INFLUENCE OF MODERNIZATION ON YOUTH CHURCH ATTENDANCE: A COMPARATIVE STUDY

BY

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RESEARCH THESIS SUBMITTED TO THE OFFICE OF POST GRADUATE STUDIES IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN LEADERSHIP AT PAN AFRICA CHRISTIAN UNIVERSITY

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THESIS SIGNATURE PAGE

This Research Thesis Submitted in Partial Fulfillment of the Requirements for the Award of the Degree of Master of Arts in Leadership at Pan Africa Christian University

Thesis Title: INFLUENCE OF MODERNIZATION ON YOUTH CHURCH ATTENDANCE: A COMPARATIVE STUDY

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DECLARATION

I declare that this Thesis is my original work and has not been presented for a degree or any other program in any other university.

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CITAM - Christ is The Answer Ministries
ABSTRACT

This research seeks to discover how modernization influences church youth attendance. It further explores why the youth leave the church, the leadership programs among the youth, the underlying assumptions about modernization and how strategically the church can benefit from modernization while enhancing church youth attendance. As Chaudhary (2003) noted, modernization is a process of socio-cultural transformation that will continue to evolve and the church must find away to co-exist. Because the youth are always willing to try new ideas Miller (2007), the Church has to strategically enhance value based leadership through mentoring and discipleship to influence the youth instead of laying blame on modernization as a reason for lack of sustainability of the youth in church. This study hence is guided by the value based leadership theory and the understanding of God being the sovereign under the divine command theory. The available literature has clearly highlighted how technology, creative arts, fashion and modern science continue to influence the youth who unlike being postmodern, the youth are desperate for a grand story to make sense of the world around them Howard (2012). They want meaning out of Christianity and an encounter of God’s love. The dynamics of church youth attendance will be a comparative study of the two churches in Nairobi. The study collected data through questionnaires, respondent, interviews, and observation techniques. The questionnaires given to the youth and the youth leadership aimed at determining their understanding of modernization, its influence on the church youth attendance. As discovered modernization is a force of influence that guides the choices the youth make in regard to lifestyle and worldviews. This dilemma as highlighted by the youth pastors from both churches can be solved by the entire church openly discussing the problem, enhancing value based leadership through mentoring and attaching the youth to adults as accountability partners in order to enhance church youth attendance. The concept of Church has to become for the youth more than a routine but a lifestyle will help them understand that God dreams bigger for them than they could ever dream for themselves Miller (2007).
DEDICATION

This Thesis is dedicated to the God Almighty who has given me the grace wisdom and strength.
CHAPTER ONE: INTRODUCTION

1.0 Introduction

As generations transition, the youth are constantly influenced by modernization which is a progressive transition from tradition to new ways. As Chaudhary (2003) says, Modernization is a process of socio-cultural transformation that will continue to evolve. The society at large is on a progressive trend, Parker (2005) noted this by saying that we are modern people who cherish greater thoughts of themselves and have as a rule small thoughts about God. The youth are not left behind as new lifestyles, worldviews and new ideas escalate through technology, fashion, creative arts and modern science. This shift of the youth from walking the Christian way has increased the downward trend of church youth attendance.

The worldview of modernization based on adopting new values and social institutions has taken the youth captive and driven them to deceptive philosophies which depend on the human tradition and the basic principles of this world rather than on Christ (Colossians 2:8). The reductive naturalism which reduces what is reliably known to what one can see hear and empirically investigate Hall (1990) is the framework of beliefs molding their values, ethics and lifestyle.

As Research in East Africa indicates; the youth either attend church as a ritual or don’t attend at all. Survey done in Kenya by Religious news blog (2004) indicates, Protestant churches are worried about the rise of “a godless generation” youngsters aged 24 and below who are Christians only in name. As Howard (2012) says; unlike being postmodern, the youth are desperate for the grand story to make sense of the world around them. Bringing meaning to this modernization as a platform for profitability rather than a vice is what this research aims at achieving.
1.1 Background of Study

Christians are members of a living body, not an inanimate institution (Eph. 4:12-16). Christianity is the foundation that forms a world view of the good life of values that exemplify the Christian life. While modernization brings in new ideas, worldviews and lifestyles, Christianity sees the good life – the holy life – as involving sacrifice of one’s own thoughts, choices, and desires in order to live up to the life that God requires (Woodhead 2004). Church as an organization is on God’s mission of transforming lives as the body of Christ manifesting his presence, proclaiming the gospel, evangelizing and seeking the lost (Nelson, 2005).

Biblical values are the guiding principles the Church teaches as set principles towards shining as the light and the salt of the earth (Mathew 5:13-16). The bible provides many stories about the lives of good and bad people, about battles and journeys, about the life of Jesus, and about early church activity. However, modernization has become a competing force enhancing new lifestyles, ideas and worldviews that seem more attractive to the youth. From the youth pastor’s experience, youth church attendance is on the decrease under a blame game between the leadership and the youth.

As Research among evangelical youth by Christianity today in America indicate, 70 percent of young adults of ages 14 to 30yrs stop attending church regularly. In Kenya survey indicates that, Protestant churches are worried about the rise of “a godless generation” youngsters aged 24 and below who are Christians only in name East African Standard (2004). Seeking to discover the underlying factors that influence their diversion from Christianity and its principle is the basis of this study.
1.1.2 Leadership

God as a leader has entrusted the Church to lead the youth who in this generation are influenced by modernization. Even as Leadership is a global principle, Church leadership has to be founded on God's revealed mission. As Wilkes, (1996) states; leadership begins when God-revealed mission captures a person. This person turns leader as he becomes servant to the mission. As indicated by the youth pastor from CITAM Valley road, the mission of leading the youth is a ministry goal of servant hood requiring patience and love in order to help them overcome the challenges modernization brings in order to productively discover how God has bigger dreams for them Miller(2007).

A youth pastor may be given the title and biblical position of a leader but in order to influence the youth, a relationship of freedom and trust must be built. As Howard (2012) says; unlike being postmodern, the youth are desperate for a grand story to make sense of the world around them. They want meaning. They are desperate for a true hope; they are restless, insecure, jaded, and desperately searching for meaning to explain all the hurt and suffering they see around them, meaning for their very existence.

To transform the youth amidst various worldview that are influencing them, the leaders have to emulate Jesus leadership approach and become unimportant compared to the task of stewarding in order to take them to their destiny in God. The leadership of mentoring and discipleship among the youth has been replaced with flashy youth programs that tend not to work. As Krejcir (2008) says, bible teaching and caring leaders build strong youth who become strong Christian’s. We are victims of a microwave society who expect instant transformation of the youth without paying the price to mentoring them as Jesus mentored the disciples Farah (2016).
1.1.3 Youth Church Attendance

Over the past year, Church youth attendance has experienced a continued dropout. David A. Roozen examined the disengagement of the youth in 1960s and 1970s and discovered that church dropouts had increased dramatically from previous decades. A 2007 survey conducted by Life Way Research revealed that 70% of 23-30 year olds dropped out of church. Research among evangelical youth by Christianity today in America indicate, 70 percent of young adults of age 14 to 24 stop attending church regularly. According to Stetzer (2004) 70 percent of young adults of ages 14 to 24 stop attending church regularly.

According Rackley (2014) discovered that 60% of young people will leave the church permanently or for an extended period. According to Barna research on why youth are leaving church, Kinnaman (2016) discovered One-third call church boring, about one-fourth say faith is irrelevant and Bible teaching is unclear. One-fifth say God is absent from their church experience. According to Adongo (2016), the urban youth in Kenya have come up with a "modern" set of church ministry, which many of them contend, should replace the "old style and outdated" lethargy.

This continuous contention that comes as a result of modernization through technology, fashions, creative arts, technology and modern science can be contained through biblical principles and not threats to Christianity and church youth attendance. As porter (2000) Says, the strongest competitive force or forces determine the profitability of an industry and so are of greatest importance in strategy formulation. Finding ways by analyzing the programs established for the youth will bring a balancing act and a strategic solution that will enhance church youth attendance. The youth are the leaders of tomorrow, church leadership and parenting requires a turnaround strategy that will focus on the benefits of modernization in order to enhance church youth attendance.
1.2 Statement of the Problem

Although the Church is called to be the salt and the light of the world (Mathew 5:13-16); the youth who are part of the 75% of the people below the age of 30 in Kenya (Kenya National Youth Policy (2007), are highly influenced by modernization. As Parker (2005) says, we are modern people who cherish great thought of ourselves and have as rule small thoughts about God. Because of these modern attitudes, changes in our lifestyle and worldviews have affected the Church capacity to fulfill its mandate of drawing and sustaining church youth attendance. In CITAM valley road and Nairobi Baptist, modernization through fashions, creative arts, technology and modern science has brought about interpretations that have influenced the culture and continue to challenge and cause the youth to see less value in church attendance.

The lack of harmony between modernization as a benefit that can be biblically harnessed rather than a vice to the youth continues to increase the gap between the youth and leadership under the existing church culture and biblical principles. The youth are willing to try new idea, they live for the moment, and they think little of the consequences of their actions Miller (2007). Modernization comes with new lifestyles, ideas and worldviews that influence the youth towards seeking meaning outside the church set doctrines.

Many religions promote ethical decision-making but do not always address the full range of ethical choices that establish worldviews upon which we exist. Assessing the influence of modernization among the youth in order to establish truth of how value based leadership will enhance sustainable youth church attendance is what this study of the modernization, its profitability and how it affects youth church attendance amidst the available church programs and the assumptions formed seeks to resolve.
1.3 Purpose of the Study:

The purpose of this study is to assess the influence of modernization among the youth and how they forms worldviews while competing with Christianity, the youth leadership programs and its influence on church youth attendance.

1.4 Objective of the Study:

1. To determine how modernization is a driving force among the youth
2. To examine the church youth programs.
3. To examine the profitability in modernization
4. To establish how youth can stay in church

1.5 Research Questions?

1. How does Modernization influence the youth to leave church?
2. What are the available church youth programs?
3. How can modernizations be profitable to the youth?
4. What can make the youth stay in Church?

1.6 Justification

This research seeks to establish and effectively find a balancing act in applying value based leadership to correct worldviews formed as a result of modernization. Our moral judgments as Christians continue to influence what we determine as right or wrong, in this generation where modernization is taking center stage. As Conman et al. (1982) says, we ought to base our decisions on sound reasons while strategically enhancing church youth attendance through mentoring and discipleship in order to retain the biblical worldviews among the youth as a strategic solution that will enhance church youth attendance.
1.6 Significance of Study

Many religions promote ethical decision-making but do not always address the full range of ethical choices that we face; what is right is the same as what God commands, and ethical standards are the creation of God’s will. God’s will is the very definition of what is ethical (Bonde et al, 2013). The research will guide the leadership to understand the world view held by the youth and be able to strategically establish profitability channels through the environmental forces in order to enhance church youth attendance.

1.7 Scope of Study:
This research will investigate youth in the age group 15 to 35 years, their world view and modernization as an environmental force that influence their ethical frame work. Quota and Purposive sampling of youth Pastors from CITAM valley road and Nairobi Baptist church and youth from the church and the region around the church will be used in this study.

1.8 Limitations:
1. There was limited time in being able to compare many churches.
2. The youth were evasive in giving information and participating in the research.

1.9 Assumptions:
Church is an organization and not a spiritual entity that can be affected by modernization through fashions; creative arts, technology and modern science as aspects that compete with Christianity and requires a strategy in order to enhance church youth attendance.

Parenting is a factor of leadership and as Burns (1978) wrote of leaders as, people who tap the motives of followers in order to better attain the goals of both leaders and followers benefit Centering parenting as a leadership factor allow this research to assessing leadership holistically.
1.10 Conclusion

The purpose of this study is to determine the influence of modernization as a competing force with Christianity among the youth, the youth leadership and their influence on church youth attendance. In reviewing the literature, the research will look at the how modernization influences the youth, why they stop attending church, modernization through fashions, creative arts, technology and modern science as avenues for profitability and environmental forces, it’s underlying factors, and the assumptions formed about them, how they affect Church youth attendance and how the church can build capacity to positivity enhance church youth attendance. Uncovering this will help find a balancing act between the leadership, the youth and the assumptions that create worldviews as hindrances to church youth attendance.

1.11 Operational Definition of Terms

The Kenyan Youth are defined as one aged between 15 – 35 years. (Kenya National Youth Policy, 2007)

A generation is a group of people born around the same time who live through a particular set of social, cultural, economic and political circumstances during the formative years of early adulthood. – (Religion and Youth, 2013).

Ethics reflects who a person is- his conduct, his innermost thoughts, his speaking, teaching, and lifestyle. Enrichment Journal- (Ethics and Ministry, 2005):

Leadership is “the process of influencing the activities of an organized group towards goal achievement” (Rauch & Behling, 1984).

Worldview is the framework of beliefs that helps individuals interpret what they see and experience, and it gives them direction for the choices that they make (Dewitt, Deckard, Berndt, Filakouridis, & Iverson, 2003).
CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter focuses on the influence of modernization as dilemma lifestyles continuing to compete with Christianity among the youth. The researcher looks into what causes the youth to leave church, leadership among the youth and how to strategically establish structure that will enhance church youth attendance. The youth, church leadership and parenting require a turnaround strategy that will focus on the positive in modernization through fashions, creative arts, technology and modern science to find a balancing act and a strategic solution that will enhance church youth attendance.

2.2 Theoretic Framework

This Research is anchored on the Value Based leadership Theory, that focuses and deals with leader actions to create a specifically defined values context within which to practice leadership and a unique technology with definable techniques (Fairholm 1998). Divine Command Approach that says what is right is the same as what God commands, and ethical standards are the creation of God’s will. God’s will is the very definition of what are ethical (Bonde et al. 2013).

Because God’s omniscience, governing nature omnipotent, infinite power ruled by infinite wisdom, (Packer, 2013), modernization that stands as dilemma lifestyles can be solved under stewardship and value based leadership that emulates Jesus model of leadership. Christ servants tap into God’s power (Wilkes, 1996). God is not bound by any man made standard of right or wrong short of logical contradiction. Leaders can strategically find a way to profit from modernization though, biblical and rationally work with the youth through this time of change.
2.3 The Youth

The youth are easily influenced by a wide range of worldviews and dilemma lifestyles that influence their choices and decision. According to Religion and Youth (2013) youth use popular culture to mediate between real life and the ideal. Religious concepts concerning god, sin and death, however, are largely absent from this work-a-day worldview. Miller (2007) discovered the youth often change more quickly in (2008) Dr. B. J. Casey from the Weill Medical College of Cornell University discovered, youth are very quick and accurate in making judgments and decisions on their own and in situations where they have time to think. However, when they have to make decisions in the heat of the moment or in social situations, their decisions are often influenced by external factors.

Scholastic ((2016) says while it can be hard for youth to resist peer influence sometimes, especially in the heat of the moment, it can also have a positive effect. Just as people can influence others to make negative choices, they can also influence them to make positive ones. Anyabwile (2013) says as a generation, Youth are thorough-going creatures of the digital age—being the first generation to grow up with computers in the home, with cell phones as appendages of their hands, texting to the point of creating “texting thumb” injuries, and iPods attached to their heads. The youth in this generation are drawn to celebrities, places and ways of life that the church deems unhealthy for them.

Research done by Nekesa (2015) says, Youth in Kenya are simply defined, made up of, owned and even manipulated by technology. Their identity and personality is made of it, they form social groups and relate with each other intimately through technology. Costella (2016) adds that youth are bombarded by television programs, commercials, music, billboards, video games, magazines, newspapers and movies that give us the impression that to rebel against all authority is cool; that parents are old, out-of-touch "has been" who do not know what they are
talking about; that sex, lust and immorality are perfectly acceptable as long as one is honest and responsible. As Howard (2012) says; unlike being postmodern, the youth are desperate for a grand story to make sense of the world around them. They want meaning. They are desperate for a true hope; they are restless, insecure, jaded, and desperately searching for meaning to explain all the hurt and suffering they see around them, meaning for their very existence.

2.3.1 Why the Youth Leave Church

Turek (2014) says; the youth leave church because some think church is irrelevant. Others, out on their own for the first time, are attracted by all the world has to offer and put God on the back burner. Yet many leave because they’ve come to doubt Christianity. In fact, intellectual skepticism is a major reason cited by those who have left. Costella (2016) add to this by saying that youth are constantly pressured by the media to conform to the standards of the world and to be accepted by the unsaved within society. The immorality and worldliness embraced and practiced by many of their peers are often excused even by those who are older than us who say, "They're just kids," or "They're only young once... let them live and enjoy all the world has to offer while they still can." Does note give room for biblical discipleship.

France (2007) says there is a growing ‘blending’ within young people’s lives, where they are combining a range of tasks and activities, rather than being singularly focused. An example is the balance between work and study. The young are leading a ‘double life’, which is radically different from previous generations who saw transition being located in the school-to-work paradigm. This makes their life a risk affair of experimenting and trying out anything new that makes them feel cool. In studying the youth and globalization, as an ethical dilemma issue,

Brickhill (2010) says the post-modern world is full of non-biblical worldviews whose goal is to replace Jesus Christ. It is important that Christians “understand the times and know
what to do” (1 Chronicles 12:32). The battle is ultimately between the wisdom of God and the wisdom of man. The world deliberately seeks to turn the minds of its young people in a direction different from God’s will. Paul warns in Colossians 2:8 (NIV), “See to it that no one takes you captive through hollow and deceptive philosophies which depend on human tradition and the basic principles of this world rather than on Christ.

2.4.1 Church Leadership

Servant leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As Spears (2010) says, the servant leader is deeply committed to the growth of each and every individual within his or her organization. Nelson (2005) says leadership in church entails a relationship of trust and responsibility in which certain people are entrusted by Christ, the test shepherded of the sheep to take pastoral responsibility for a part of the flock. The authority of the office is defined primarily by service which includes the responsibility of stewardship of God’s given natural and spiritual gifts.

The worst thing a leader can be identified with is the collapse of an organization after they have left. As Wilkes (1996) says, leadership begins when God-revealed mission captures a person. This person turns leader as he becomes servant to the mission. Leadership is complete when the equipper empowers those he has equipped into teams to maximize resources in order to execute the mission. A leader should be identified by the value they added to the organization.

As Fairholm (2000) says values-based leadership is leader action to create a culture supportive of values that leads to mutual growth and enhanced self determination. Fairholm (2000) further adds, value based leadership technology engages the leader in work to help followers change their relationships, work skills and attitudes. It is a task of straightforward teaching. It involves empowering followers, prioritizing high-quality service and fostering
innovation. The leader’s role is one of learning and then teaching principles and values so followers can lead themselves.

2.4.2 Church Leadership among the Youth

The youth in this generation are victims of a microwave society that want fast things. Johnston (2015) says healthy youth ministry, like all authentic Christian ministry, originates with God and flows from the person of Jesus through the ministry of the Holy Spirit. Christian ministry is the sovereign work of God, yet God, in his divine freedom and grace, invites us to partner with him in his disciple making work. Farah (2016) teaches that we overestimate what we can do in a year and underestimate what we can do in ten years. Since we have access to instant coffee, fast food, and social media devices that instantly connect us, we expect instant disciples. A young person confesses an addiction to food, sex, or alcohol, and we’re frustrated when he or she isn’t “fixed” a week later.

As Lewis (2009) asserts, Dangerous leadership contexts are a special snare for leaders with lack of self-awareness and a lack of emotional maturity. Without understanding how and why they are reacting to the emotional pressure around them they neglect to observe wise boundaries. Pue (2005) says, Luke-warmness among leaders that has captured the church makes leaders begin to feel that they have arrived – that they have reached a particular degree of development or stature- and then gradually allow themselves to become complacent in that place. This state of leadership does not sponsor youth spiritual growth.

2.5 Modernization

Modernization as a culture influences the youth to abandon tradition. The youth in this generation are drawn to celebrities, places and ways of life that the church deems unhealthy for them (Anyabwile 2013). As Chaudhary (2013) says the diffusion of scientific and technical
knowledge by modern educational institutions can help in the creation of skilled manpower to play the occupational roles demanded by the industrial economy. In studying the youth and globalization, as an ethical dilemma issue, Nekesa (2015) discovered that, Young people in Kenya are simply defined, made up of, owned and even manipulated by technology. Their identity and personality is made of it, they form social groups and relate with each other intimately through technology

Arnold, R. (2009) says, fashion is not merely clothes, nor is it just a collection of images. Rather, it is a vibrant form of visual and material culture that plays an important role in social and cultural life. It is a major economic force, amongst the top ten industries in developing countries. It shapes our bodies, and the way we look at other people’s bodies. It can enable creative freedom to express alternative identities, or dictate what is deemed beautiful and acceptable. Batters (2011) says, In an age of mass consumerism and globalization, technological innovation and ecological consciousness, what constitutes individual identity has shifted, and discourses of power and truth have taken on new meaning.

2.5.2 Profitability in Modernization

Modernization may come with challenges that affect our ethical values but as Bonde et al (2013) says; Ethics is sometimes conflated or confused with other ways of making choices, including religion, law or morality. Many religions promote ethical decision-making but do not always address the full range of ethical choices that we face. Religions may also advocate or prohibit certain behaviors which may not be considered the proper domain of ethics such as Fashion, Technology and modern forms of Education. Habib (2014) discovered that technology and science have the power to transform lives – to take humankind where no one has gone before, effect change, and better the Earth and beyond. “So much positive change can come from
harnessing innovation and technology through the imagination of youth – it can open their minds show them the power of what they can achieve to work toward a positive future,” says Panek, a 29-year-old aerospace engineer at MDA Robotics and Automation in Brampton.

2.6 Church Youth Attendance

As Rackley (2013) discovered as he researched the same subject of the youth; When time changes, adjust your methods or you will lose your effectiveness…but never change your message or your principles! In other words if the church loses its edge and no longer challenge our young people to “live out” their faith, we have all lost a generation. Many have abandoned church and the faith because they lack something that’s needed in Christ which is tough love—to them it means you care about them when you show them this kind of love. Of course there will be some resistance, but that’s when the church can earn their trust through the leading of the Holy Spirit and consistent discipleship.

Stonestreet (2016) says technology has contributed to the decline because of the online presence of church services. Most devices today provide an opportunity for traveling families to watch services and even make financial contributions from a mobile device or computer. Stonestreet (2016) Youth today are influenced by the professionalism of television, Internet and high-quality video, causing people to view their world through a different set of eyes. Certainly churches cannot, nor should not, seek to compete with these things, but we are competing for man’s attention to spiritual truths.

2.6.1 Church Youth Attendance Strategy

Packer (2013), God’s love is an expression of his goodness towards individual sinners whereby, having identified himself with their welfare, he has given his Son to be their savior, and now brings them to know and enjoy him in a covenant relationship. The youth have to build
a convent relationship with God through Jesus Christ. Peters & Waterman (1982) concluded that leaders introduce values and a culture supportive of innovation, service, quality and caring for all stakeholders. Their work is both technique and ideology-oriented.

Fairholm (2000) says that value based leadership is unique in its emphasis on improving the individual followers capacity to lead himself or herself. Both the context and technology of this model move the follower towards results, moving the youth toward building an intimate relationship with Christ is performance improvement that will enhance their church attendance. Bradford & Cohen (1984) define a leader in terms of shared responsibility, continuous personnel development and building a common vision. They see the leader’s job as changing the underlying group values to accommodate a social system characterized by multiple political relationships. Huizing, R.L. (2011) says what becomes clear at this point is that Christians cannot simply rely upon general leadership theory to guide them to an expression of leadership that is Christ-like, there must be an understanding of how their faith is to be expressed under the governance of God, with Christ as its focus, and given the revelation of the Holy Spirit through Scripture.

According to the Journal of Biblical Perspectives in Leadership (2006) says as opposed to theology that seeks to explain God, leadership concerns itself with the person of the leader and the dynamics between leaders and the followers that result in a form of influence. Hill (2008) corrects the ethical dilemma ideology by stating that: so long as business is a means of honoring God rather than an end in itself, the concept of holiness is not violated. Without holiness, love degenerates into permissiveness. Nearly anything can be justified in the name of unholy love. Holiness without love produces unforgiving perfectionism. When Love Holiness are combined; fashion, technology and education can be maximized as opportunities for wealth creation.
2.7 Conclusion

Youth may be difficult to deal with amidst modernization but as Jesus mentored the twelve disciples by demonstrating what he wanted them to learn and become Lewis (2009). Dilemma lifestyles and worldviews that continue influence the youth because of modernization through fashion, technology, creative arts and modern science can be strategically used and enhanced as profitability aspects rather than competing forces. The word of God is a truth that penetrates and gives direction. Mentoring is no merely a passing fad (Lewis, 2009) but tools the church can use to disciple and bring transformation to the youth hence enhance youth church attendance.

The life of Jesus was an example to the disciples, when the church leaders choose to emulate Jesus as servants leading the youth through modernization and the challenges it brings will enhance church youth attendance. Many religions promote ethical decision-making but do not always address the full range of ethical choices that we face. Modernization as dilemma lifestyles influences the youth in church changing their mindset and world views. Change is the law of nature. Church has to renew its mind and join the train of change as the light and the salt of the world and biblically help the youth to balance modernization as a resource.

2.7 Theoretical Framework:

This Research is anchored on the following theories

The Divine Command Approach, what is right is the same as what God commands, and ethical standards are the creation of God’s will. God’s will is the very definition of what are ethical (Bonde et al. 2013).
Value Based leadership Theory, it focuses and deals with leader actions to create a specifically defined values context within which to practice leadership and a unique technology with definable techniques (Fairholm, 1998).

2.8 Conceptual Framework:
The conceptual framework represents the relationship between Modernization as an independent variable and youth Church attendance is the dependence variable. The relationship between modernization through fashion, technology, creative arts and modern science as force that form worldviews that influence church youth attendance is established. Church leadership through value based leadership guided by God’s command of ethical boundaries moderates the established assumptions about modernization, while discipleship and mentoring intervenes to reestablish biblical values and ethics that bring profitability out of modernization in order to enhance youth church attendance.

Modernization is the independent variable and church youth attendance the dependent
CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines the research process indicating the research design, target population, sampling techniques and methods, data collection and data analysis as outlined in (Mugenda 1991; Chadran2004). This study looks into the relationship between the youth and modernization, the underlying factors, and assumptions formed regarding modernization, how modernization influences the youth and the leadership practices in the church. Determining how modernization as an environmental force influences the youth under the available youth programs established will bring a balancing act and a strategic solution that will enhance church youth attendance.

3.2 Research Design

This study utilized the descriptive and diagnostic method of research to acquire relevant information on the influence of modernization on church youth attendance. The descriptive research studies helped the researcher to understand the character of the youth and what influences them and how the church leadership can draw up programs that will enhance their church attendance. The required information obtained sort to understand interactions between the youth and modernization, church attendance, church youth programs and activities, the youth leaders and the overall impact of Christianity. The researcher undertook to study and compare the influence of modernisation on church youth attendance from CITAM valley road church, Baptist church via questionnaires and scheduled interviews (Chadran, 2004)

3.3 Target Population

The participants included youth pastors and the youth from CITAM Valley road, Nairobi Baptist church. This research investigated youth in the age group 15 to 35 years,
Table 3.1 Attendance trend

<table>
<thead>
<tr>
<th>Year</th>
<th>Youth in CITAM Valley Road</th>
<th>Youth in Nairobi Baptist</th>
</tr>
</thead>
<tbody>
<tr>
<td>2013</td>
<td>300</td>
<td>320</td>
</tr>
<tr>
<td>2014</td>
<td>290</td>
<td>300</td>
</tr>
<tr>
<td>2015</td>
<td>215</td>
<td>280</td>
</tr>
<tr>
<td>2016</td>
<td>210</td>
<td>250</td>
</tr>
</tbody>
</table>

3.4 Sampling Methods

The research applied purposive and quota sampling as discussed in Mugenda (1999) to collect information from the leaders and the youth of the two churches. In this sampling method the interviewers were selected using quota of the various youth groups in the churches in collaboration with the youth pastors. Selections took 2 youth out of 10 being 1 boy and 1 girl making the number to be interviewed 42 out of CITAM Valley Road and 50 from Nairobi Baptist Church. The churches have two youth pastors each, purposive selection of the 2 youth Pastors from CITAM valley road and Baptist church brought the total to 92 persons in this study.

Table 2.2 - Sampling

<table>
<thead>
<tr>
<th>Quota Sampling of 1st three groups of 10</th>
<th>CITAM Valley Road</th>
<th>Nairobi Baptist</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st category of 10</td>
<td>1 boy 1 girl == 2</td>
<td>1 boy 1 girl == 2</td>
</tr>
<tr>
<td>2nd category of next 10</td>
<td>1 boy 1 girl == 2</td>
<td>1 boy 1 girl == 2</td>
</tr>
<tr>
<td>3rd category of next 10</td>
<td>1 boy 1 girl == 2</td>
<td>1 boy 1 girl == 2</td>
</tr>
</tbody>
</table>
3.5 Data collection

Questioners and interviews were used as data collection instruments according (Mugenda, 1999). Structured or close ended questions were used accompanied by a list of possible alternative from which a respondent can select answers that best describe their situation (Mugenda, 1999). The purpose of the scheduled interviews was to probe the respondents for additional information which was not capture through structured questions. The interviewers employed another category called “other” (Mugenda, 1999) to take care of all those responses that did not fit in the structured categories. This category helped capture views and ideas that had not been indicated in the structured questions.

3.6 Data Collection Procedures

During the research procedure, questioners were given to the pastors personally by the researcher in order to conduct additional interviews on aspects that had not been captured in the questioners the questionnaire to the youth were given with the help of research assistants. The data collectors (research assistants) enlisted to take part in this assignment were guided regarding the study in order to conduct and administer the questionnaire appropriately. Additional requirements included their ability to speak English as the language that was utilized during the study. Prior to the deployment, a one day training session was held for data collectors. Training sessions covered: study objectives, target population and groups, significance of the study, interview techniques, note taking skills, communication skills, how to ask a right question, record a right answer and use the right methodology as well as research ethics. The methods used to communicate during the training included, discussions, role-play activities, interview techniques and field practice interview.
3.7 Data Analysis

The data was summarized and analyzed to determine the influence of the modernization on church youth attendance and how it can benefit the youth. The information obtained guided the research in understanding interactions between the youth and modernization, church attendance, church youth programs and activities, the youth leaders and the overall impact of Christianity. The information was also used to project how modernization can be beneficial to the church in order to strategically plan on how to build its capacity through discipleship and mentoring activities that will enhance youth church attendance.

3.8 Summary

This chapter highlights the various methods and procedures that were adopted in conducting this research in order to strategically find a balancing act for modernization and youth church attendance. The research sampled 92 youth from both churches and the surrounding environment and 4 pastors in order to arrive at a comparative study. The collected data was used to project how the church can strategically benefit from modernization instead of looking at it as sin that influences the youth to leave church.
CHAPTER FOUR: FINDINGS AND DISCUSSIONS

4.1 Introduction

In this chapter the results of the data analysis are presented. The Data were collected and then processed in response to the problem matter of how modernization influences church youth attendance. Two fundamental goals drove the collection of the data and the subsequent data analysis as a comparative study in CITAM Valley Road, Nairobi Baptist church. The goals were to develop a knowledge base about modernization as it is perceived by the youth in this generation and how it influences their church attendance. These objectives were accomplished with findings that this chapter is presenting in order to demonstrate the potential for merging theory and practice.

4.2 Participants in Data Collection

The researcher collected data through questionnaires that were handed to the youth and leadership of the two churches. 92 questionnaires were initially prepared with the intention of giving to 42 youth from CITAM Valley road and 50 from Nairobi Baptist; however 12 were not returned making the collected questionnaires to 80 in total with 40 from CITAM valley road and 40 from Nairobi Baptist. In this Research the girls responded better than boys making the data to have feedback of 60% girls and 40% boys from CITAM valley road and 56% girls and 44%boys from Nairobi Baptist. The age group variations also influenced this research with Nairobi Baptist church giving 46% from the age group of 21-35, 28% from the age group of 18-20 and 26% from the age group of 15- 17, CITAM valley road had 60% from the age group of 21-35, 35% from the age group of 18-20 and 5% from the age group of 15- 17.
Table 4.1 Age group variation

<table>
<thead>
<tr>
<th>Age Group Variations</th>
<th>CITAM Valley Road</th>
<th>Nairobi Baptist Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>21-35 Years</td>
<td>60%</td>
<td>46%</td>
</tr>
<tr>
<td>18-20 Years</td>
<td>35%</td>
<td>28%</td>
</tr>
<tr>
<td>15-17 Years</td>
<td>5%</td>
<td>26%</td>
</tr>
</tbody>
</table>

Diagram 4.1 Age group variations

In this research CITAM valley road has fewer youth in the age group of 15-17yrs, but compensates by drawing back youth from the age group of 21-35yrs. Nairobi Baptist on the other hand seems to almost balance the two age groups of 15-17yrs and 18-20yrs while drawing back more from the age group of 21-35yrs. Both churches have a higher attendance from the age group of 21-35yrs.
4.3 Data Analysis and Interpretation

The data collected had the objective of determining the youth view of modernization, their church background, church attendance, personal discipleship and mentorship program. A descriptive analysis was completed to establish a knowledge base of modernization as viewed by the youth as an influence for their church attendance. From the response gathered descriptive comparisons of the various views and understandings gathered from the two churches were made in order to establish how modernization is as an influence.

4.3.1 Modernization among the Youth

The youth view modernization as a good thing that expands their scope of operation and building their mind with both negative and positive values through fashion, technology and modern science. From both churches 20% had the view that it helps the worship service, 80% cautioned modernization as both a negative and positive platform that required biblical guidelines in application as it erodes culture and values. Comparatively from CITAM valley road 17% had the view that modernization helps in the worship service, 30% said that it changes culture and influences lifestyles, 40% said it should have biblical application, 5% had no response and 8% said it brings new lifestyles. From Nairobi Baptist 21% had the view that modernization helps in the worship service, 10% said that it changes culture and values, 20% said it should have biblical application, 6% had no response and 43% said it brings new lifestyles.

Table 4.2 Modernization from eyes of the youth

<table>
<thead>
<tr>
<th>Benefits of Modernization</th>
<th>NPC</th>
<th>Baptist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Helps Worship service</td>
<td>17%</td>
<td>21%</td>
</tr>
</tbody>
</table>
Changes culture and values | 30% | 10%
Should have biblical application | 40% | 20%
No response | 5% | 6%
Brings new lifestyles | 8% | 43%

Diagram 4.2 Modernization from eyes of the youth

From the data representation, the youth from Nairobi Baptist admitted that modernization brings new lifestyles but those from CITAM valley road said that modernization has to be applied through biblical values in order to control the influence of the new lifestyles it brings. It is also clear that from CITAM valley roam modernization changes culture even as it helps in enhancing the worship service.
4.3.2 Church Style

The youth knew well the type of church they attend with those from CITAM valley road more Protestants, and those from Nairobi Baptist as Baptist. In regards to nature or style of church; from Nairobi Baptist 70% described their Church as Modern while 30% as both traditional and modern, those from CITAM Valley Road 63% described their Church as modern and 37% described it as both traditional and modern.

Table 4.3 Church Style

<table>
<thead>
<tr>
<th></th>
<th>CITAM</th>
<th>Baptist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Modern</td>
<td>63%</td>
<td>70%</td>
</tr>
<tr>
<td>Traditional and Modern</td>
<td>37%</td>
<td>30%</td>
</tr>
</tbody>
</table>

Diagram 4.3 Church style

The youth from Baptist said their church was more modern with CITAM valley road recording a higher percentage of a modern and traditional style. This is probably because of the
data as represented in diagram 4.2 that show youth from Nairobi Baptist saying that modernization influences their lifestyles hence making them modern.

4.3.3 Youth Church Activities Attendance

The analysis of church attendance through the available weekly church programs and activities proved that; youth from Nairobi Baptist have 29.2% attending church twice week, 50% attend once a week and 20.8% not attending. Those from CITAM Valley road recorded 56% attending twice a week, 42% attending once a week and 2% not attending.

Table 4.4 Youth Church Activities Attendance

<table>
<thead>
<tr>
<th>Weekly Attendance</th>
<th>CITAM</th>
<th>Baptist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Twice a week</td>
<td>56%</td>
<td>29.2%</td>
</tr>
<tr>
<td>Once a Week</td>
<td>42%</td>
<td>50%</td>
</tr>
<tr>
<td>No Attendance</td>
<td>2%</td>
<td>20.8%</td>
</tr>
</tbody>
</table>

Diagram 4.4 Church youth attendance
CITAM valley road youth showed a higher attendance of church weekly activities with a lower that 10% record of none attendance while Nairobi Baptist showed 20% none attendance.

4.3.4 Youth Personal Prayer and Bible Study

The consistent discipleship program in CITAM Valley road has encouraged a lifestyle of personal bible study and prayer habits that have built stronger biblical principles. The youth from CITAM valley road recorded a stronger personal prayer and bible study practice proving the high consistency in attendance of church and its activities. From CITAM Valley road, 40% pray and read the bible everyday while 60% do it occasionally, From Nairobi Baptist 20.8% pray and read the bible everyday while 62.5% do it occasionally with 16.7 rarely praying and reading the bible.

Table 4.5 Youth Personal Prayer and Bible Study

<table>
<thead>
<tr>
<th></th>
<th>CITAM</th>
<th>Baptist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>40%</td>
<td>20.8%</td>
</tr>
<tr>
<td>Occasionally</td>
<td>60%</td>
<td>62.5%</td>
</tr>
<tr>
<td>Rarely</td>
<td></td>
<td>16.7%</td>
</tr>
</tbody>
</table>

Diagram 4.5 Youth personal prayer and bible study
Although both Churches recorder that the youth occasionally pray and read their bible, CITAM valley road had 40% of the youth having daily prayer and bible study habits. This is probably as a result of the high weekly church activities attendance.

4.4 Church Leadership Data Analysis and Interpretation

The church leadership in both churches understands that modernization is influencing the youth especially through fashions, creative arts, technology and modern science. In a bid to tackle and handle this challenge, setting up structures for value based leadership that involves mentoring and discipleship is the key to not only unlocking their potentials under modernization but a way to enhance church youth attendance.

Youth leaders from CITAM valley road have the view that the theology of leadership that works under a pyramid of mentorship and discipleship has helped them. This does not stop many from dropping on the way, but the values have helped maintain a lifestyle that interprets modernization through biblical values. From Nairobi Baptist, constantly engaging the youth through various programs, events, music, in a bid to reduce individualism, enhance social skills and reduce depression has helped maintain their church youth attendance.

The results of the data from the youth leaders recorded as follow:

CITAM Valley Road

1. What drives youth from Church was indicated to be, structures, lack of involvement and lack of sound bible teaching
2. What keeps youth in church was indicated to be friends
3. The world view of youth was indicated to be driven by modernization
4. The greatest challenge among the youth was the influence of modernization
5. The solution given to the challenge of influence of modernization was enhancing biblical teachings, open discussions with the youth about the modernizations influence.

6. Way to effectively enhance church youth attendance were to enhance technology, work with other parallel biblical youth activities and engage youth through social media.

Nairobi Baptist

1. What drives youth from Church was indicated to be structures, unanswered questions and lack of sound bible teaching
2. What keeps youth in church was indicated to be, friends, gifts and talents and church programs
3. The world view of youth was indicated to be driven by modernization
4. The greatest challenge among the youth was absentee parents and the influence of modernization
5. The solution given to the challenge of influence of modernization was enhancing biblical teachings, more discipleship and open discussions with the youth about the modernizations influence.
6. Way to effectively enhance church youth attendance were to discipleship and mentoring, enhance technology, have more church youth activities beyond Sunday, engage youth through social media.

4.5 Data Interpretation Influence of Modernization

From the data the strong mentoring programs from both churches enhance Christianity and Christian values even as modernization brings new lifestyles. Even with Nairobi Baptist having a better mentorship program with 60% having a mentor and 40% with no mentoring
program while CITAM Valley road has 48% with mentors and 52% without mentoring programs. The consistent discipleship that encourages personal prayer and bible study program in CITAM Valley road as shown in diagram 4.5 has encouraged a lifestyle that builds stronger biblical principles. These biblical principles as a result guide modernization making church weekly activities attendance higher. Nairobi Baptist has a more modern church style with modernization influencing the youth, however the high mentoring program does not enhance higher church attendance and personal prayer and bibles study lifestyle. The lifestyle influence of modernization seems to have reduced their interest of church activities and personal prayer and bible study making church attendance an occasional affair.

From the data collected from CITAM valley road, has a higher modern style, higher church youth activity attendance and higher personal prayer and bible study habits. This shows that modernization has been contained through biblical values since from the data, applying biblical values to modernization contains the worldviews and lifestyles of the youth to remain committed to church attendance.

An interview with the youth leaders from both churches enabled me to understand that youth face many challenges of adapting to new lifestyles and worldviews under modernization. Although making the church more modern works, seeking a partnership platform that will involve the parents because of the limited time the leaders have with the youth will give ample time to understand, engage and mentor the youth comprehensively thus enhancing church youth attendance.

4.7 Conclusion

From my findings with 80% of the data being captured from the age group of 18-20, the youth understand modernization very well as an environmental force with 20% having the view
that it helps the worship service, 80% cautioning modernization as both a negative and positive platform that required biblical guidelines in application as it erodes culture and values. As seen from the interpretation of data without sound biblical values modernization is a competing force against Christianity, the youth require value based leadership that will keep them living under God’s divine command in order to sustain their church attendance.

CHAPTER FIVE: SUMMARY OF FINDINGS AND RECOMMENDATIONS

5.1 Introduction

This chapter evaluates the findings, giving a summary with recommendation of further study areas with an overview of what modernization as an environmental force can be utilized and not a vice that should be shunned. From the data collected the researcher discovered that the youth are highly influenced by modernization with the understanding that applying biblical values will bring a balance to the challenges that modernization has brought to church youth attendance.

5.2 Summary of the Findings

From the findings both the youth and the leadership have an understanding of the influence of modernization and the challenges it brings to church youth attendance. From the participation tables the girls have a higher church attendance rate in both churches with a high concentration of youth from the age group of 21-35 this means spirituality appeals to them more as a benefit. The comparative findings indicated that the high influence of modernization in Nairobi Baptist that brings new lifestyles affect church youth attendance and personal prayer and bible study. Those from CITAM valley road showed a higher attendance of church activities as represented in Diagram4.4 as a result of the consistent prayer and bible study proving that
modernization under biblical values and principles has less influence on church youth attendance. The aspect of modernizing the Church style as in the case of Nairobi Baptist only changes the lifestyle of the youth but affects youth church attendance while giving the youth habits of occasionally praying and reading the bible.

5.2.1 Influence of Modernization

Looking at the questions that have been guiding this research, modernization has become a prevalent force that is influencing the youth. As some said during the data collection modernization is both a positive and negative force that continues to erode Christian values as it brings new lifestyles. In my interpretation modernization in itself is not a vice but an environmental force that can be biblically enhanced to give better service delivery, wealth creation and help balance lifestyles that can benefit the youth while retaining their church attendance.

From the Leadership, modernization has so much influence among the youth causing many to be affected not only in their church attendance but socially and physiologically. The challenge of what lifestyle to conform to under the pressure of modernization is in itself a force to watch for and strategically find solutions. This means value based Christian leadership additional youth activities and programs such as discipleship, mentoring and bible studies are not enough to enhance church youth attendance, creating platforms for discussions with the youth, social media engagement and working with other youth Christian programs will enhance profitability structure from modernization.

5.1.2 Church Youth Programs

The already existing mentoring and discipleship programs from both churches encourage a lifestyle of church youth activities attendance, personal bible study and prayer habits only
when modernization is contained through biblical values. This proves that in order to enhance church youth attendance, influence of modernization has to be understood, discussed openly among the youth and biblical value based leadership principles applied under the theology of Jesus leadership that involves mentoring, discipleship and consistency in prayer and bible study as a the strategy that will keep the youth in Church. Modernization as a concept is a tool that can be utilized to attract the youth however; the many worldviews and lifestyle influences that come with modernization require an integration of a strategy that will involve both the church youth programs and other parallel youth activities that enhance biblical values.

5.1.3 Benefits of Modernization to the Youth

Modernization proved to be beneficial in enhancing youth service presentation, with better worship services and also introduced new lifestyles to the youth through fashions, creative arts, technology and modern science. In Nairobi Baptist church the leadership has embraced the creative arts by enhancing events that promote photography, painting and other forms of creative arts to build capacity for the youth to embrace their talents as channels for wealth creation. This proves that modernization may be a challenging environmental force but its benefits can help the youth to discover the potentials while matching with modern lifestyles as avenues for wealth creation. The activities and lifestyles brought about through fashions, creative arts, technology and modern science as displayed by the Baptist church are indeed channels for wealth creation.

5.1.4 Sustainability of Youth in Church

In my discovery, the youth have no problem staying in church but the challenges they face because of modernization as reported by the church leadership is what keeps them driven in the opposite direction. Sustainability of the youth in church is therefore dependant on the
capability of the church leadership and the parents being able to create harmony as they help the youth to handle the challenges that come with modernization. As shown from the data, youth from CITAM have been sustained in church through the discipleship program that encourages biblical values.

Attaching the youth to adults as accountability partners as suggested by the church leader even as the family platform is restored to have parents attending to the youth is a solution that will enhance church youth attendance. Implementation of this view may require the involvement of the whole church therefore bringing back the aspect of church becoming a family. This is an area of that requires more research in order to find out how family structure influence church youth attendance under modernization.

5.2 Recommendations

The pressure and influence that come because of modernization may be a strong force affecting the youth but what is right is the same as what God commands, and ethical standards are the creation of God’s will. (Bonde et al. 2013). Because Christianity is based on principles that are set by God’s divine command, the youth have to be guided through a biblical journey of understanding and knowing God. As Parker (2013) says knowing God is a matter of personal dealings, with God working through us and steadily drawing individual men and women into a relationship of faith, hope and love.

Developing programs that will help answerer the many questions the youth have and biblically bring an understanding of what modernization is will enhance a walk of faith that will bring the youth towards God while encouraging them to stay committed to the Church. As Chaudhary noted (2013) modernization may be a process of socio-cultural transformation, a thorough ongoing process of change involving values, norms, institutions and structures. This
The process of change is what reduces commitment to church activities and personal prayer and bible study. But with an open forum to discuss modernization, integration of biblical values and accountability partners, the youth will become more responsible. As Miller (2007) says, the youth live with fewer responsibilities and are willing to try out new ideas making them easy targets of influence.

As Miller (2007) further says, their belief system, lifestyle and values are still being formed; world views and lifestyles caused by modernization influence their choices and decision. Finding a balance that will bring all the parties that interact with the youth as participants in helping the youth to biblically handle and manage modernization is a strategy that will enhance not only church youth attendance but Christianity in its totality.

As clearly seen from the research findings the youth understand the consequences of modernization and its influence to their church attendance. This problem does not need to remain as a dilemma but as a platform for influence that can enhance church youth attendance. The two churches may be promoting youth programs that enhance ethical decision-making, unfortunately as seen from the results the youth remain locked in cocoons of handling the various challenges and interpretations that modernization brings. The result from CITAM however prove that youth can maintain their Church attendance develop Christian habits and stay clear of the lifestyles that modernization brings when biblical principles are taught and encouraged.

5.3 Conclusion

As Miller (2007) discovered the youth often change more quickly, Church attendance for the youth in this generation then should not only be enhanced through modernized church services but through value based leadership that seeks result by building relationships between the leaders the youth and parallel biblical youth activities. This dilemma is abridge that will
require the entire church community to get involved in ensuring that the youth are not only evangelized to but guided in knowing God in order to create a sustainable platform for church youth attendance.

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Research Budget

This research is curried out the need and passion for the researcher to become a channel of solution to the youth church attendance dilemma and hence it is a self sponsored.

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NAME VITISIA VIRGINIA

REG. NO. MAL/0527/15

Research Questions for: INFLUENCE OF MODERNIZATION ON YOUTH CHURCH ATTENDANCE: A COMPARATIVE CASE STUDY

Introduction

My name is Virginia Vitisia a Masters in Leadership student at Pan African Christian University. I am conducting a research on environmental forces and their influence on church youth attendance.

The purpose of this questionnaire therefore is to get your view on the influence of modernization through fashions, creative arts, technology and modern science as environmental forces and dilemma lifestyles competing with biblical values and principles to form world views that influencing church youth attendance.

Any information you will give will be treated with confidence and will be used only for the success of this academic research

Questions

In this information, no name is required or expected, this ensures anonymity.

YOUTH

1. Which category below includes your age?

17 or younger

18-20
2. What is your view to Modernization?__

3. What Religion is your church?
   Catholic
   Protestant
   Baptist
   Methodist
   None __________

4. Which of the following best describes the church you attend? (If you attended more than one church, select the church which you attended for the most amount of time.)
   a. Modern
   b. Tradition
   c. Both Modern and traditional

5. Please indicate how often you attend church and church-related activities? (This includes youth group, Bible study, worship service, etc.)
   a. I attend church activities 2 or more times per week.
   b. I attend church activities 1 time per week.
   c. I do not attend church activities.

6. Which of the following best describes the time you spend in personal prayer and Bible study? (Do NOT include church-related activities)
   a. I pray and read my Bible every day on my own.
   b. I pray and read my Bible occasionally on my own.
   c. I rarely pray and read my Bible on my own.
d. I never pray and read my Bible on my own.

7. In terms of Modernization how would you describe at least one of your parents as: 

8. Do you have a Pastor Mentor who you can freely talk to

No

Yes

9. If Yes, describe your Relationship and how it has impacted your Christian walk:

Church Leadership

1. Are young people attracted to you as a church?

2. In your view what drives the youth out of church?

3. What keeps the youth in your church?

4. Do you think the youth share the same worldviews with the adults?

5. If not, in what world view do they have or what drive them?

6. Do you think modernization is influencing the youth?
7. If so what challenges are they facing because of modernization?

8. How are these challenges taken care of in this church?

9. What do you think the church need to do to take care of these challenges?

10. Can you share with me the valley road/ Baptist traditional worship program on Sunday?

11. How often do the youth participate in the Sunday worship activities?

12. What are your thoughts about this program to the youth?

13. Are there any adults who have special interest with the youth in this church?

14. How is this interest seen in the church?

15. Do parents have any role in making the young people stay in church?

16. What other people can play a role in helping to retain youth in the church?
17. Is it necessary that the church understands the youth to effectively minister to them? ---------

18. What new ways should the church use to reach out effectively to the youth and minister to them?-----------------------------------------------