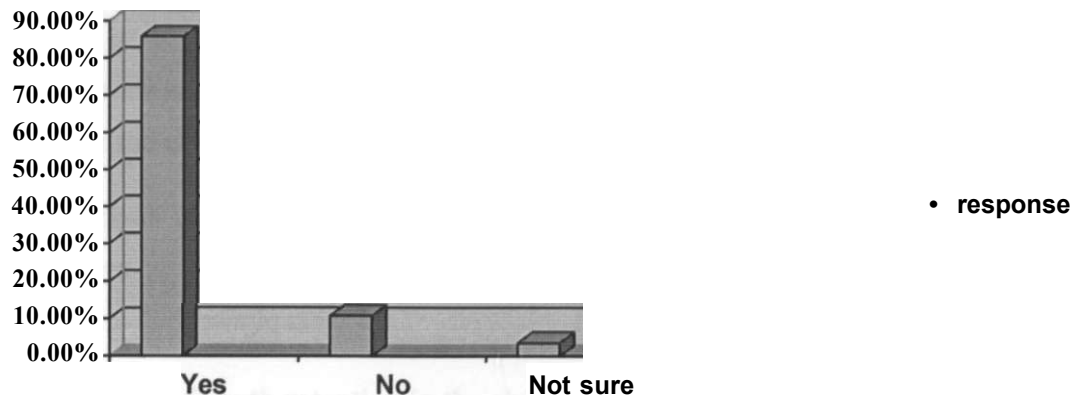
• **response**

Figure 4.2 **Level of retention**

The research findings identified that 85.9% equivalent to 97 respondents agreed that community service can cause youth retention in the church. 10.6% equivalent to 12 respondents said it does not cause the retention. Only 3.6% equivalent to 4 respondents were not sure whether it can cause retention or not.

4.8 **To affirm whether youth groups in the church have got income generating activities**

The respondents were asked to ascertain whether income generating activities were done in their respective churches, and their responses were as analysed in the table below.

Table 4.5 Income generating activities

Level	Frequency	Percentage
Yes	20	17.7
No	93	82.3
Total	U3	100"

From the research findings all respondents responded to the question and 82.3% noted that they have no income generating activity in their churches, while 17.7% affirmed that they have income generating activity in their churches. There were few responses from people who said that they had income generating activities. They were able to mention such activities as songs production, tree planting, snacks selling after the Sunday service, computer services in the church and others near by market places. There are others who noted that they had started flower pot modelling, poultry farming and fish ponds.

4.9 To ascertain whether income generating activities can promote youth retention in the church

The respondents were asked to indicate whether income generating activities as an empowerment program can promote youth retention in the church. The level of response were as shown in table.4.6

Table 4.6. Level of youth retention in the church on income generating activities

Level	Frequency	Percentage
Yes	105	92.9
No	5	4.4
I don't know	3	2.7
Total	113	100

From the findings it was noted that 92.9% of the respondents agreed that it can promote retention, 4.4% said it can not promote retention while 2.7% of the respondents happened not to know whether it can or it can't.

Part two of the question required the respondents to explain how income generating activity can cause retention in the church. The following views were reflected; They noted that by nature of having big number of youths without formal jobs, many would love to be associated with any church that really think about their welfare, and that which is able to sharpen their skills more on the entrepreneurship so as to be self reliant. If young people gain skills and experiences on   matters of entrepreneurship they start becoming economically empowered, and start getting able to run their own

affairs without dependency from their parents. Since they many times work as a group, sharing common views and interests, they start building team spirit which would help them get more retained in the church.

4.10 Response on Churches with talent development programmes

The researcher was interested to know how many churches have talent development programs. The responses were as shown in table 4.7

Table 4.7 Talent development in the Church

Level	Frequency	Percentage
Yes	102	90.3
No	11	9.7
Total	113	100

90.3% of the respondents agreed that they have the program on in in their churches.9.7% said that they don't have the program. This gave a general impression that many churches support talent development program.

4.11 Response on talent development activities done in the churches
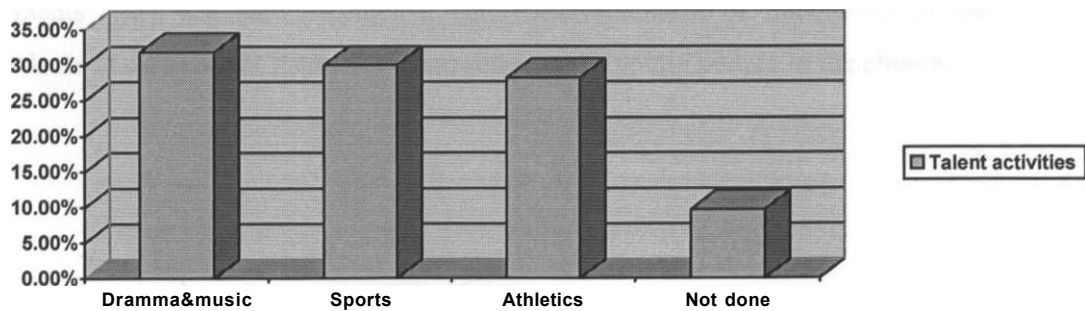
Figure 4.3   Types of Talent activities

The respondents were requested to identify different types of talents development activities done in different churches. The responses were summarised in figure. From the research findings it has been identified that talent management is well embraced

qUOJYiJ   U B S A ^

by many churches.31.9% of the respondents agreed that they usually hold drama and music festivals annually, 30.1% of the respondents said that they usually have sports at least ones in a year. 28.3% said noted that they have athletics done ones in a year. 9.7% of the respondents said they don't have any. It is therefore worthy noting that talent management program is taken seriously in respective churches.

4.12 How talent development can cause retention in the church

The researcher wanted to know the level of response on whether talent development programme can cause youth retention in the church, and the responses where summarised in table 4.8

Table 4.8 Level of Talent development in the Church

Level	Frequency	Percentage
Yes	106	9 1 8
No	0	0
Not sure	7	6.2
Total	U3	100

93.8% of the respondents agreed that it can cause retention while 6.2% of the respondents were not sure whether it can cause retention or not. None of the respondents disagreed that it can not cause retention of young people in the church

CHAPTER FIVE

SUMMARY OF THE FINDINGS, DISCUSSION AND CONCLUSION

5.1 Introduction

This chapter gives the summary, conclusion, recommendation and suggestions for further studies drawn from the findings. The aim of this study was to investigate the influence of empowerment programs on youth retention in the church. A case of churches in Tigania East district Meru County.

5.2 Summary of the findings

The purpose of the study was to examine how life skill training can bring about youth retention in the church, to establish how community service program can contribute to youth retention in the church, to find out how income generating activities can contribute to youth retention in the church and to find out how talent management can bring about youth retention in the church. The inclusive Summary was done on the findings connecting the four key research objectives as follows;

Influence of life skill training on youth retention in the church

The findings of the study have revealed that life skill training among the youths in the church has greatly contributed to the youth retention in the church. From the respondents right of passage as an activity carried more consideration amounting to 81.4% which means it was most preferred activity than all others. Currently, the right of passage especially to the boys is being carried by various churches as an annual event e.g. the Methodist church is now spear heading the event in the area of study, where they usually hold communal boys initiation camp where they invite other churches and denomination to participate. In this camp specialist on different field are invited to give them vigorous training on various aspects of life. Girls are also not left behind. There are seminars conducted annually to train them on how to be responsible women and different topics have been taught. This program is usually referred to as (Ntanira na mugambo) circumcising through the word of mouth without the actual physical cut. Social life skill training was also well done activity since it had high degree of respondents ranging to 77.9%. Sex and marriage training took the lowest percentage according to the level of response gotten from the respondents

which totalled to 43.4%. According to the findings, many churches did not take sex and marriage factor seriously, that is the reason why we have higher percentage of respondents who said that the activity has not been done in their churches. This could be as a result of cultural factors since many of the parents in the areas do not gain confidence to confront their children to discuss anything on sex matter, since they regard it as lack of manners.

Influence of community service on youth retention in the church

The research findings revealed that several churches have actively involved themselves in outreach ministry where 45.1% of the respondents revealed that young people have been involved in visiting less privileged people like orphans, disabled, sick and others. 43.4% of the respondents revealed that their churches have been involving young people in donating to the public. Some have been involved in blood donation in collaboration with Kenya Red Cross. Others have donated their own time money and strength, to carry out public projects. Many young people have enjoyed their time while serving the community. This has developed in them citizenship spirit, loyalty, and love for their community. In the cause of working as a team, the young people have started holding together.

Influence of income generating activities on youth retention in the church

The research findings revealed that many of the churches within the area of study have no income generating projects. 82.3% of the respondents said that they have no knowledge on whether there is any income generating activity in their church. Only 17.7% of the respondents mentioned of their churches having started the programme. These few who have already started their income generating projects have economically empowered their youth, developing them to be self reliant. Some churches have started such income generating activities as tree planting, snacks selling after Sunday service, singing(album production) some have already produced first and second albums. Poultry farming, fish ponds and flower pot modelling. The common world view of the young people helps them to pull together towards same direction sharing a common purpose in life. Some of the churches have encouraged church youth groups to register with culture and social services in order to qualify for any government support. Since this must be done in group work. This really has

assists youths to be more together and united, that's why we had 92.9% of the respondents affirming that the programme can cause youth retention in the church.

Influence of talent development on youth retention in the church

From research findings, it has been noticed that talent development is more embraced in the churches reflecting competitive response from the respondents. Music festivals/ drama, athletics and sports carry the larger percentage with 31.9% , 30.1% and 28.3% respectively. There are some churches that have not yet started any talent development program. Churches that have started the program have kept young people quit busy, active, and through this many young people have been able to exploit their potential. Some are now participating in National athletics; others have engaged themselves in professional music production which has already given them self employment. These activities have been bringing young people together, feel part of one another, and enjoy being strong stake holders in their churches. I belief that is why 93.8% of the respondents registered to have been acknowledging that the programme can cause youth retention in the church.

5.3 Discussion of the findings

The research finding revealed that most of the churches that were targeted and who were given the questionnaires had an empowerment programme. The research findings revealed that 90.3% of the respondent from across the 14 churches agreed that they have youth empowerment programmes though some of them are not consistent. Only 9.7% denied having any. Each is discussed in the following section.

Life skill training
World Health Organization WHO (1993) defined life skill training as the ability of adapting positive behaviour that enable individual to deal effectively with the demands and challenges of every day life. Youth is the group that seems quite vulnerable to various challenges in life. E.g. Challenges of job creation, inter personal relations and interaction, in ability to make sober decisions and so on. Therefore young people need to be considered differently and be given chances to be exposed to different envelopments which will enable them to learn different things that will

enable them to be more viable to the World today. There were various types of life skill training activities that the researcher intended to know whether they are being carried on within the area of the study. These included right of passage, sex and marriage, career information skills, and social skills. Findings show that 81.4% of the respondents usually have the activity on right of passage done annually. This activity has been embraced by many churches in the area since the response came from across different churches. From the observation made, there could be a reason to why this might have happened. This could be as a result of the new programs that various men fellowships from churches like Methodist churches have come up with, where they have started communal boys initiation ceremonies which has been done ones in a year where church men fellowship invite well knowledgeable, experienced professional and counsellors to train them on various aspects of. A similar occasion is done annually by women fellowships especially from Methodist church, Catholic church, and Sabbath day Adventist. In Methodist church, many times they involve other neighbouring denominations toe participate in the exercise. Girls are brought together to a program well known as (Ntanira na Mugambo) which means circumcise with the word. In this case no physical genital mutiration is involved in the exercise. During this period Girls are given an opportunity to learn from experienced counsellors who train them on various topics which would enable them to be reliable women as they grow, and more importantly helping them to manage their adolescence crisis.

This research complement Caplan (1992) who indicated that life skill education is needed to be taught to young people to be able to curve adolescence pregnancies. This also agrees with Botrin and Kautor(2001) that life skill instil positive healthy behaviour and prevent risks of non planned pregnancies venereal diseases like HIV/AIDS, that could threaten their health and hence death. Many youths have already become informed and are not easily influenced negatively by their peer. They are able now to make sober and informed decisions for their own lives.

Community service program

Community service is a program that exposes young people more on activities that are not directly bringing any individual benefit. This assists the youth to feel part of the society and develop citizenship spirit, and become loyal to their own communities. As Israel and Bealies (1990) asserts community service program help youth to develop

ownership, and build foundation for future community leadership. The research findings revealed that various community activities have been carried in different churches. 45.1% of the respondents said that their church youth groups have been involved in visiting less fortunate e.g. orphans, disabled, the sick, and aged.

Young people have also been engaged in public donation. From some of the church youth group have worked in collaboration with Kenya Red Cross. As Nathan and Kielsmeier (1991) who said that churches can partner with business sectors, civil and social organization and other government agencies to facilitate any program. 43.4% of the respondents claimed to have the program in their churches, and that the programme has enhanced support and team work spirit. This support Mc Pherson (1991) argument that community service program empower youths making them feel more united. In this case the researcher wanted to know how community service can cause youth retention in the church. 85.9% agreed that it can cause youth retention, 10.6% said it can not, and 3.6% of the respondents were not able to make decision.

 Income generating activities

Youth policy in Kenya created in (2006) recognizes that youths are key resource that can be tapped for the benefit of the entire country. Thus the policy Endeavour to address those affected by including them in broad based strategies that would provide them with meaningful opportunities to realize their potential. It is essential for the church to adapt the same policy to enable their youth to realize their potential. It could be very bad if the church could have assumed it. Very big number of young people remains without jobs and this has made young people to get engaged in other un productive work like taking drugs, involving themselves in bad peer company and by getting used by malicious politicians engaging them in tribal crashes and other criminal offences.

This research has revealed that churches have taken less attention in considering income generating activity as an important empowerment program. The study revealed 82.3% of the respondents across various denominations attested that they have no income generating projects. Only 17.7% of the respondents registered having the program in place. Among 14 targeted churches, only 4 churches responded to have started the program. However, 92.9% of the respondents agreed that income generating activities can promote youth retention in the church. That means many of

them knows the importance of the program, but ignorance could be the reason to why they have not taken it seriously. It is worth noting that this program has great potential to cause youth retention in the church. The few churches that have already started the program have captured young people's attention and they have been improved economically. This is echoing the ideas of Jordan and Isgut (2004) who said that, with income generating activity, youth can improve their economic potential and their social well being. Central to the plan is aiming to improve their living standards and to increase the capacity of people to be more productive. Young people who have engaged in economic activities are more united and attached to the church which minds about their welfare.

Talent development

There are various gifts and talents that young people have in the church. These gifts and talents can only be well utilized when identified and engaging members with these special talents in various activities that would promote and maximize their hidden potential. People are differently gifted as 1ˢᵗ Corinthians 12:4-27 says that the body is one but with many members, but though members are many they make one body. St. Paul shows that the different gifts that we have are to make the body of Christ which is the church more strong and united. From the research findings, it has been noticed that many respondents agreed that talent development can cause youth retention in the church. 90.3% of the respondents said that they have the program in their churches, and only 9.7% said they do not have any. 31.9% said that they have musical and drama festivals annually. 30.1% of the respondents said that they have sport and ball games, 28.3% of the respondents said they have athletics related activities and only 9.7 % of the respondents did not have any talent development activity.

This has given a very clear reflection that music ministry has been a concern to many churches. For instance in a denomination like Methodist, Seventh day Adventist and Catholic churches, the research noted that they are the best in talent creativity because they have what they refer to as youth rallies usually done up to the National level every year. These activities have been bringing young people together creating the spirit of boldness among the youths in the church.

5.4 Conclusion

This research study has revealed that the four variables analyzed within the study that is Life skill training, Community service, Income generating activities and Talent development have got potential of causing retention of young people in the church. The research show various programs done in the churches but income generating program having not been emphasized and taken seriously . If all can be taken seriously young people can develop from one level to the other, both physically, spiritually, economically and emotionally.

Leaders have a lot to do to make sure that they value these programs and they are encouraging them in the churches since it is their children who stand to benefit. They should be accepting and appreciating the talents that are within the young people, and in all times involving them in decision and implementation of various programs in the church. Through this the church will be developing future leaders who will take over after them. So the aspect of bringing young people together in different programs promotes the spirit of unity and cohesiveness in the church.

5.5 Recommendation

In the basis of this study findings the following recommendation were made.

1. Various churches to check on economic empowerment of their youths since a big number of the churches did not consider it important.

2. Churches should engage more effort in creating awareness on sex and marriage to our young people. This will help them to become responsible, mature and potential youths who can bring stable families in future hence stable churches.

3. Parents and church leaders should come up with potential youth patrons who can give them spiritual guidance, and at the same time church leaders should encourage old youths and junior youth to integrate freely while mentoring each other.

4. Allow young people to come up with their own programs that they can own and enjoy in the implementation and not getting imposed programs from the above.

5. Not to engage young people with the same program for a long period. Church and youth leaders should work together to make sure that they are coming up with new products every now and then in order to avoid monotony. Where possible

churches should be having variety of activities done frequently and with consistency.

6. Where possible different denominations can create common programs and do them together so as to nurture the spirit of connectivity and unity. With such being adapted young people will not be moving from one church to the other in search of the programs that are not offered in their respective churches. So churches will be able to retain their own members.

5.6 Suggestions for further studies

The findings of this research study are indicative rather than conclusive; hence the following research action has been suggested.

1. Further research can be done on empowerment programs and retention of other groups like men fellowship which is currently very weak in most of the churches in the area.

2. Further research can be done to ascertain whether the research that has been done on the empowerment program and youth retention in the church can bring relevant results when conducted to a single denomination at a time.

3. Further research can be done to affirm other programs that can be introduced to the youth and which can help them to own their church more.

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APPENDIX 1 : TRANSMITTAL LETTER

M.C.K MIATHENE SYNOD

P.O BOX 19-60602,

KIANJAI.

12th February 2013.

To all ministers,
Tigania East District Churches

Dear Brethren,

RE: LETTER   OF   TRANSMITTAL   OF   DATA   COLLECTION
INSTRUMENTS.

This is to inform you that I am a student with the University of Nairobi taking masters in project planning and management, and I am conducting a research project based on youth department within our churches to attest the influence that youth empowerment programmes can cause to create their retention in the churches. The programmes identified include;

Youth life skill training, Income generating activities, Community service activities, Youth talents development.

Kindly answer all the questions carefully, and add it over to me in very short time possible. The findings of this research will assist the entire church of Christ to come up with responsible and reliable members of youth groups in our churches,

Your permission and assistance is therefore very important in making this study a success.

Please where possible fill the answers with a HP pencil in order to have a clean questionnaire.

May God bless you as you participate in this activity.

Thank you

Yours faithfully,

Rev. Japhet Muriungi Nduyo

Cell No. 0711838555

APPENDEX 2 QUESTIONNAIRE

Section (A)

1. What is your name/names?

2. Which is your mother Church?

3. Which is your gender?

a) Male   b) Female |_____|

4. Which is your highest level of education? Tick the options below,

a) Primary   b) Secondary   c) College   d) University

5. Indicate your age group bracket.

a) 14-24   b) 25- 35   c) 36-45   d) 46 -55   e) 56 and above

Section (B)

6. Has there been any youth empowerment programme done in your church?

a) Yes •   b) No.   •

7. How often does your church have youth empowerment programmes?

  a) Weekly   b) Monthly   c) Quarterly   d) Annually   e)   Not applicable.

8. What is the role of the Church on youth empowerment programmes?

9. How can we make these youth empowerment programmes more effective in the Church?

10. Has these empowerment programmes caused any influence in the lives of young people in the church?

    i)   a) Yes [— | b) No   c) Not sure |_____[

If yes in No. 11) above explain how?

d) Any other specify

11. Suggest three ways that you think can promote youth retention in your church?

a)

b)

c)

12. Which among the following life skill training activities have you been able to carry in your church?

  i) a) Rite of passage

     b) Leadership training

     c) Sex and marriage training

     d) Career information skills

     e) Social skills- e.g. sexual abstinence, Drug and substance abuse

13. Have you ever had training programme that enhance life skill in your church?

  i) Yes   ii) No

14. What is the attitude of young people towards training in life skill as the empowerment programme in the church?

  a) Strongly agreed |_____| b) Agreecj_____| c) Disagreed |_____|

  d) Strongly disagreedf   I

ii) How does life skill training assist youth in your church to avoid ant-social behaviour like sex outside marriage, early marriage or drug and substance abuse?

15. From your own opinion, how does life skill training cause youth retention in the Church? Comment

16. What kind of community activities have you engaged your youth in?

a) Visiting less fortunate[I   b) Public mass clean   c) Public donation!!   I

d) Others (specify)

17. i) How often do your Church organise for an out reach community activity?

  a) Monthly |___I b) Quarterly 1___| c) Annually |___| d) Not done [___I

  ii) Do your youth identify themselves with any of the above activities in No. 19?

  a) Yes   I   1   b) No   c) Not sure   I   1

  iii) Have the young people enjoyed the programme?

  a) Yes I___1   b) No   i___1   c) A few do •   d) Not sure

18. In your own opinion, do you think community service as empowerment programme can create cohesion to the young people in your Church?

  a) Yes |____| b) No |____| c) Not sure |____|

i) If Yes, how

19. i) Does your church youth group have any income generating activity?

   a) Yes   Q   b)No   •

   ii) If yes, which of the following income generating activities has been
engaged in your youth group?

   a) Tree planting •   b) Songs production (artistic) I   1 c) Shoe polishing—I

   d) Snack selling |____| e) Computer Bureau

                                            c

ii) Is there any other income generating activity that your Church youth group has
   started   apart from the above?

   a) Yes   Q   b) No. |____|

iii) If yes in the above specify

20. i) Are there young people who have already developed their skills that have
   helped them to be self reliant?

   a) Yes   Q   b) No   1____I

   If yes which one

   ii) Is there any income generating activity that is being done in your youth
   group set-up in your church?

   a) Yes   b) No

   If yes specify

21. How many members of your youth group have been involved in these income
   generating activity programmes?

   a) No. of boys | b) No. of girls. 1____I   c) Total

22. i) Do you think income generating activities can promote youth cohesion and
   retention in the Church?

   a) Yes   1____| b) No |____1 c) I don't know   I

   ii) If yes explain how?

23. i) Does your **Church youth have any talent development** programme?

a) Yes |— - j   b) N o _____ 1

ii) Indicate the talent development activities that your youth have been involved in your church.

a) **SportsCl]** b) **Athletics**   [HI c) Musical festival   d) Drama •

e)Others (specify)

iii) How many young people have been involved in the above mentioned activities?

Specify) a) Below 10 •

b) Below 20 •

c) Below 30 •

d) Below 50 •

e) Above 50   '

Has it been having any gender integration?

a) Yes   Q   •   b) No |—|

iii) How often do you have these talents development activities?

a) Monthly   CH   b) Quarterly HH   c) Annually •

iv) Are there youths with new developing talents in your Church?

a) Yes |____| b) No |____|

Specify which talents

v) From your own opinion do the young people in the Church enjoy the programme?

a) Yes   •   b) No |____|

24. What are the levels of talent creativity in your Church?

a) Very gooj | b) Good •   c) F a i r ^   d) Poot] | e) Very poor|_____|

25. From your own opinion, do you think youth talent development can cause youth retention in the Church?

a) Yes   1___1   b) No   I___I   c) **Not** very sure   1   1

If yes specify how