

**CONTEXTUAL FACTORS INFLUENCING GENDER PARTICIPATION IN
YOUNG CHRISTIAN STUDENT'S MOVEMENT IN NERKWO ZONE:
CATHOLIC DIOCESE OF ELDORET, KENYA**

BY

KENDAGOR K. BEATRICE

**A THESIS SUBMITTED TO THE SCHOOL OF ARTS AND SOCIAL
SCIENCES, DEPARTMENT OF PHILOSOPHY, RELIGION AND
THEOLOGY IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN RELIGION**

MOI UNIVERSITY

2023

DECLARATION

Declaration by Candidate

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Sign: _____

Date: _____

Kendagor K. Beatrice

SASS/PGR/03/17

Declaration by the Supervisors

This thesis has been submitted for examination with our approval as University Supervisors.

Sign: _____

Date: _____

Rev. Fr. Dr. Stephen Njure

Department of Philosophy, Religion and Theology

School of Arts and Social Sciences

Moi University- Eldoret

Sign: _____

Date: _____

Dr. Lawrence Samoel

Department of Philosophy, Religion and Theology

School of Arts and Social Sciences

Moi University- Eldoret

DEDICATION

To Alvin, Ian and Charity

ACKNOWLEDGEMENT

I would like to thank God for His grace and guidance. My gratitude also goes to my supervisors Rev. Fr. Dr. Stephen Njure and Dr. Lawrence Samoei for their support and guidance in coming up with this research work.

ABSTRACT

The Roman Catholic Church (RCC) as part of its evangelization and mentorship of the youth of both gender equally in their faith formation and leadership skills, established Young Christian Students' Movement (Y.C.S) in secondary schools globally. The movement is aimed at transforming the students between the ages of fourteen and seventeen who are going through their crucial formative years as teens. The focus of this study was to examine contextual factors influencing gender participation in Y.C.S in Nerkwo Zone, Catholic Diocese of Eldoret, Kenya. The study was guided by the following objectives: First, to investigate the extent to which students per gender participate in Y.C.S movement in Nerkwo Zone; second, to examine the factors that influence students to join Y.C.S in Nerkwo Zone; and third, to propose strategies by means of which the Youth Department in the Catholic Diocese of Eldoret can effectively attract gender balance in the Y.C.S movement. The study was informed by the Nurture theories that explain gender differences in religion. Both qualitative and quantitative approaches as well as descriptive and cross-sectional designs were used in conducting the study. In order to establish gender participation, six out of the nine mixed secondary schools in the zone were purposefully selected for the study. Using Fisher's formula, 207 out of 681 Y.C.S members were randomly selected. The study also targeted six Y.C.S patrons, two chaplains and two staff members of the Youth Department in the C.D.E all of whom were purposively sampled. Primary data was collected using interview schedules, focus group discussion (FGD) guides and questionnaires. Secondary data was also collected from available literature, namely, magazines, books, journals and records from the youth office in the diocese. Responses from the open-ended items in the questionnaire and the semi-structured items in the interviews and FGDs were coded, transcribed and qualitatively analyzed using thematic approach while quantitative data were analyzed using descriptive statistics. Qualitative data was interpreted and presented alongside quantitative data to give convergent findings. Analyzed data was presented using frequency tables, percentages, pie charts and graphs. The study found out that the trend of participation of boys compared to girls in all the forms in the studied schools was poor. On average, boys score (34.2%) while girls score (61.8%). Inferential statistic was used to test the null hypothesis (H_0) which was stating that there were no factors influencing student participation in Y.C.S in Nerkwo zone. The null hypothesis was rejected. The study established that members joined the movement through personal choice, influence of their family members, friends, Y.C.S leaders and religious leaders. The study proposed development and promotion of meaningful and diversified Y.C.S programmes. The study also recommended that the Youth department should create new zones for convenience in terms of participation of schools since some of them are geographically located far apart from each other. The movement should also come up with measures for implementing two-third gender rule for leadership to curb over dominance of girls in the leadership positions in the movement. There is also need for more priests/chaplains to attend to students.

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OPERATIONAL DEFINITION OF TERMS

The following terms will be used in this research:

Chaplain: A person who is entrusted the pastoral care of some community or special group of Christ's faithful.

Church: People who belief in Jesus Christ as Lord and Savior. They are also referred as the body of Christ.

Contextual factors: Variety of social, cultural, religious, and structural elements that determine the gender engagement of youth in Christian youth ministries in Kenya.

Diocese: This is an area in the Catholic Church, under a bishop as a shepherd.

Gender participation: The involvement and engagement of both male and female teenagers in a variety of activities and leadership roles.

Gender: The differentiation, usually on the basis of sex, between social roles and functions labeled as masculine and feminine.

Participation: Taking part actively in the numerous initiatives, events, and activities planned by religious youth organizations.

Patrons/ Matrons: These are adult members of the community who accompany Y.C.S members at various levels of the movement, specifically teachers, who are in charge of Y.C.S movement in schools.

Praying rosary: A form of devotion to a Rosary

Rosary: A string of beads that the Catholics use for counting prayers as they are recited

Youth: In the study it refers to persons aged between 14 and 20 years

Zone: a sub-section of the diocese

ABBREVIATIONS AND ACCRONYMYS

AIC	– African Inland Church
APHRC	– African Population and Health Research Centre
C.D.E	– Catholic Diocese of Eldoret
C.S.A	– Catholic Students Association
CARA	– Center for Applied Research in the Apostolate
D.E.B	– District Education Board
F.G.D	– Focus Group Discussion
Ho	– Null Hypothesis
I.Y.C.S	– International Young Christian Students
K.Y.C.S	– Kenya Young Christians Students.
NACOSTI	– National Commission for Science, Technology and Information.
NSYR	– National Study of Youth and Religion
O.I.W	– Oral Interview with.
R.O.L	– Review of Life.
RSV	– Revised Standard Version.
Y.C.S	– Young Christian Students.
Y.C.W	– Young Christian Workers.
Y.I.P	– Youth in Parishes
Y.O.C	– Youth Out of College.
Y.S.M	-Young Students’ Movement

CHAPTER ONE

BACKGROUND OF THE STUDY

1.0 Overview

This chapter highlights the background of the study, statement of the problem, objectives of the study, hypothesis of the study, justification and significance of the study and the scope and delimits of the study.

1.1 Background to the Study

Young Christian Students' Movement (Y.C.S) is a lay movement, which shares the mission and life of the Church initiated by Jesus Christ in secondary schools. It is a cell-based movement where groups of students gather regularly to do a Review of Life (R.O.L) and other initiatives which are the heart of Y.C.S (Aloysius Tan, Loucille Alcala and Manoj Mathew, 2018, p. 1). Being part and parcel of the student world where Christians of various denominations live together, Y.C.S welcomes in a spirit of ecumenism, all Christians who wish to participate in joint action. It is also an international movement with links running across each of the continents, all of which are linked together by a common international coordinating office, International Young Christian Students, (I.Y.C.S). It is, therefore, a movement led for, by, and among students. (Y.C.S Guide Book, 1994, pp.5, 10).

Y.C.S was originally formed in Belgium in 1924 by Cardinal Joseph Cardijn, who was also the founder of the Young Christian Workers (Y.C.W). The movement grew in the spirit of the specialized Catholic Actions movements with the methodology of See-Judge-Act. It then spread to France and other parts of the world, (Y.C.S/YSM India Resource Book, 2019, pp.12-13). The movement is recognized internationally as International Young Christian Students' Movement (I.Y.C.S).

Y.C.S in Kenya was started by the late Fr John Buers of Mill Hill Missionaries in 1958. Nyabondo Parish was the first Y.C.S headquarters. Soon the movement spread all over Kisumu and later to other dioceses in Kenya. In 1965, the Y.C.S headquarters moved to Nairobi, first to Holy Family minor Basilica then to Ufungamano House, and finally to Mji wa Furaha. (Y.C.S Guide Book, 1994, pp.9-10). Y.C.S in Kenya is active in all the dioceses. It is a vibrant and dynamic youth organization that is making a difference in the lives of young people across the country. Though its enrolment is difficult to estimate, it is estimated that it has thousands of members across the country. The movement is open to all young Catholics regardless of gender, therefore, the ratio of boys to girls in the movement is estimated to be roughly equal. The movement has not published membership in figures (OIW Youth chaplain 15/3/2019).

In the Catholic Diocese of Eldoret (C.D.E), the movement began in the early 1980s. The movement is run under the youth office which is responsible for coordinating all the youth activities, projects and programmes in the diocese. Currently it has over 35,000 members. (*The Way Magazine*, 2017,(32), p. 17). Y.C.S is active in C.D.E and is involved in a variety of activities including evangelization, social justice work and leadership development. Y.C.S in Eldoret has a close relationship with C.D.E. The Bishop of the diocese appoints the diocesan chaplain and supports the movement by financially, provides with office space and access to its resources and facilities such as churches and youth centers. Y.C.S acts a bridge between the church and young people. It helps to bring the church's message to young people in ways that is relevant to their lives (OIW Youth chaplain 15/3/2019).

Y.C.S has objectives which in a nutshell can be summarized as follows: To train leaders to be responsible for their actions, transform individuals through the word of God to grow in faith and commitment to Christ, evangelize the student milieu through a lived witness and action. Transform society and the world to a better place to live in, to serve all people especially the poor and oppressed. To study, acquire knowledge and responsibility, and to support the student movement by supporting the students' initiatives and working in collaboration with other organizations (The Constitution of K.Y.C.S, 2015, P. 4).

The movement also sets out to guide students to become agents of social change, following the example of Jesus Christ and bearing witness to the gospel values. They are to change the society for better. The methodology of R.O.L enables students to be aware of situations, to analyze them critically in the light of the gospel and the faith, to undertake a commitment to the pursuit of justice and peace for the comprehensive growth of individuals and for sustainable development. For every action students do, they reflect on its effectiveness and decide on a further action hence the process unfolds itself as Action-Reflection-Action, (Y.C.S Guide Book, 1994, p. 8).

Through activities like rural development, the youths can spread the gospel. They can use their energy to develop their villages in areas that are affected by alcohol abuse, illiteracy, bad social habits, and unemployment among others. Through social work in the villages where they live, rural development is possible alongside the spread of the gospel message through voluntary work. This can be facilitated through mission weeks. This way, evils in the villages can be minimized, (Nielson, 2016). Y.C.S in Nerkwo Zone likewise, brings about holistic formation to students; it enables them to reason critically and creatively. Through transformative formation, the students should be at the forefront to avoid all social injustices that breed violence.

The main task of Y.C.S is to bring Christ's message and Christ's presence closer to all students. St John Paul II acknowledged the role played by Cardinal Cardijn who understood the need to make Christ visible in the world. He considered him as a precursor of new evangelization since he did not focus on parish life but made the Gospel a living being in the everyday reality of the workers. St. John Paul II also noted that Cardijn concretely preached the Gospel using the See-Judge-Act methodology that allowed the Gospel to flow as a response to the problematic situations that people lived and felt. This methodology focuses on the Christian faith in practical action with the aim of changing situations that are unfair and unjust. This Spirituality of Action has just one objective: involving every person in Christ's mission of making this world closer to the kingdom of God. Therefore, the work done by I.Y.C.S and Y.C.S is letting students and young people know Christ incarnate, His values, and His example (O'Brien, 2013, p.2). This idea is supported by Maigan, (2015), when he commented that the movement is a unique opportunity for students to freely and independently explore their spirituality by relating scripture and social justice teachings to current social inequalities in a respectful, and social environment. Students are formed to answer the call from the gospel and be active Christian leaders who take ongoing actions based on the mission of Jesus. This formation through action-reflection with peers provides students the insight to develop their sense of self and personal mission. Well-formed Y.C.S students can articulate their faith while being a living example of Jesus' disciples.

The youth is a transitional social group linking the past with the future. It is a reliable force for sustaining the social, economic, cultural, religious and political heritage and identity of a nation. It is the backbone and greatest asset of any country. The society invests its hopes and aspirations on the youth. Since the youth is a malleable group, it

can be shaped in such a way that its energy is well harnessed for the betterment of society (Ronger, 2003, p. 37)

Y.C.S just like any other youth ministry is principally engaged in the process and act of mobilizing and engaging youth in a systematic manner towards inter- goal, Christian formation development and evangelization. The Church uses Y.C.S to educate young people and equip them with the necessary skills that will ensure that they internalize the gospel values and live meaningfully in the Church and society. An assumption is made that the youth have new ideas and untapped energy to offer the service of the Lord and society guided by suitable adults; they can be very effective apostles in their own milieu. They are able to plan programmes in accordance with their local situation needs, aspirations, limitations and concerns. Youth Ministry must give to the youth a spirituality of hope where they become convinced that it is possible to create a new world and that there is room for success in them. Youth should be guided to work together to transcend their problems and to get involved in joint strategies for viable solutions. The youth are not to be looked at as problems but as people to be understood, helped to mature and to be loved. Their activities are meant for the development of a spirit of Christian commitment to share responsibility in the church and society. (Mpundu, 2009)

The Catholic Church, in its efforts to reach out to the youth, invites them to join active youth ministry. The ministry has several youth groups such as I.Y.C.S, Youth Out of School (YOS), Catholic Students Associations (CSA), Youth in Parishes (YIP) and Y.C.S. For this study, the Y.C.S will be handled at length.

Poor youth performance has been noted most churches. Some youth have stopped going to the church or moved in mass to the upcoming Pentecostal Churches. Those

who were left in the congregations remained non-committed or attend church services irregularly thereby crippling youth activities in the church. Youth failing to participate in the Church programmes though they attend church has been a major concern. Being a fragile group, they often experience temptations which create a barrier like, drug dependence, alcoholism, psychological problems, low level of education among others. Many youth feel estranged from the Christian church such that they disregard it, as it seems to lack personal meaning and importance and join other religions or denominations while others join cultic groups. Therefore, the Church needs to respond to this exploration by offering a more participatory religious experience and be clearly and meaningfully conveying the value of a Christian faith perspective (Njoroge, 2015).

Gender disparity in participation in Christian youth ministries in Kenya is evident with females being more likely to participate than males. There are a number of possible explanations for this including: cultural factors where there is emphasis on female participation in religious activities, socialization factors where girls are often socialized to be more religious than boys, personal factors where girls may be drawn to the social and emotional support that Christian youth groups can provide (Odhiambo, 2018). These variations have been witnessed in the membership, attendance and participation in Y.C.S and its activities in C.D.E thus prompting this research.

Membership, attendance and participation were the major parameters used to measure the level of commitment Y.C.S movement and its activities. According to Wanjiru, (2020), membership denotes a stronger level of adherence to and identification with the church's doctrine and objectives of the movement. It denotes a conscious decision

join it, indicating a deep feeling of community and shared faith. High membership rates may reflect a person's strong personal convictions, social networks, and religious background faith.

Attendance describes people's frequent participation in religious events including worship services, prayer sessions, study groups, and other get-togethers. A constant engagement with the religious community and its practices can be seen in regular attendance. Regular attendance demonstrates a commitment to spiritual development and preserving a connection with the faith community. This is significant as a measure of religiosity in that it may be a sign of a desire for individualized religious encounters, education, and community among like-minded believers. Variations in attendance rates may be a sign of changes in a participant's commitment, interest, or other external influences (Wanjiru, 2020).

Participation entails taking part actively in the numerous initiatives, events, and activities planned by movement. This includes community service, leadership positions, participation in Bible study groups, evangelism, and voluntary work. Active engagement shows a desire to support the group's mission and take part in religious activities. The desire for spiritual development through active learning, interaction with peers, and mentoring is reflected in this. Active participation offers chances to gain leadership abilities, expand theological knowledge, and apply religious principles to real-world situations. This study took into account individual characteristics, motivations, and the social contexts in which youth are located when utilizing these metrics to assess student's commitment to the movement (Wanjiru, 2020). Records from the diocese indicate that in term one of 2018, a total of 436 students attended Nerkwo Zone's rally, 243 of these were girls and 193 were boys.

From these data, Nerkwo zone was then selected purposefully because it represented populations that exhibited lower male membership and participation in Y.C.S activities.

The Church targets boys and girls and has come up with means to reach and strengthen students of both sexes. A concern in recent times is that the gender gap in Y.C.S participation has been increasingly becoming skewed. Girls have been more active than boys. This proposed study seeks to investigate why more girls and fewer boys are being attracted to participate in Y.C.S activities in the C.D.E-Nerkwo Zone.

1.2 Statement of the Problem

Gender differences in youth religiosity is quite consistent with girls generally scoring higher on measures of religiosity than boys. According to Christian Smith (2002:605), more American adolescent girls than boys attend church services weekly, and more boys than girls have never participated in religious youth groups. This has also been supported by Harris. K, Richard Udry and Peter S. Bearman, (1995) whose studies showed that 45% of all youth reporting no religion are girls while 55% are boys.

The problem in the C.D.E-Nerkwo Zone is that there is gender disparity in the uptake of Y.C.S programmes in schools. There is low participation and membership of boys in the Y.C.S movement and its activities compared to that of girls. Records from the Diocesan Youth office indicate that the membership enrollment as of 2016 December was 22,567, 41% of this were boys and 59%, girls. In April 2017, the C.D.E's Youth office organized a Y.C.S workshop in Eldoret. Records from the Diocesan office and as reported in *The Way* magazine Vol. 32:17, April 2017 show that 67% of the participants were girls and 33% were boys. In the December 2017's workshop, 74% of the participants were girls and 26% were boys. As the participation becomes

increasingly skewed, and as the 'blend' continue to be weakened, the church's intentions for Y.C.S could be severely compromised, and its goal for the youth is increasingly lost. Nerikwo zone was selected purposefully because it represented populations that exhibited lower male membership and participation in Y.C.S activities. This is an undesirable situation that needs to be addressed.

The Church targets boys and girls and has instituted mechanisms to reach and strengthen students of both sexes. Its goal is to reap the benefits that come when contributions from both boys and girls are blended together. Unfortunately, the gender gap in Y.C.S participation has been widening. This research sought to investigate the factors that influence gender participation in the Y.C.S movement, and particularly establish why more girls and fewer boys are being attracted to participate in Y.C.S activities in C.D.E, and suggest possible solutions.

1.3 Research objectives

1.3.1 General objective

The main objective of this study was to investigate the contextual factors influencing gender participation in Y.C.S movement in Nerikwo zone, Catholic Diocese of Eldoret, Kenya

1.3.2 Specific objectives

The specific objectives of this study were as follows:

- i. To investigate the extent to which students per gender participate in the Y.C.S movement in Nerikwo Zone.
- ii. To examine the factors that influence students to join Y.C.S in Nerikwo Zone.

- iii. To propose strategies by means of which the Youth Department in the Catholic Diocese of Eldoret can effectively attract gender balance in the Y.C.S movement in Nerkwo Zone.

1.4 Research Questions

This study was guided by the following questions:

1. What is the extent of students' participation per gender in the Y.C.S movement in Nerkwo Zone?
2. What are the factors that influence students to join Y.C.S in the Catholic Diocese of Eldoret- Nerkwo Zone?
3. What should the Youth Department in the Catholic Diocese of Eldoret do to effectively attract gender balance in the Y.C.S movement in Nerkwo Zone?

1.5 Hypothesis of the Study

Hypothesis of a study is the formal question that a researcher intends to resolve (Kothari, 2004, p. 184). The hypothesis (H_0) of this study was that there is no relationship between family, peer, school setup and its administration, Y.C.S activities and its leadership and gender participation in Y.C.S.

1.6 Justification and Significance of the Study

Significance of a study is the benefit brought about by the research in question (Peterson, 2000, p. 40). This study was so important not only to the church but also to schools and the society. It had both theoretical and applied utility. Within the theoretical arena, it sought to reveal why and how the contextual elements, guided by nurture theory can affect gender participation in Y.C.S. The church will have known why the youth were not participative in the church programmes and more so in Y.C.S and possible solutions suggested.

At the applied level, the findings of this study can assist the Church and Y.C.S movements in schools in creating more welcoming and inclusive environments that appeal to a variety of young people, regardless of gender, and offer chances for personal and spiritual development. The results found can also be applied to other Christian youth groups, Christian students' movements in learning institutions and Catholic lay movements in other areas where a similar problem is being experienced. The study also will provide deeper insights into how the Church will fulfill its mandate of nurturing the youth by way of its ministry.

1.7 Scope and Delimits

Scope of a study is the geographical location in which the study is carried out and how the area chosen is appropriate (Calvin, 1994, p. 28). The study was conducted in secondary schools within the jurisdiction of the C.D.E. The diocese has 384 secondary schools while the zone has 21 secondary schools, (Diocesan Education report, 2019). This study targeted students who were members of the Y.C.S movement in the selected schools.

This study was limited to mixed secondary schools within Nerkwo Zone in Kapsowar Deanery. During the research period, data were collected from six out of the nine mixed secondary schools in the zone. Three out of the nine targeted school could not be reached during the period of study because of poor roads and insecurity. During the research period, challenges such as insufficient funds, limited contact time with students were witnessed. The study was conducted on weekdays in the evening, the only time students were available, sometimes there were many programmes in the school. The researcher had to reschedule another visit to the school which was costly. The findings of the study may not then be generalized to the whole diocese since the

sample is too small compared to the large population of 35000 Y.C.Sers in the diocese.

1.8 Conclusion

The chapter has provided the base for the study. It has given a brief history about Y.C.S and its objectives. The section has also pointed out the trends of participation of youth in youth ministry in other churches. The factors leading to poor participation have also been highlighted. The next chapter concerns the literature review which gives further details about Y.C.S, theoretical and conceptual framework.

CHAPTER TWO

LITERATURE REVIEW, THEORETICAL AND CONCEPTUAL FRAMEWORK

2.0 Overview

This section presents literature relevant to this study. It brings out information about Y.C.S movement meant to deepen the existing understanding of Y.C.S. It also highlights the extent to which youth respond to church, church activities, and youth groups in various parts of the world. It further describes religious gender differences in different countries. The section also examines the factors that influence students to join religious youth groups. Finally, it looks at some strategies used to retain the youth in such groups and the mechanisms needed attract gender balance in the movements. The chapter also gives the theoretical and conceptual framework of the study.

2.1 Literature Review

2.1.1 Young Christian Students Movement

2.1.1.1 Mission of Y.C.S

Y.C.S is one of the lay movements in the Roman Catholic Church responsible for the spiritual and social formation of students in secondary schools. Its mission is to evangelize to students, that is, to share and give witness to the life-giving and liberating message of Jesus Christ. It is to do, as well as to tell. Secondly, the vocation of Y.C.S is the formation of students to be responsible and critical actors in school, church, and society today and in the future, (Aloysius, *et al*, 2018, p. 1). As a formative student movement, it transforms the student's milieu in Kenya. Through immense formation, training, and exposure programs as well as the methodology of See- Judge- Act, more members experience and discover God more deeply,(Wibiya,

2015, p. 1). At Form One level, students have little knowledge about Y.C.S. If properly trained and mentored, they will join the movement.

Thirdly, Y.C.S seeks to transform unjust structures and situations, values, attitudes, and options of students and youth. Transformation takes place at personal and societal level. Though it is concerned with the whole society, it also focuses on the student milieu, (Aloysius, *et al.*, 2018, p. 1). Students change the world around them based in their faith and beliefs, (O'Brien, 2007, p. 6). Transformed students act as role models to the other students. This may motivate them to join the movement. Lastly, Y.C.S tries to see the causes of issues faced by the student milieu and society and attempts to respond to these with a liberative perspective, (Aloysius, *et al*, 2018, p. 1). Y.C.Sers are encouraged to follow Christ's words, "You will know the truth and the truth will make you free".

Pope John Paul II in his apostolic letter to the youth of the world on the occasion of international youth year, *Dilecti Amici* (1985, p. 14), affirmed that young people have an inborn sense of truth, that they desire freedom. The pope noted that to be free means using one's freedom for what is truly good. In the C.D.E, students from other denominations are welcomed to participate in Y.C.S activities like workshops and rallies. They have the freedom to air their issues in Y.C.S forums, the freedom to vie for leadership posts, and to elect leaders of their choice. Joining Y.C.S may liberate students from engaging in wayward activities.

2.1.1.2 Spirituality of Y.C.S

The particular way in which Y.C.S members are inspired to follow Christ is called Y.C.S spirituality, (Y.C.S Guide Book, 1994, p. 13). Spirituality is defined as being intentional about the development of those convictions, attitudes and actions through

which the Christ-following life is shaped and given personal expression within everyday life (Hudson, 1995, p. 15). "By spirituality, we mean the spirit with which we do things because we believe that it is the way which most enables us to encounter God" (Deeb, 2016, p. 5).

Y.C.S spirituality is gleaned from the various life experiences and encounters with Jesus and with the people of his time which are still relevant even today. The Y.C.S spirituality is therefore carved out of this to meet with the yearnings of Christian youths who are eager to search for the true meaning of life. When Y.C.S activities and meetings are filled with meaningful teachings, students will be highly attracted to it. Students who have lost hope in life are inspired by these teachings.

There are two dimensions to defining spirituality, that is, form and content spirituality: Nanbak,(2018, p. 1), explained the meaning of form spirituality as the context or the structure in which a person(s) undertake to guarantee, discover or experience intimacy with God. It is the media in which a person(s) adopt to enable them to encounter the Supernatural being. For Christians, it is to have an intimate relationship with Jesus. The form may take a variety of structures for different persons based on their personal nature as shown in their behaviour, orientation, or even peer influence. For Catholics, form spirituality may entail attending and celebrating the Eucharist, praying the rosary, reading the Bible, taking time alone for meditation, singing, and undertaking a variety of devotional activities. On a broader spectrum, the form of spirituality could be helping the poor, including fellow students, supporting and working with the aged, working with children, listening to music, or fasting.

Some students shy away from active participation because of the strict Catholic traditions, for instance, only those who are baptized receive the Holy Communion,

some lack patience in praying the rosary or participating in bible studies. Other students don't value the importance of recollection. The significance of form spirituality in each person's life is that it nourishes their faith in each by helping them discover the meaning and purpose of their existence (Nanbak,2018,p.1). However, Deeb, (2016, p. 5-6),adds that each person or movement or religious congregation has a particular spirituality identifiable by points of reference such as particular actions, gestures, and symbols which define their particular way of trying to encounter God.

Content spirituality is the message or the way of living that is believed the Holy Spirit is calling people to pass on depending on how they interpret the Gospel. It is the criteria people adopt to evaluate whether they are living according to the true Spirit of Jesus or not.

According to Nanbak,(2018, p. 1), every spiritual movement should have its form and content. The form and content thus serve as a compass that gives guidance and direction to the members in the movement so as not to lose track of its purpose.

With these assumptions about the meaning (*content*) of the Gospel, Cardijn, the founder of Y.C.S developed the *See Judge Act* method as his answer to the search for an effective method (*form*) of bringing the gospel to the world by reducing the contradiction between life and faith. This process, with a continual focus on reality, the gospel, and action, constitutes the spirituality of Y.C.S, (Wibiya, 2015, p. 1).

Y.C.S students apply the ROL method daily in school. They examine a situation that is happening in their life, challenge one other to look at the effects of the situation on the people involved, and investigate its causes. They then make a reflective judgment about what they have seen. Students relate the situation to their faith and what they

think should be happening. This enables them to decide what their faith and the scriptures are calling them to do. In the Act section, the students work out what they would like to change and plan an action to achieve this. The method can lead to a wide variety of actions being taken by students. This is one of the strengths of Y.C.S because it is always relevant to whatever concerns students currently. It is, therefore, vital to ensure a Y.C.S group has the freedom to be creative in the use of ROLand in actions that they take, (O'brien,2007, p. 6). This study borrows greatly from the ROL.It was observed that in Nerkwo Zone there was low enrollment of boys in the movement compared to girls(See).The study sought to find out why it is so(Judge) and propose strategies to be put in place so as to increase the membership and participation of boys in the movement (Act).

There are key elements of Y.C.S Spirituality, this includes, a Christ-centered spirituality, that is, following Christ is a response to His invitation, "Come follow me" and to remain united with Him. "I am the vine; you are the branches" (John 15:5). Secondly, a contextual spirituality; Y.C.S is highly aware of God's Spirit acting within the realities of the world and in each person. Y.C.S spirituality, therefore, endeavors to be rooted in that particular concrete reality and addresses itself to issues in that reality. Y.C.S students face many challenges that may be addressed in the movement. Thirdly, prophetic spirituality; Y.C.S has a prophetic mission. It strives to incarnate the values of the gospel through announcing the good news while denouncing and renouncing values opposed to God's kingdom, (Kiprotich, 2011, p. 13). Jan Garrett (1998, p. 1), defines prophetic spirituality as a way of being religious and being concerned for social justice and the improvement of flawed social institutions. Y.C.Sers should, therefore, be at the forefront in fighting all forms of injustices, both in school and the society at large. Fourth, a communitarian

spirituality; Y.C.S is a Christian community built through prayer and companionship. It goes a long way to support students to adequately deal with new situations in life, (Kiprotich, 2011, p. 13).

Lastly, a spirituality tested in action; For goodness to be experienced amongst students and other members of the society, Y.C.Sers must express their faith in Action. It is in Action that faith is tested and verified. “I will prove to you that I have faith by showing to you my good deeds.” (Kiprotich, 2011, p. 13).

Byomuhangi, (2012), asserts that a person’s lifestyle is a “gospel of its own”. People should be transparent and accountable in their deeds. Christians must work as Jesus would, if the Gospel is going to make meaning. He says that Christians are the “5th gospel” which the world can read and understand. They, therefore, ought to be “Walking Bibles”. How they do their work, should be different from how the secular do similar work. Y.C.Sers in Nerikwo Zone ought to lead exemplary lives to attract other students into the movement.

Joseph Cardjin the founder of Y.C.S further explained the mission and spirituality of the Y.C.S movement using the concept of *The Three Truths*. Understanding *The Three Truths* give an integral understanding of what Y.C.S aims to achieve. These *Three Truths* include:

The *truth of life* (of *reality* or of *experience*) which reveals that life experience for most people, even while comprising many joys, is nevertheless largely a reality of struggle, suffering, oppression, injustice, conflict, greed, exclusion, and selfishness, (Deeb, 2016, p. 7). In addition, many people are not treated with the dignity and worth that they deserve. Wealth is valued more than people. Among students, there are cases of discrimination, poverty, bullying, boredom, and situations where students have no

say in how things are done. In such situations, a contradiction is seen between faith and experience. Any time such a contradiction is seen, peoples' faith calls them to do something about it, (Kiprotich, 2011, pp. 11-12). Y.C.S in Nerkwō Zone seeks to address these challenges to contain students in the movement.

The *truth of faith* assures people that they are all created in God's image. As God's children, therefore, it is believed that all people are called to be co-creators in building a world of love, joy, freedom, justice, peace, sharing, solidarity, and service, (Deeb, 2016, p. 7). Furthermore, it is believed that every single human being has dignity and worth beyond measure. Therefore, the belief that someone is created by God and has a unique role to play in the world, then that person is worth more than any amount of money, (Kiprotich, 2011, pp. 11-12).

The *truth of method* (or of *movement* or *action*), points out the necessity of finding a method and of building a movement. It seeks to change life experience from one of suffering and injustice to one of love and justice. Every Christian is called to be an active agent in enabling the movement to succeed in its mission of evangelization, (Deeb, 2016, p. 7). The movement must be organized and committed to its mission to take actions that can overcome the contradictions between faith and life experiences. What people experience is similar to what they believe should be happening. If actions are taken, problems are partly solved. The best Y.C.S actions come from the ROL because they are based on real-life experiences and what is truly believed by people through their faith and values based on the Gospel, (Kiprotich, 2011, pp. 11-12).

2.2 Extent of Participation per Gender in Christian Youth Groups/Y.C.S

When it comes to commitment to faith matters, the topic of gender differences is not a new discussion. Smith, G and Lipka, M in their contribution to the Pew Forum (2014) in its study shows some interesting and staggering trends when it comes to this issue. To contribute to this ongoing conversation, the Pew Research Center has amassed extensive data on gender and religion in six different faith groups (Christians, Muslims, Buddhists, Hindus, Jews, and the religiously unaffiliated). Data on affiliation to these faith groups in 192 countries were collected from censuses, demographic surveys, and general population surveys as part of the centers' multiyear study projecting the size and geographic distribution of the world's major religious groups from 2010-2050. Their findings indicate that globally, women are more devout than men by several standard measures of religious commitment. These varieties of measures of commitment range from religious affiliation, frequency of worship service attendance, frequency of prayer and whether religion plays an important role in a person's life. Women globally were more likely to affiliate with a certain religious faith. The study indicated that 83.4% of women around the world identify with a faith group compared with 79.9% of men. Among Christians, women attend religious worship services more often than men, more women than men also pray daily while religion is equally more important to women than men.

Christian Smith (2002, p. 605) also notes that it is well-known that adult American women and those of other cultures consistently score higher on most measures of religiosity than adult men. This difference holds for American adolescent girls compared to boys. Harris, K. et al (1995) found that 45% of all youth reporting no religion are girls while 55% are boys. According Llyod D. Johnston, Patrick O'Malley and Jerald G Bachman, (1996), a nationally representative survey of

American 8th, 10th and 12th grade students, among them, 6% more American adolescent girls than boys attend church services weekly, 5% more boys than girls never attend church. 14% more 12th grade boys than girls have never participated in religious youth groups. By contrast, 28% of 12th grade girls, compared to only 22% of 12th grade boys, have been involved in religious youth groups for four years of high school. Using these measures of religious participation, American adolescent girls are more involved in religious activities than boys.

A study by Kinnaman G. of Barna Group found that girls are more likely than boys to participate in Christian youth ministries. The study found that 63% of girls had participated in a Christian youth ministry at some point in their lives, compared to 53% of boys. (Barna Group, 2018).

Another study by the Pew Research Center found that girls are more likely than boys to say that religion is very important in their lives. The study found that 62% of girls said religion was very important, compared to 52% of boys. (Pew Research Center, 2019)

A study by the National Study of Youth and Religion found that girls are more likely than boys to say that they have a personal relationship with God. The study found that 61% of girls said they had a personal relationship with God, compared to 53% of boys. (NSYR, 2014).

A study by Kenya Christian University found that 60% of youth in Christian youth groups in Kenya are female. The study also found that female youth are more likely to participate in Christian youth groups than male youth, with 65% of female youth participating compared to 55% of male youth (Odhiambo, 2018).

Another study conducted by the African Population and Health Research Centre (APHRC), found that girls are more likely to attend religious services than boys. It also found that girls are more likely to report that religion is important in their lives than boys (APHRC, 2016).

These studies suggest that girls are more likely than boys to participate in Christian youth ministries and to be involved in religious activities. These studies do not address the reasons why girls are more likely than boys to participate in Christian youth ministries. This research's findings helped to understand the factors that contribute to this gender gap.

2.3 Factors that Influence Students to Join Christian Youth Groups/Y.C.S

Carol Lytch (2004) notes some factors that attract and keep the youth in the church and their high school church youth groups. In her research, she tried to attend all youth activities in three churches in Louisville, Kentucky. She purposefully chose three churches that represent a broad spectrum of Christianity. These churches were the Roman Catholic Church, a mainline Protestant Church, and one Evangelical church. To understand the dynamics of the youth at all the three churches, she attended fifty worship services, thirty-seven youth meetings, four retreats, twenty Sunday school classes, Bible studies and small group meetings, and eleven choir rehearsals. In addition, she attended eleven schools and spent time with students. Her findings indicated three factors that kept students at church. These are, first, a sense of belonging. Youth who felt at home and safe at their churches and youth ministries were most likely to stay actively involved. Youth may be attracted to the idea of connecting with like-minded peers, forming strong friendships, and building a supportive network. The concept of "relational ministry" is often explored in youth

ministry literature as a way to create a sense of belonging and community. Secondly, is a sense of meaning. Youth who felt that the youth activities and meetings were filled with meaningful teaching, discussion, and worship were more likely to keep coming back. These ministries often offer opportunities to engage in meaningful activities that align with their values and contribute to a larger purpose. Lastly, the opportunity to develop competence. Youth who felt their skills are being developed through service or leadership opportunities were nonetheless more likely to stay in the youth ministry. This research can apply Lytch's findings in trying to fill the gap in factors that shape both boys and girls to join and participate actively in the Y.C.S movement in the C.D.E and specifically in Nerkwo zone. This research will include other aspects of nurture that influence the membership and participation of the youth in church and youth groups, (Lytch,2004).

2.3.1 Reasons why the youth disengage themselves from Christian youth groups/ Y.C.S

In addressing issues related to people quitting the Catholic Church and by extension its lay movements, the Church has struggled with the exodus of many young people from the Catholic Church in Eastern Africa and around the world. The number of African "nuns" is growing. Catholic young people are joining the Evangelical and Pentecostal churches due to their lively singing, dancing, and participation. (Healey, 2017).

John Vitek (2018) identified patterns among the young people's personal stories and described three archetypes for their Catholic disaffiliation: the injured, the drifter, and the dissenter. The "injured" are young people who experienced a hardship or tragedy in which God seemed to be absent. They leave because their prayers are not answered.

The “drifters” are those who typically had trouble connecting their identity as baptized Catholics to their concrete life experiences in the real world. They struggled to articulate and explain why being Catholic matters, so they just drifted away from the Church. Lastly, the researchers encountered a more active rejection of the faith in those falling under the “dissenter” category. They discovered that some of these young people cited disagreements with Church teaching, for example, on birth control, same-sex marriage, and sexuality as the precipitating force for their departure. They conclude that there can be intersections between these three common categories, saying, “A young person may first have a disruptive experience that causes them to feel hurt or broken in some way, that brokenness might lead the young person to begin to question and doubt their faith, and their unresolved doubt may lead them to drift away.” (Vitek, 2018, p. 2).

Pope Francis challenges all Christians to be courageous and creative in the task of rethinking the goals, structures, styles, and methods of evangelization in their respective communities. This includes African young people creatively using the internet, websites, social media, and social networks in evangelization to reach out to all who have left the Church (Healey, 2017, p. 2).

Y.C.S in the C.D.E could be facing similar challenges. The Y.C.Sers are influenced by their peers in Evangelical churches to the extent that some of them quit the Catholic Church and the Y.C.S movement. It is, therefore, the responsibility of animators and fellow Y.C.Sers to visit and evangelize the youth who have drifted away from the Catholic faith.

2.4 Strategies Employed to Effectively Attract Gender Balance in Christian Youth Groups/Y.C.S

Carol Lytch (2004) gives some of the measures to be adopted to contain students in their youth groups. She suggests that youth groups should make students feel that they have physical space to meet, such as, a room or youth center. Group members should ensure openness to accommodate new members and not allow fallout. The group should have an adult who regularly checks in with them and pastors them. Students should also integrate into the overall church. Group discussions should be meaningful and applicable to the students. The group should help students to identify their gifts and talents (Lytch, 2004)

A popular strategy in some Kenyan churches like the Presbyterian Church has been hiring youth pastors or workers. These youth coordinators are expected to increase the frequency of youth activities, develop quality programmes, enhance youth perception at the church and keep them loyal to the denomination. Quality youth programmes create vibrant personal religion and source of sacredness in the youth spiritual life which is essential for effective ministry. Lack of good youth programme can force them to go to other denominations. Interesting and inspirational church activities are the pillar of the successful youth ministry. Youth groups should come up with effective programmes that improve retention. This include supportive staff, providing tangible benefits for the participant in term of skills gained, provision of outings and activities such as sports, trips and cultural activities in addition to education and training. (Njoroge, 2015, p.17). These ideas can be borrowed by the youth office in the diocese to keep students connected to the movement.

2.5 Theoretical Framework

This study was informed by the Nurture theory which was propounded by Marta Trzebiatowska Steve Bruce, Pippa Norris and Ronald Inglehart, members of the Pew Research Forum(2016).The theory explains the religious gender gap by such factors as socialization into traditional gender roles, lower rates of female workforce participation, family environment, social status, and lack of existential security felt by many women because they generally are more afflicted than men by poverty, illness, old age, and violence to explain this religious gender gap. The original idea in developing this theory was to provide an explanation on why women and men tend to have different religious beliefs practices. These differences are largely due to socialization, and that they can be changed.

Marta Trzebiatowska and Steve Bruce in their contribution to the Pew Research Forum (2016), contend that gendered differences in religiosity are better explained by a combination of different social factors. This include women's dominant role in childbirth and death which keeps women closer to religion than men. The scholars also noted that in many societies, women are less likely than men to work in the labor force, a social role that is associated with lower levels of religious commitment. They note that a focus solely on home management appears to encourage stronger religious commitment and more frequent religious activities. They argue that work interferes or competes involvement in religious community which can lead to less frequent attendance at worship services and weaken person's religious identity. Work exposes people to new ideas and ways of life that can challenge traditional religious dogma. They therefore conclude that women in workforce are less religious. Though many women in sub-Saharan Africa are participate in the labor force, their jobs often provide little economic security or stability. This may lead them to rely heavily on religion as

a source of comfort and social support compared to women who hold better paying jobs in economically developed countries.

Pippa Norris and Ronald Inglehart, both political scientists and members of the Pew Research Forum (2016), propose that differences in existential security best explain the religious gender gap. Women often give higher priority to religion not because of their sex, but because they usually experience less security in their lives, being more vulnerable than men to the hardships of poverty, debt, poor health, old age, and lack of physical safety. For this reason, women give higher priority to security and religion, which provides a sense of safety and well-being. This idea sets a frame of reference for understanding girls' participation in Y.C.S because they often experience challenges in their school life and hence turn to religion during times of crisis.

There are some scholars who have contributed towards understanding how nurture factors influence gender differences in religion. Woodward, (2001), for example, found out that religious socialization plays a key role in shaping gender identity. Girls and boys are often socialized into different roles and expectations, which can lead to different religious beliefs and practices. Gilligan,(2003), argued that girls' moral development is different from boys and this is reflected in their religious beliefs and practices. Girls tend to focus on relationships and care for others while boys tend to focus on rules and justice. This difference in moral development can lead to different religious beliefs about God morality and the afterlife. Chodorow,(2003), argues that mothers' primary care giving role leads to different psychological development in boys and girls, which is reflected in their religious beliefs and practices. Mothers close relationship with children tend to foster a more relational and emotional

understanding of the world. Fathers' distant relationships tend to foster a more detached and cognitive understanding of the world. This difference in psychological development can lead to boys developing a more individualistic and rational understanding of religion.

The theory was relevant to the study since it helped in understanding how many societal and environmental elements can affect people's choices, attitudes, and behaviors in Church's activities. It was important in establishing the contextual factors impacting gender participation of students in religious youth groups. The family and cultural context in which children are reared has a significant influence on their values and behavior. Families that place a high value on religious activities and respect conventional gender roles may have an impact on a young person's decision to participate in such movements. It has also helped to raise awareness of the importance of gender in shaping religious beliefs and practices. The theory was in agreement with the study as it showed how family and mother-child relationship influence girls' participation in Y.C.S activities than boys.

2.6 Conceptual Framework

The figure below is the conceptual framework of the study showing how each and every independent variable is related to the dependent variable.

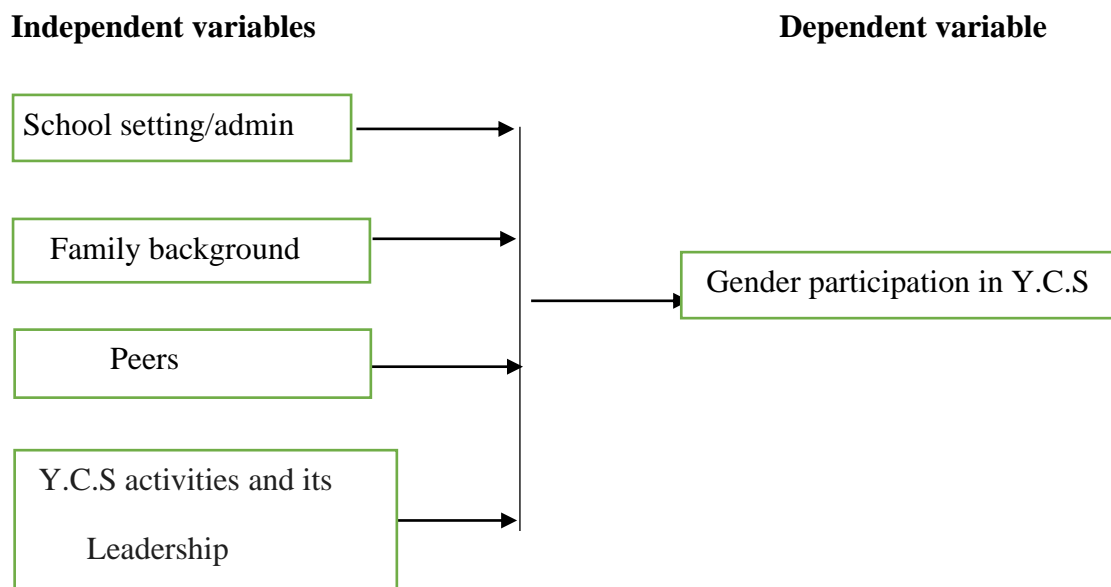


Figure1: Factors influencing gender participation in Y.C.S

The above conceptual framework outlines the factors that affect how young people identify as male or female in Y.C.S: Peer influences, family expectations may affect how youth of different genders engage in Y.C.S. The school environment and level of engagement in educational opportunities can also affect their participation. Leadership and representation from the school level to the zonal and diocesan level can influence their participation. Depending on how inclusive and pertinent the Y.C.S programmes are to genders, the structure and substance of youth programmes can either encourage or deter participation. The activities and discussion subjects chosen might affect how comfortable and engaged different genders feel. Therefore, participation patterns by gender is influenced by the combination of several but not limited to these contextual elements.

2.7 Conclusion

It is crucial for a variety of reasons that the gender gap in youth Church and Christian youth groups' participation is reduced. It is consistent with equality, social justice, and human rights values to address this imbalance, and doing so offers significant advantages for the church as well as society at large. One of the cornerstones of human rights is gender equality. Christian youth groups may show their dedication to treating everyone equally, regardless of gender, and support the worth and dignity of every person by narrowing the gender gap. Every person should also have the chance to discover and realize their spiritual potential. Lowering the religious inequality between genders enables young people to fully engage in their religious practices and beliefs (World Council of Churches, 2018, p. 5). Y.C.S in Nerkwo zone should also strive to reduce gender gaps in the movement. The movement should foster a sense of belonging and inclusivity among all of their members. This will improve the spiritual experience while also fostering a stronger sense of fellowship inside the movement.

2.8 Knowledge Gap

The literature read are lacking conclusive plans as to how the schools should enhance Y.C.S activities. The literature review read has not shown any forum prepared by the church leaders in partnership with schools to enquire why the male students are inactive in Y.C.S activities compared to girls. The researcher therefore concludes this section by saying that failure of most of the schools to support Y.C.S activities and handling them is the main knowledge gap in student uptake and participation in Y.C.S programmes. This research attempted to provide bases for supporting Y.C.S programmes to attract gender balance in the movement. Transition programmes from childhood to youth and adulthood should be intensified. From the research, it was discovered that there is a time of fragility in the formation of the future religious and

spiritual patterns of young Catholic students from the period of transition from primary to secondary school and beyond. Pupils as they transit to secondary schools have little or no knowledge about Y.C.S hence a lower enrollment in their preliminary years of high school. There is also disengagement from the movement as students change schools or leave to join colleges or start careers after completing high school. This in return affects membership and participation in some Catholic Action Movements in future.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Overview

This section highlights the methodological procedures that were used to carry out the study. This include: research methodology and design, the study area, the target population, sampling technique and sample size. It also has data collection procedures, instruments of data collection, validity and reliability of the research instruments used. Finally, data analysis and presentation and the ethical considerations observed in conducting the study.

3.1 Research Methods

Both qualitative and quantitative approaches were used in conducting the study. The quantitative approach yielded numerical data needed to bring turnout patterns of membership and participation per gender in Y.C.S activities in the zone. The qualitative approach yielded descriptive data which gave information on members' perceptions, beliefs, and testimonies about their satisfaction and challenges faced in the movement. Qualitative and quantitative data collection and analysis were simultaneous to give convergent findings.

3.2 Research Design

Both descriptive and cross-sectional research design was used in the study. This helped the researcher to systematically obtain information about student's experiences of Y.C.S. It also helped to identify the contextual factors influencing gender Y.C.S. It was also efficient in collecting both qualitative and quantitative data regarding the participation the subjects as is the case in the current study.

3.3 Study Area

The area studied was within the geographical boundaries of the C.D.E in Rift Valley, Kenya. The diocese is located in the ecclesiastical province of Kisumu. It occupies an area of 9,254 km². The diocese borders the dioceses of Kitale, Kakamega, Nakuru, Kericho and the Arch diocese of Kisumu. The diocese covers Nandi, Uasin-Gishu and Elgeyo Marakwet counties. The study was conducted in one of the eleven zones in the diocese, Nerkwo Zone. The zone is in Kapsowar Deanery and has twenty-one secondary schools. Five of these schools are boys' boarding schools, seven girls' boarding schools, and nine mixed-day/boarding secondary schools.

3.4 Target Population

The target population was drawn from Y.C.S members and Y.C.S patrons from the selected schools together with chaplains and staff members of the Youth Department in the C.D.E. Six of the nine mixed secondary schools were included in the study. These six schools had a population of 681 Y.C.S students, (Records from Y.C.S registers). Six Y.C.S patrons, two chaplains, and two C.D.E youth office staff were included in the study. Targeted population was 691.

The patrons were included because patrons are the ones in charge of Y.C.S students and its activities in schools. They also engage in teaching, guiding, and counseling students. They also interact with them on day-to-day basis while in school. Two chaplains, one of them is in charge of the youth in the diocese while the other is in charge of St. Peter's chaplaincy in Nerkwo Parish. The chaplains are entrusted with the pastoral care of students in the diocese. They also hold conferences with students on various occasions to teach and guide them on matters of faith and morality. Lastly, there are two C.D.E staff who are in charge of youth affairs in the diocese. They had relevant information about Y.C.S activities in the diocese.

3.5 Sampling Technique and Sample Size

This research employed purposive sampling to identify the six patrons, two chaplains, and two members of the youth office in the diocese who gave information necessary for the research. Out of this sampling method, ten respondents were arrived at to provide qualitative data.

The student sample population was drawn from Y.C.S members in six mixed secondary schools. Six out of the nine mixed secondary schools in the zone were purposefully selected for the study. The six schools had a Y.C.S population of 681. Using the fisher's formula, a sample size of 207 students was included in the study.

The formula is as follows:

$$n = \frac{Z^2 PQ}{d^2}$$

Where:

n - Required sample size.

Z - Standard normal deviation at the required confidence level. (1.44)

P - Population proportion. (0.5)

Q = 1-P(0.5)

d - Level of statistical significant set.(0.5)

Substituting these values in the equation, estimated sample size (n) was:

$$n = \frac{1.44^2 \times 0.5 \times 0.5}{0.05^2} = 207$$

The students were sampled proportionate to the population of the sampled schools as illustrated in Table 1 below. The 207 students were selected randomly selected to take part in the study. Students were asked to pick at random numbers assigned so as to take part in the study.

Table 1: Students sample size.

School	Population	Sample	Percent
Cheles Sec School	48	$48 * 207 / 681 = 14.6$	7
Lawich sec School	42	$42 * 207 / 681 = 12.8$	6
Sinon Sec School	91	$91 * 207 / 681 = 27.7$	13.5
Cheptongei Sec School	105	$105 * 207 / 681 = 31.9$	15.5
Kapchelal Sec. School	190	$190 * 207 / 681 = 57.8$	28
Litei Sec School	205	$205 * 207 / 681 = 62.3$	30
Total	681	207.1=207	100

Source: Field data

3.6 Variables

The independent variable in the study was the contextual factors (Family, peers, school setup and administration, Y.C.S activities and its leadership) influencing membership and participation in the Y.C.S movement, while the dependent variables included student participation in the Y.C.S movement.

3.7 Instruments of Data Collection

3.7.1 Interview schedule

Interview schedules were used to collect information from four respondents; two chaplains and two staff from the C.D.E youth office. The schedule was used to clarify issues that were not clearly established through questionnaires. The guide had questions based on the research objectives. This method was effective because it helped providing qualitative data. Questions were set and presented to the interviewees that were related to the respondents' knowledge and perceptions toward the Y.C.S movement. The researcher planned with the respondents the date, time, and venue of the interviews.

3.7.2 FGD Guide

FGD guide was also developed. This contained questions related to the objectives of the study. Informal discussions were employed to create a more relaxed atmosphere to obtain spontaneous responses from respondents.

FGDs were employed during sessions when students were attending Y.C.S meetings in respective schools. Six FGDs were formed. Each group was made up of six members, three boys and three girls. The six were drawn from Form Four Y.C.Sers in each school. This is because they were considered relatively more informed about Y.C.S so as to respond to the research items in details. In these FGD sessions, students discussed the questions given with the guidance of the researcher and their respective patrons. Out of these group discussions, the members expressed their feelings, perceptions, and opinions about the movement. Different opinions raised by the groups were noted down. It is an effective method because it saves time and expenses compared to personal interviews.

3.7.3 Questionnaire

Questionnaires were developed and administered to students and patrons in the selected schools. The questionnaires contained both structured and semi-structured questions to allow respondents to give their views concerning the research topic. The questions were organized starting with the demographic data of the respondents followed by questions related to the three objectives of the study. They were administered personally by the researcher. 213 questionnaires were issued to the respondents, 207 of them to students and 6 to patrons. These provided quantitative data.

3.7.4 Document Analysis Guide

Documents that recorded the participation of students in Y.C.S activities both in the zone and in the diocese were scrutinized to check the past and existing trends in terms of membership and participation of students in the movement. Such records included Y.C.S registers, minutes of meetings, and records from the Youth Department on Y.C.S activities. Secondary data was also collected from available literature: magazines, books, journals, and records from the youth office in the diocese and websites.

3.8 Data Collection Procedure

An introductory letter from Moi University was first sought for. This letter assisted in getting a research permit from the National Council for Science and Technology (NACOSTI) to conduct the research. Permission from the school administrations to conduct study in the sampled schools was also sought. The researcher personally interviewed the respondents and administered the questionnaires.

3.9 Piloting

A pilot study was conducted before the main study. Four mixed secondary schools (Moi Chuiyat, AIC Kalyet, St. Peter's Ngoisa and St. Monica Kapkoros) in Nandi and Uasin-Gishu counties with similar characteristics to those under study were identified. Forty students, ten from each school were randomly selected to participate in the exercise. This was done during a diocesan workshop session held in April 2019 at Kipsoen Boys High School. The students from these schools were informed in advance to participate in the exercise. After the programmes of the day were over, the selected students were assembled in one of the classes and issued with questionnaires to fill out.

3.10 Validity and Reliability of the Research Instruments.

To ensure the validity and reliability of the research instruments, more than two data collection instruments were used during the research process, a process referred to as method triangulation. Source triangulation was obtained by gathering information from various people such as patrons, chaplains, and C.D.E youth department staff.

The questionnaires and interview schedules that were used in the study were presented to the university supervisors to advice, correct and assess the questions for both face and content validity. Content validity was also sought by engaging resource persons from the youth office in the diocese who have been working closely with the Y.C.S members.

The reliability of the students and patrons' questionnaire and interview schedule for the chaplains and C.D.E Youth Department staff was determined using test-retest method. The pilot questionnaires were administered to ten students in each of the four schools twice within an interval of two weeks. First time, during the holiday workshop at Kipsoen Boys in April, 2019. Second time, in their respective schools in May, 2019. These students were not to be part of the study.

3.11 Data Presentation, Analysis and Interpretation

Upon completion of data collection, the data from questionnaires were coded and fed into the Statistical Package for Social Sciences (SPSS) version 21.0. Data from the open-ended items in the questionnaire and the semi-structured items in the interviews was transcribed and qualitatively analyzed using thematic approach. Quantitative data were analyzed using descriptive statistics which involved frequencies and percentages. The processed data was presented in tables, charts and explanations given. Finally, Qualitative data was interpreted and presented alongside quantitative

data to give convergent findings but within the frame of reference of the research problem and objectives. The relationship between the independent and dependent variables were tested using the chi square statistics.

3.12 Ethical and Logistical Considerations

Ethical issues in conducting research were observed. Permission to conduct research was sought for. This was done by applying for a research permit from the National Commission for Science, Technology, and Innovation (NACOSTI). The introductory letter received from this body was presented to relevant authorities during the research process. Informed consent was sought from the participants prior to the study. The respondents were informed of the concept of free will on whether to participate or not in the study. The purpose of the study was also explained to participants before data collection. All participants in the study were assured of anonymity and confidentiality. Participants were identified by unique codes. No names, addresses or contacts were sought for. Letters were written both to the principals and parents through the school administration to seek permission of conducting research in the school since most of the respondents were minors. Lastly all references to other authors' works were acknowledged.

3.13 Conclusion

This chapter has pointed out how the research was conducted and the ethical considerations observed during the research. The subsequent chapters (4,5 and 6), provides data analysis based on the objectives of the study.

CHAPTER FOUR

THE EXTENT TO WHICH STUDENTS PER GENDER PARTICIPATE IN THE Y.C.S MOVEMENT IN NERKWO ZONE

4.0 Overview

The previous chapters laid the basis for understanding Y.C.S and the aspects in gender differences in religiosity in Christian youth groups including Y.C.S. This chapter highlights the extent to which students per gender participate in the Y.C.S movement in Nerkwo Zone as obtained from the responses of those interviewed. Out of a total of 207 questionnaires that were distributed, 164 were filled and returned yielding a response rate of 79%. The information below discusses the demographic characteristics of these respondents and the analysis of the responses given.

4.1 Background Information

4.1.1 Background information of students

4.1.1.1 Gender of respondents (students)

The study sought to find out the gender parity in Y.C.S movement in the selected schools. The findings as indicated in Figure 2 below were a clear indication that girls were the majority members, that is, 66.88% while 33.12% were boys. From the study, one of the school's Y.C.S register indicated a membership of 205 students. Out of this, 140 were girls while 65 were boys. This showed that the ratio of boys to girls in the school was about 1:2. The ratio of boys to girls in the zone is 1:4. Girls are 538 while boys are 143. The following is a chart showing the gender of the respondents:

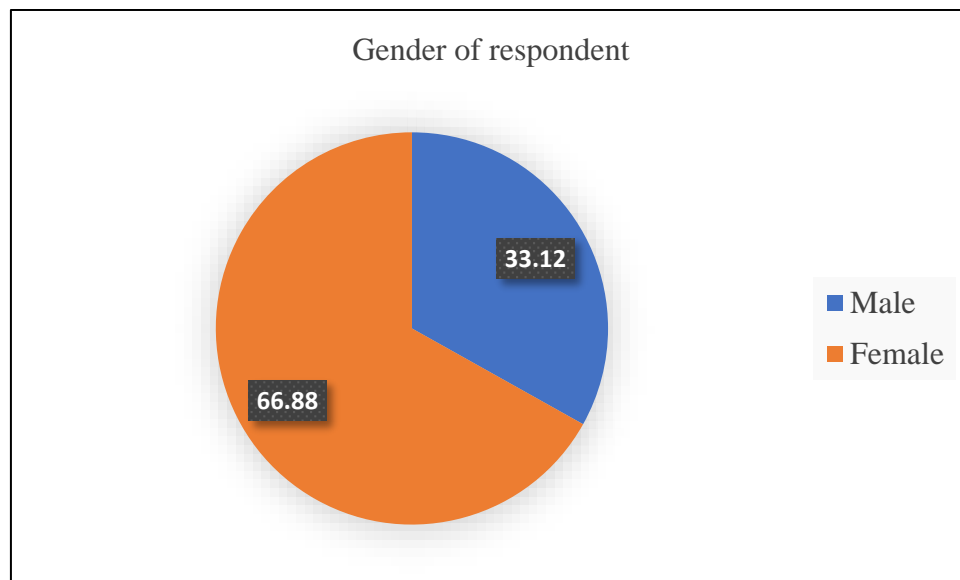


Figure 2: Gender of respondents

Source: Field data

In addition to the above, the possible reasons for the trend of female over representation in high school Christian youth groups in Kenya is that girls are more likely to be interested in religious activities than boys

4.1.1.2 Form of respondent

Figure 3 below gives a representation of the classes of respondents. The Form fours (42.86%) were the majority implying that they are more committed to Y.C.S activities than the rest of the classes. Y.C.S leaders came from senior classes, Form Four and Form Three (21.12%). Respondents from the lower forms, Form Two (18.01%) and Form One (18.01%) pointed out that some reasons barring them from being active included too much of responsibilities at school: class work, manual work which took place at the same time when daily sessions of prayers are conducted other than the set days for clubs and societies. The fourth formers nearly in all the schools are exempted from such duties. They also found the movement as having an influence upon their religious and spiritual lives. Students from the lower forms were also affected by chronic absenteeism in school due to challenges of fees. Most of the students were

from humble backgrounds. Their parents or guardians struggled a lot to make a living out of the small-scale farming activities at home. The following is a chart showing the form of respondents:

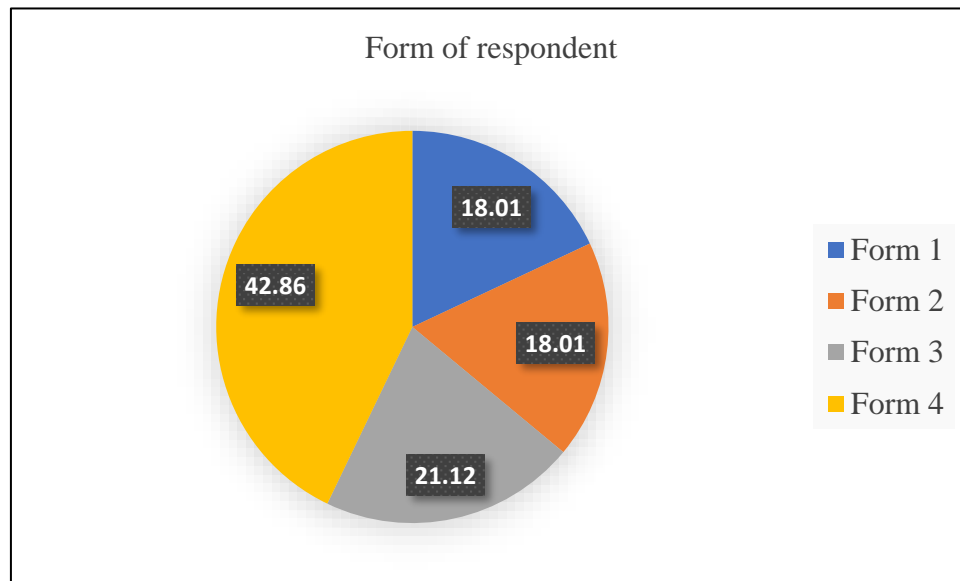


Figure 3: Form of respondents

Source: Field data

4.1.2 Information about parents

The research sought to find out whether parents influence gender participation in Y.C.S.

4.1.2.1 Status of parents

Figure 4 below indicates that majority (88.82%) of the respondents, that is, came from a complete family where all the parents were still alive. The few students (2.48%) who had lost both parents were either raised by guardians or lead their own independent lives while taking care of their siblings. The respondents who were raised by single mothers and single fathers were 7.45% and 1.25% of respectively. This data was necessary in order to find out whether parents had a role to play in the social and religious life of their children. The study found out that parental involvement in

church activities shaped their children's religiosity. Parents who were Y.C.Sers in the past motivated and advised their children to join the movement. Girls may be more likely to be encouraged by their parents to participate in religious activities. Following is a chart showing the status of respondent's parents:

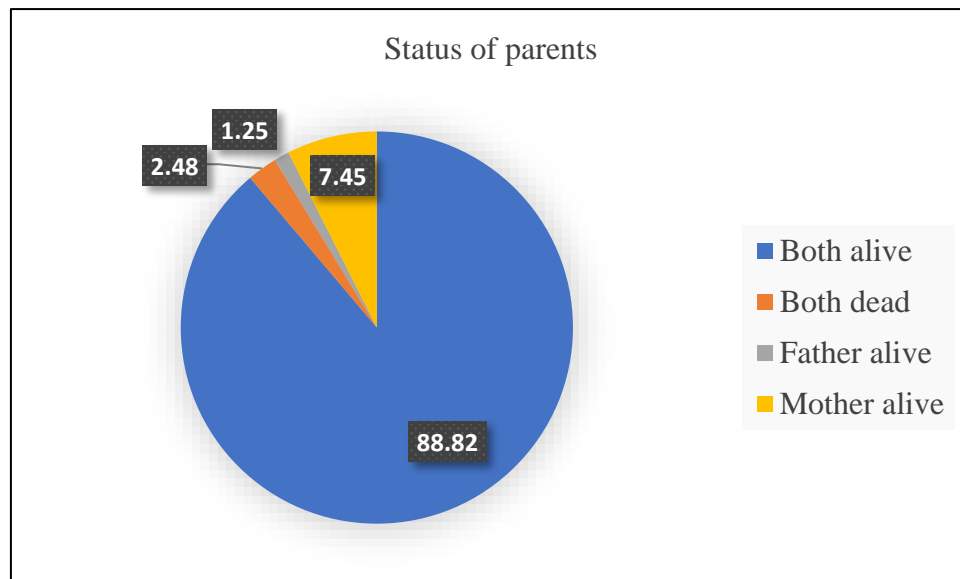


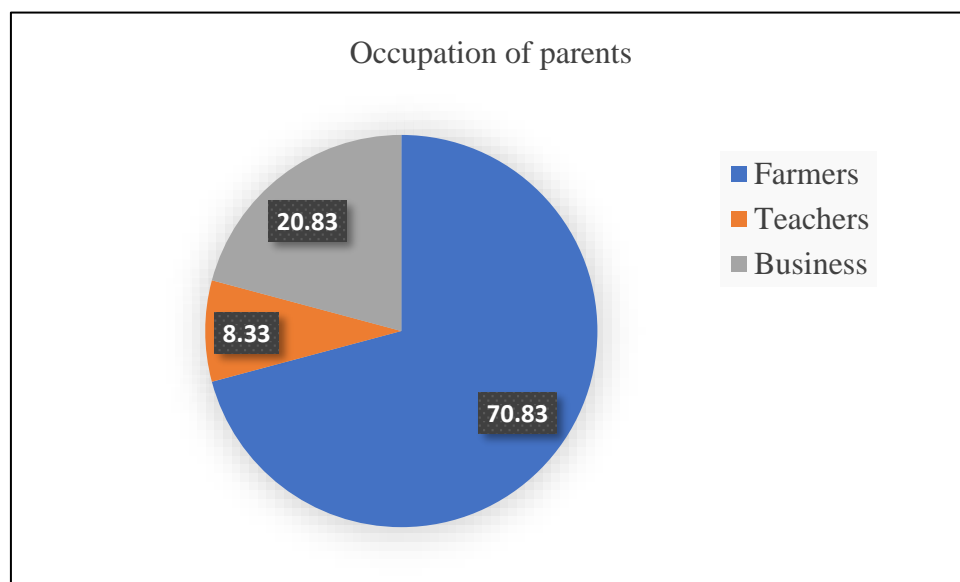
Figure 4: Status of parents

Source: Field data

4.1.2.2 Occupation of parents

The study sought to find out the occupation of the parents and guardians of the respondents. The researcher found it necessary to ask this question since it gave information on the financial ability of the respondents' parents to support their education and by extension, Y.C.S activities. It was found out that one of the challenges faced by the students in the movement was lack of finances to run and support its activities. The research findings as shown in Figure 5 below indicate that most of the parents or guardians were small scale farmers (70.8%); small scale business persons(20.83%),while 8.33% of them were in the teaching profession. Majority of this category of parents were mothers. In the Marakwet community, women were responsible for funding for their families through taking part in small

scale businesses such as running groceries in makeshift stalls or through farming activities. Extra income could be obtained through casual jobs in peoples farms (OIW Chaplain St. peters chaplaincy, 10/05/ 2019). Despite these domestic responsibilities, the respondents reported that they got little financial support from their mothers. The respondents whose parents were teachers worked away from home, hence were not always reachable quickly in case of need. Following is a chart showing occupation of respondent's parents:



Figures 5: Occupation of parents

Source: Field data

4.1.2.3 Denomination of Parents

The study also found out that 75.47% of the respondents' parents were affiliated to the Catholic Church, and 23.27% Protestants; only 1.26% were affiliated to the emerging Evangelical ministries as shown in Figure 6 below. The study also found out that students whose parents are in a mixed or inter-religious marriage find it difficult to actively participate in the movement, particularly in the preparation to receive church sacraments when one of the parents does not share the same faith with the other. Following is a chart showing the denomination of respondent's parents:

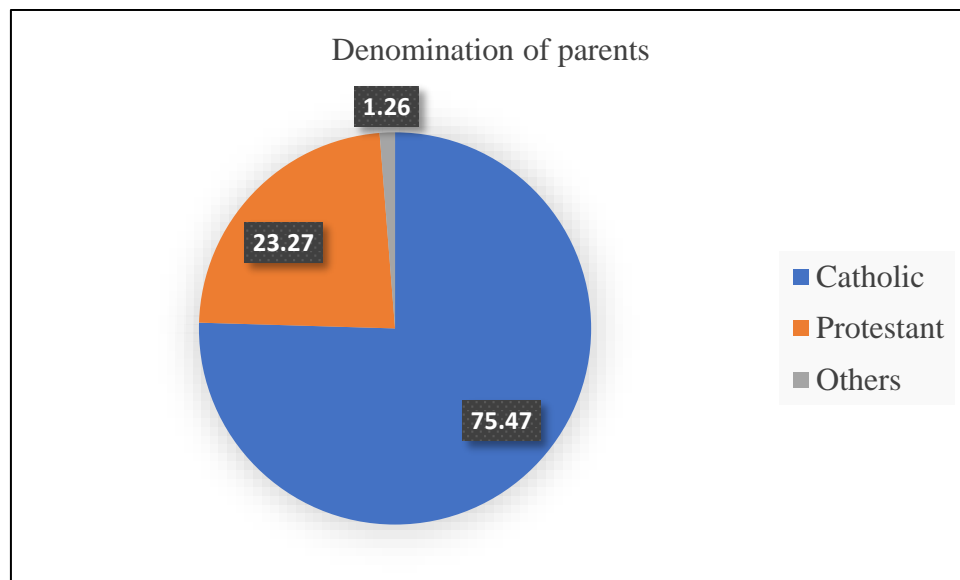


Figure 6: Denomination of parents

Source: Field data

Matt Charbonneau (2019) said that Catholic parents help nurture their kids to understand and appreciate their Catholic faith. Parents are called to share and show how god is always present in the world, leading their children each day of their lives.

Christian Smith and Amy Adamczyk (2021) note that parents are the most powerful influence in determining if their children will continue in their faith tradition when grown. Parents prepare and equip their children to lead happy and successful lives by providing support and security. They point out several factors that seem to contribute to likelihood that a child will embrace their parents' faith. One of them is parenting style. Parents who combine high expectations for their children with high degree of involvement, communication and warmth are more effective in transmitting their religion than parents who are more permissive, disengaged or authoritarian. Religious affiliation of parents is one of the most powerful influences on the religious life of their children. Parents influence the development of their children's faith directly through their own life examples and religiousness. They also indirectly influence their growth in the faith through the way they relate to them in their daily lives. In

situations where there is consistent support of the family in religious and spiritual lives of students, positive effects have been witnessed.

4.1.2.4 Frequency of Church attendance by Parents

The frequency of church attendance by the respondents' parents is given in table 2 below. The research showed that 18.3% of fathers and 3.7% of mothers never went to church; 26.2% of fathers and 11.0% of mothers attended church occasionally; 26.2% of fathers and 29.9% of mothers attended church monthly; 22.6% of fathers and 49.3% of mothers attended church weekly; 4.3% of fathers and 5.5% of mothers attended church daily while 2.4% of fathers and 0.6% of mothers were not known to be attending any church. Following is a table showing the frequency of church attendance by parents of the respondents:

Table 2: Frequency of church attendance of parents

		Frequency (Mother)	Percent	Frequency (Father)	Percent
Valid	Never	6	3.7	30	18.3
	Occasionally	18	11.0	43	26.2
	Daily	9	5.5	7	4.3
	Monthly	49	29.9	43	26.2
	Weekly	81	49.3	37	22.6
	Don't know	1	0.6	4	2.4
	Total	164	100	164	100
Missing	System	0	0	0	0
Total		164	100.0	164	100.0

Source: Field data

Christian Smith and Amy Adamczyk (2021) also note that the strength of parents' personal religious commitment. Parents must regularly talk with their children about their faith, what it means, why it matters and why they care. Religious commitment of parents especially for mothers could be having a direct relationship with their children's religious upbringing. Children observe, learn and make decisions in

developing their own faith from parents who nurture them to attend church and observe other religious practices, beliefs.

4.2 Y.C.S in Schools

The research sought to find out whether the school setup and its administration influence trends of participation in Y.C.S.

4.2.1 Sponsor of the school

Four of the six schools were sponsored by the Catholic Church, one school was sponsored by the African Inland Church (AIC) and the other one was sponsored by the District Education Board (DEB). These schools were purposively selected to determine the role played by the sponsors of these schools in managing discipline, character formation and inculcation of moral values to the students through Y.C.S. The respondents as indicated in Figure 7 below came from the Catholic sponsored schools (50%), 16.67% from DEB and 33.33% of them came from the Protestant. The reason for low enrollment in these schools is that most of their students affiliated with other faiths other than the Catholic Church and possibly due to lack of support from the sponsor through the school administrations in supporting Y.C.S activities. The students and patrons attested that factors such as coming from a Catholic background, attending Catholic Church and attending a Catholic secondary school are essential in promoting the positive student attitudes towards religious behavior, beliefs and identity as Catholics. Their views strongly support the reasons why Y.C.S is active in such a social setting. Following is a pie chart showing the sponsor of the schools of respondents:

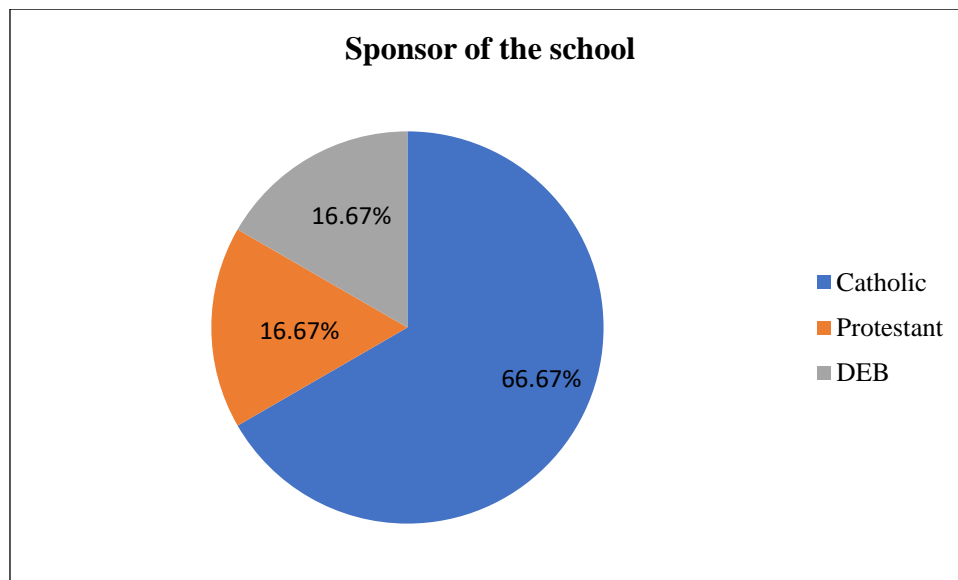


Figure 7: Sponsor of the school

Source: Field data

Matt Charbonneau (2019) note that, in sending children to a Catholic school can promote and bolster Christian values inspired by the Bible and taught at home. Receiving such an education can offer youth an environment of wholesome, virtue laden teachings that support Catholic theology and social teaching. A Catholic school background introduces children to opportunities to serve in their community, humbling and motivating them to make a positive contribution in the world. Students in a Catholic school learn and feel the impact of giving back. They can truly witness and live corporal works of mercy.

4.2.2 Presence of Y.C.S in school

The research sought to establish the existence of Y.C.S in schools. The findings are presented in Figure 8 below. In all the schools selected, respondents reported that it has been in existence since they joined the schools. Their patrons' response was that they were initiated almost at the same time the schools were started. Following is a chart showing the presence of Y.C.S in schools.

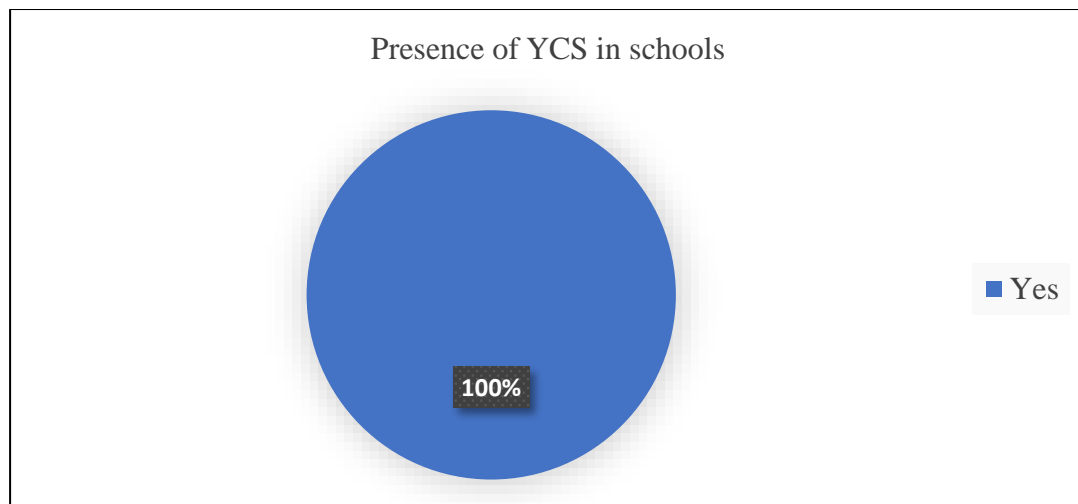


Figure 8: Presence of Y.C.S in schools

Source: Field data

4.2.3 Place for holding meetings

It was established that five schools (83.33%) of Y.C.Sers in all the schools at least have a place to hold their meetings. The meetings were held in specific classes in three of the schools. One school held theirs in the Catholic Church within the school compound and the other in a science lab. Only one school (16.67%) had no specific place to hold their meeting because of limited infrastructure in the school and would only hold informal ones at the field particularly when there was important information to pass across to members. It was also reported that at times such meetings were interrupted by changes in the school routine programmes or the church being occupied by the community for other functions. Boys tend to be more oriented to the outdoors and dislike being confined in one place for long. Their attendance to meetings was minimal. Following is a chart showing whether there is a place of holding meetings in schools:

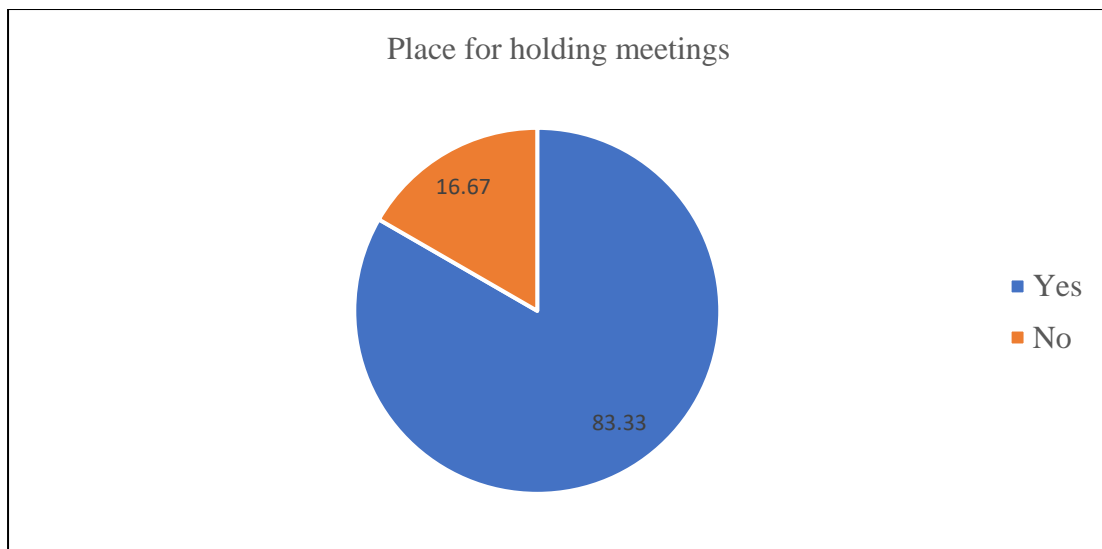


Figure 9: Place for holding meetings

Source: Field data

4.2.4 Enrollment

The research found out that 13.22% of the enrolled members fell within the range of 0-50; 13.36% fell within the range of 51-100; 30.1% fell within the range of 201-250; 27.9% fell within the range of 151-200 and 15.42% fell within the range of 101-150 members as shown in table 3 below. The sampled schools (Cheles, Lawich, Sinon, Cheptongei, Kapchelal and Litei mixed secondary schools) had 681 members, 143 of them were boys and 538 were girls. The high enrolment of girls in these schools could also be the reason behind their participation in large numbers in Y.C.S activities compared to boys who are fewer. This implies that the ratio of boys to girls in terms of membership in Nerkwo Zone is approximately 1:4. Comparing these data to that of the diocesan records where the ratio is 1:3, it is a clear indication that there is a challenge in the zone in terms of boys' membership. It was also observed that schools that were established over a period of time had a greater membership than the recently established schools. The study found out from the Youth Department and the Chaplaincy that the enrollment of Y.C.S members in the diocese was over 35000. These members are drawn from all the schools in the three counties of Uasin-Gishu,

Elgeyo Marakwet and Nandi. Following is a table showing Y.C.S enrollment in the selected schools:

Table 3: Enrollment of Y.C.S members in schools

		Frequency		Percent	Sampled schools
		Boys	Girls		
Valid	50 Members and below	9	39	7.05	Cheles Sec. Sch.
	51-100 Members	7	35	6.17	Lawih Sec. Sch.
	101-150 Members	13	78	13.36	Sinon Sec. Sch.
	151-200 Members	18	87	15.42	Cheptongei Sec. Sch.
	201-250 Members	31	159	27.9	Kapchelal Sec. Sch.
	Total	65	140	30.10	Litei Sec. Sch.
	Missing System	0	0		
Total	681		100.0		

Source: Y.C.S records in schools

4.2.5 Active members

The study established that three quarters of the enrolled members were active in participating in Y.C.S activities in their respective schools and hardly any of them were active as shown in Figure 10 below. The students viewed active participation in Y.C.S has a positive influence in their lives. Frequent participation in various forms of Y.C.S activities, creates a sense of joy, belonging and satisfaction which attract the youth to the movement. The most active Y.C.S groups came from Litei and Cheptongei secondary schools followed closely by Sinon and Kapchelal. These schools are Catholic sponsored schools. The study also found out that students who exhibited high level of active participation came from families with very strong religious backgrounds and were members of Christian youth groups. Chapter 5 of this study provides evidence of family involvement in influencing students to join and participate in the movement. Following is a chart showing the percentage of active members in the movement:

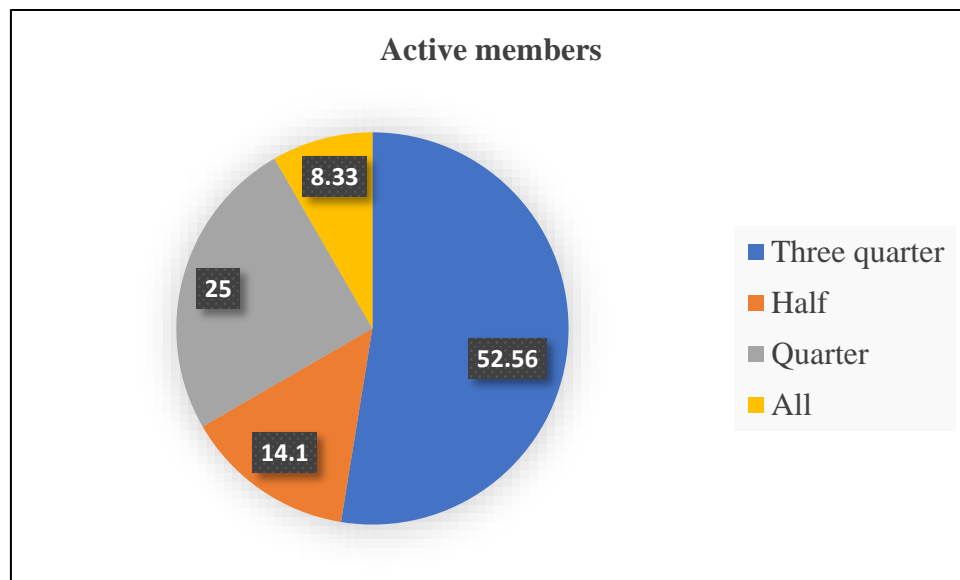


Figure 10: Active members

Source: Field data

4.2.6 Trends of participation of boys

The research sought to establish the trends in terms of participation of boys in all the forms so as to answer the first research question on the extent of boys' participation in Y.C.S movement in the zone. The research generally found out that the trend of participation of boys in all the forms in all the chosen schools was poor as shown in table 4 below. Those rated very poor in Form One and Two were 14.6% each, Form Three 18.3% and Form Four 12.8%. Those rated poor in Form One were 29.9%, Form Two were 26.8% each, Form Three 25.6% and Form Four 30.5%. Those rated fair in Form One were 25.0%, Form Two were 22.6% each, Form Three 22.6% and Form Four 20.1%. Those rated good in Form One were 14.0%, Form Two were 22.0% each, Form Three 22.6% and Form Four 17.1%. Those rated very good in Form One were 16.5%, Form Two were 14.0% each, Form Three 11.0% and Form Four 19.5%.

The youth coordinator in the diocese confirmed that similar trends are witnessed in most schools in the diocese. This according to the coordinator was attributed first to;

laxity, given that most of the Y.C.S activities took place in the evening, weekends and over the holidays and attendance is optional. Boys lack intrinsic motivation to attend these activities. (OIW with youth office staff 25/02/2019). Secondly, too much class work was another reason raised by the respondents. From the group discussions, they reported that boys who are active in the lower forms as revealed in the study have been elected as Y.C.S class representatives. Two out of the six schools have their chair persons as male. The students preferred doing their homework or personal reading whenever they had extra time at their disposal because they won't have time at home to do so. Following is a table showing the trends of participation of boys in the movement:

Table 4: Trends of participation of boys

		F1		F2		F3		F4	
		(f)	(%)	(f)	(%)	(f)	(%)	(f)	(%)
Valid	Very Poor	24	14.6	24	14.6	30	18.3	21	12.8
	Poor	49	29.9	44	26.8	42	25.6	50	30.5
	Fair	41	25.0	37	22.6	37	22.6	33	20.1
	Good	23	14.0	36	22.0	37	22.6	28	17.1
	Very Good	27	16.5	23	14.0	18	11.0	32	19.5
	TOTAL	164	100	164	100	164	100.1	164	100
Missing System		0	0	0	0	0	0	0	0
Total		164	100	164	100	164	100.1	164	100

Key: Frequency-(f)
Percent- (%)

Source: Field data

According to Githinji and Otiende (2019), the decline in the participation of boys in high school Christian youth groups in Kenya is a complex issue with a number of contributing factors to the decline such as, the increasing popularity of secular activities such as sports, video games and social media. The changing social and cultural landscape which is also becoming more secular and less accepting of

Christianity. The perceived lack of relevance of Christian youth group to the needs of boys is also another factor that will have a negative impact on the spiritual development of boys.

4.2.7 Trends of participation of girls

Table 5 below shows the details of the trends of participation of girls per form. Those rated very poor in Form One were 3.7%, Form Two were 3.0%, Form Three 1.2% and Form Four 1.8%. Those rated poor in Form One were 6.1%, Form Two were 4.3% each, Form Three 6.7% and form Four 3.0%. Those rated fair in Form One were 31.1%, Form Two were 31.7% each, Form Three 31.7% and Form Four 28.7%. Those rated good in Form One were 25.4%, Form Two were 28.0% each, Form Three 29.9% and Form Four 28.7%. Those rated very good in Form One were 34.1%, Form Two were 33.0% each, Form Three 30.5% and Form Four 37.8%.

The patrons observed that girls were more outgoing than the boys and proved responsible when given responsibilities to do. The girls were seen to be occupying high leadership positions in the Y.C.S movement in most schools. The youth chaplain in his response affirmed that girls in the diocese were more active compared to boys. They were courageous, willing to share their experiences and more outgoing than boys (OIW Youth chaplain 15/3/2019). Following is a table showing the trends of participation of girls in the movement:

Table 5: Trends of participation of girls

		F1		F2		F3		F4	
		(f)	(%)	(f)	(%)	(f)	(%)	(f)	(%)
Valid	Very Poor	6	3.7	5	3.0	2	1.2	3	1.8
	Poor	10	6.1	7	4.3	11	6.7	5	3.0
	Fair	51	31.1	52	31.7	52	31.7	47	28.7
	Good	41	25.0	46	28.0	49	29.9	47	28.7
	Very Good	56	34.1	54	33.0	50	30.5	62	37.8
TOTAL		164	100.0	164	100.0	164	100.0	164	100.0
Missing System		0	0	0	0	0	0	0	0
Total		164	100.0	164	100.0	164	100.0	164	100.0

Key: Frequency-(f)

Percent- (%)

Source: Field data

The reason behind this as found out in the study is that girls find a favorable social space in Y.C.S to unite and share their experiences, feelings and emotions, grow spiritually and get opportunities to meet new friends thus remaining active in all forms. Boys in Form One have little knowledge about Y.C.S, but as they progress their participation improves slightly possibly because they were interested in knowing more about their Catholic faith, learn catechism so as to receive the sacraments. The youth Chaplain noted that generally, girls unlike boys, tend to have empirical rather than a rational basis for faith hence the disparity in participation in Y.C.S.

The extent of students' participation per gender in Christian youth ministries can vary widely. Njoroge, M., Mwangi, J.,Maina,J(2021) found that 35% of boys in Kenya participate in Christian youth groups compared to 65% of girls. Another study by the world vision Kenya in 2019 found that girls are more likely than boys to participate in Christian youth groups in Kenya. the study found that 62% of girls in Kenya participate in Christian youth groups compared to 53% of boys. The researchers

attributed this to cultural norms that encourage girls to be more involved in religious activities than boys. These groups also provide girls with a safe space to escape from gender-based violence and other forms of discrimination.

4.3 Conclusion

Addressing gender disparity in Christian youth contexts requires intentional efforts to challenge some of abovementioned factors. Strategies may include revisiting theological interpretations, providing equal opportunities for leadership training, promoting diverse role models, fostering awareness of bias, and advocating for inclusivity and gender equality within religious teachings and practices.

CHAPTER FIVE
FACTORS THAT INFLUENCE STUDENTS TO JOIN Y.C.S IN
NERKWO ZONE

5.0 Overview

The chapter looks at the factors that influence students to join Y.C.S. The chapter begins by looking at the role of patrons as a leader and how their positions influence participation of students in the movement. It also highlights some of the Y.C.S activities that students engage in while at school and at the diocesan level, the level of appreciation of these activities as well as the Y.C.S leadership. The chapter concludes by looking at factors that hinder active participation of boys and the challenges faced by the movement in general.

5.1 Background Information from Patrons

5.1.1 Gender of respondents (patrons)

There was gender balance in terms of representation of patrons. Three female and three male patrons as indicated in Figure 11 below. This gender balance may motivate the Y.C.Sers as it shows them that everyone is valued and respected regardless of their gender. It also provides a variety of role models where they are more likely to see themselves in leadership positions. Following is a chart showing the gender of patrons.

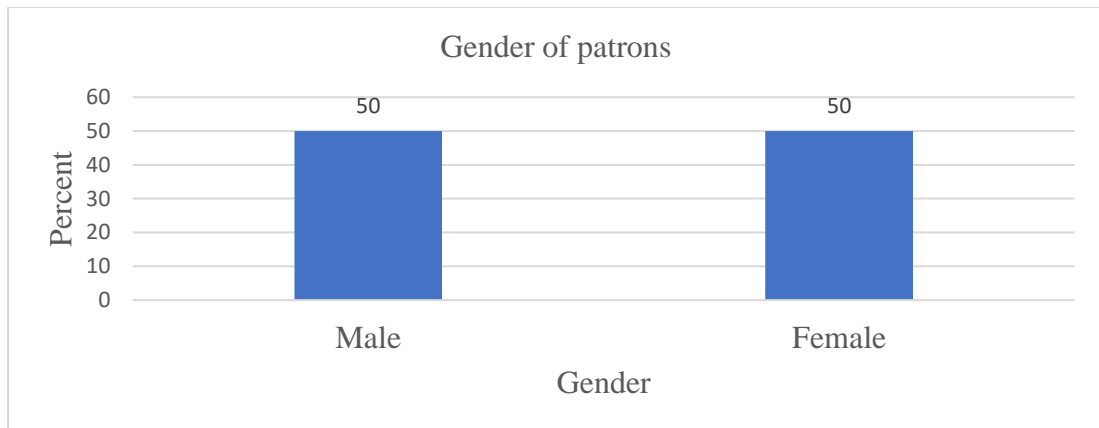


Figure 11: Gender of patrons

Source: Field data

5.1.2 Duration of service

From Figure 12 below, 16.67% of the respondents had served as patrons for both four and five years each while four patrons (66.67%) had served for at most two years. Those who had served a longer period were experienced in supporting, guiding and providing accompaniment in making Y.C.S a life-giving instrument for the young students. The chaplain commented that such patrons have developed strong relationship with their students and have better understanding of their needs and are more effective in helping them. Patrons may serve as suitable mentors and role models who can assist young Christian students in their spiritual development. Their spiritual development could be hampered by the lack of role models. Students look up to these patrons for spiritual guidance (OIW Chaplain St. peters chaplaincy,10/05/2019). Following is a chart showing the duration of service of patrons:

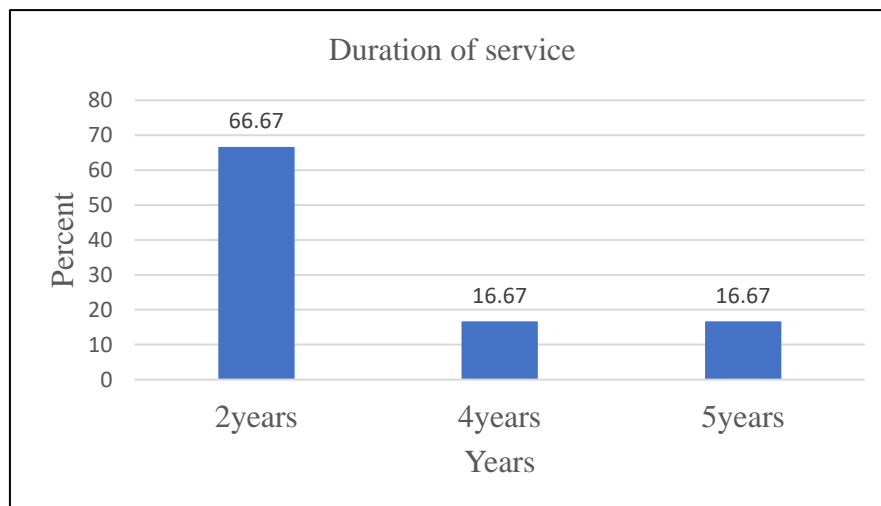


Figure 12: Duration of service

Source: Field data

Lauren Abraham (2016) highlights the importance of having Christ-like leaders to serve the youth and help them to reach their full potential. These leaders must be rooted in a biblical foundation in order to effectively communicate with young people. They must understand modern influences on Christianity, which allow them to identify with youth and build meaningful relationship with them. Patrons act as spiritual mentors to the youth. They encourage, lead by example, accountable, offer wise counsel and cares about the interests of the youth.

5.2 Joining Y.C.S

A summary of how the respondents joined the movement is given Figure 13 below. This data was relevant in answering the second research question on the factors that influence students to join Y.C.S in the zone. From the research, majority of the members (41.56%) joined the movement because of the influence of their family members; 27.27% of them were invited by friends; 20.78% invited by Y.C.S leaders while 8.44% were influenced by religious leaders. Only (1.95%) of the members joined Y.C.S through their personal decisions since there was no other suitable

movement for them to join. Following is a chart showing how members joined the movement:

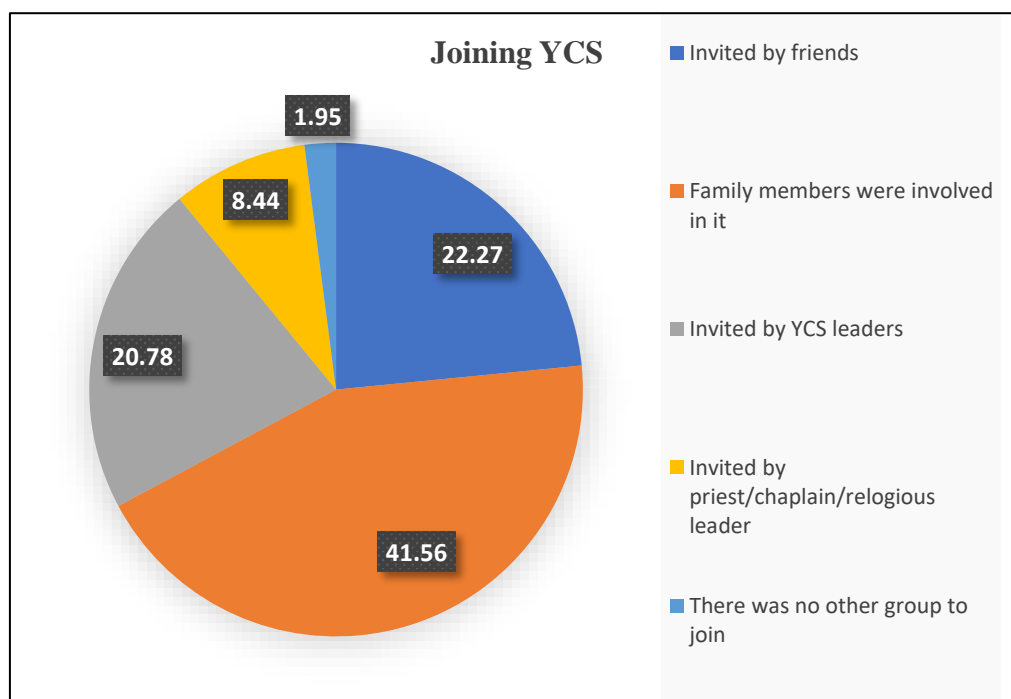


Figure 13: Joining Y.C.S

Source: Field data

The chaplain cited the following factors that make students to engage in Y.C.S in the zone; opportunities for growth and development and hope for a better future.(OI Chaplain, St. Peters Chaplaincy 10/05/2019)

The above findings agree with King & Roeser (2003) discussions. They note that the presence of positive role models and mentors (who may be priests, patrons) can be a significant factor in attracting youth to Christian ministries. Youth may be drawn to leaders who inspire and guide them in their faith journey. Christian youth groups frequently include mentors and leaders who act as good examples for the kids. Young people are frequently drawn to these clubs in order to gain from the experience and knowledge of more seasoned members. Family Involvement is also another vital

factor that motivates students to join such movements. To reinforce the youths' religious values, families who place a high importance on faith and religious activities may encourage their children to join youth organizations. Peer influence also plays a significant role in youth ministry involvement. Friends who are already involved in a ministry can encourage others to join. Christian youth organizations frequently assist in the development of deep friendships and peer connections. These organizations appeal to youth as a means of connecting with people who hold similar values and ideas.

However, the decision of young people to join Christian youth groups is influenced by a variety of circumstances. Based on individual motives, societal trends, and the unique qualities of the youth group and its activities, these variables can change. The following scholars give some more typical motivators for young people to join Christian youth groups:

Christian Smith, (2005) notes that many youths are drawn to Christian ministries due to their existing spiritual beliefs or a desire to explore and deepen their faith. These groups offer opportunities for worship, Bible study, and spiritual growth, which align with their personal convictions. Christian ministries often focus on personal growth, character development, and values-based living. Youth who seek opportunities for self-improvement and moral development may be attracted to these ministries. A lot of young people want to better understand their spirituality and connect with their faith. Christian youth organizations offer a setting for enlightenment, development, and spiritual study.

Youniss, J., & Yates, M. (1997) further explain that youth who have a desire to make a positive impact on their communities and the world, may be attracted to Christian

ministries that emphasize service and outreach. Many Christian ministries organize engaging social activities, events, and retreats that appeal to youth. These activities can range from recreational outings to mission trips. Making a difference in their communities and the world may inspire young people to join. Christian youth organizations may also plan entertaining activities including retreats, games, outings, and special events. These enjoyable activities may draw young people seeking a balance between social engagement and spiritual development.

Damon (2008) also notes that they youth often experience transition points, such as moving from adolescence to young adulthood, which can lead them to seek new connections and identities. Christian ministries can offer a supportive environment during these transitional phases.

Scales, Benson, Roehlkepartain, & Sesma (2006), note that ministries that offer innovative and relevant programming, such as integrating technology, addressing current societal issues, and adapting to contemporary youth culture, can attract tech-savvy and socially conscious youth.

5.3 Level of confidence in Y.C.S leadership in respective schools

The data in table 6 below indicated that the respondents had confidence in their leaders. Those who had confidence in them were 56.7%; 39.6% at times while 3.7% had no confidence in their leaders. Those who lacked confidence in their leaders cited some reasons which included: misappropriation of the movement funds and favouritism during times for outings. Good leadership at school level, zonal and diocesan level seems to have attracted some students to join and continue participating in the movement. The respondents who had at least interacted with the C.D.E Youth Chaplain were impressed by his charismatic leadership. This implies

that Y.C.S leadership is one of the important variances in attracting membership and active participation in the movement. Following is a table showing the level of confidence members have in YCS leadership:

Table 6: Level of confidence in Y.C.S leadership

Level of confidence in Y.C.S leadership in your school (whether they take matters of life & faith seriously, if they are good role models, willing to help students in need, if they are well organized and if you relate well with them)

		Frequency	Percent
Valid	True	93	56.7
	Sometimes	65	39.6
	Not True	6	3.7
	Total	164	100.0
Missing System		0	0
Total		164	100.0

Source: Field data

Y.C.S helps to form and develop lifelong Christian leaders who actively live out their faith through experiencing what it is like to manage and organize a social justice movement at local, diocesan, and national levels. Students are formed in many practical lifelong leadership abilities which will help them in all areas of life, at any stage of life. These abilities include skills in organization, discussions, debating, reflection, active listening, written communication, accountability, and time management, (Maigan, 2015). The youths should, therefore, be made leaders today in rehearsal for the future Church, through a welcoming and encouraging environment for good life, living in Christ, (Nielson, 2016).

5.4 Y.C.S activities held in schools

The research sought to find out how Y.C.Sers practice their faith. The findings are presented in table 7 below. It was found out that 10.4% of the respondents spared

some time guiding and counselling, 11.0% engaged in discussions affecting the movement, 14.6% assign themselves manual duties to clean the school and at times plant and maintain trees within the school, 35.3% hold regular prayer and recite the rosary during meetings. About 28.7% engage in bible studies and discussions on spiritual matters. In order to enhance commitment of members in taking part in these activities, the secretary of the movement would Tick against the names of participants on the register. These registers were significant to the study since it provided data on the enrollment of students, active members and in calculating the ratio of boys to girls. The study as mentioned earlier found out in all the six schools involved in the study, there was a high enrolment of girls than boys in each school. All these activities done by the students promote the spirituality of Y.C.S. The movement believes that action and faith go hand in hand. The patrons attested that these sharing and community work allow the faith to come alive for the students for faith is so much more than just holding meetings. Following is a table showing YCS activities held in schools:

Table 7: Activities done by Y.C.S members in school

Y.C.S activities held in schools		Frequency	Percent
Valid	Guiding and counseling	17	10.4
	Discussing issues affecting movement	18	11.0
	Cleaning of school, tree planting	24	14.6
	prayers and praying the rosary	58	35.3
	Bible study and discussion on spiritual matters	47	28.7
	Total	164	100.0
	Missing System	0	0
Total		164	100.0

Source: Field data.

Involvement in these activities gave students opportunities for prayer and contemplation. Prayer is a way of communicating with God. It's a medium of communication between God and Man. Prayer is regarded as a very significant tool in the character formation of students. Prayer sessions bring about integral formation in students. It helps them to view life from different perspectives and acquire the courage to face future challenges in life. Reciting of the rosary is also another style of mental prayer practiced by most Catholics that is based on the repetition of Hail Marys. The purpose of the rosary is to help keep in memory certain mysteries in the history of salvation and to thank and praise God for them, (Nduku Victoria, Boaz Onyancha and Joshua Ayiemba, 2016:33). Y.C.Sers in school have the opportunity to make and recite these prayers during times of prayers, days of meetings and whenever they attend workshops. However, during such times, boys are impatient and prefer short sessions of prayer.

Through bible studies, they share the word of God. In the Old Testament, God often used young people to do His will. For instance, He called Samuel when he was only a young boy to minister in the tabernacle as a prophet. It is through the young people that God is working in these end times. The gospel mission calls on all believers to glorify and spread the good news of God. The youth must, therefore, help others understand the gospel's nature, impact, and how to Biblically convey it to others, (Nielson, 2016). Y.C.Sers as lay faithful, have the call and mission of proclaiming the Gospel.

Spiritual formation is a holistic process by which God forms Christ's character in believers through the ministry of the Spirit, in the school community setting, and according to biblical standards. This process involves changing the whole person in

thoughts, behavior, and styles of relating with God and others. It is a Christian practice whose aim is the development of spiritual maturity that leads to Christ-likeness. Spiritual formation involves three realms: worship, Bible reading/study, and prayer, (Nduku et al, 2016, p. 33). The students also have the responsibility of promoting the total spiritual and personal growth of other youths. The youth understand each other better than adult Christians could. Therefore, they must take part in the concern for the whole person's growth and address other needs of the youth spiritually in their whole life context, (Nielson, 2016).

In cleaning the school and planting trees, they promote environmental protection. Pope Francis has always been keen on matters concerning environmental protection. He stresses that humanity possesses a gift that must be passed on to future generations, if possible, passed on in better condition. He appeals for the urgent challenge to protect the common home which includes a concern to bring the whole human family together to seek a sustainable and integral development. He appreciates those who tirelessly seek to resolve the tragic effects of environmental degradation on the lives of the world's poorest, (Francis, 2015, pp. 12-13).

I.Y.C.S has committed itself to promoting the healing and protection of the environment. Charles Menezes (2016) noted that many actions have been initiated and implemented to help in achieving the goal of Protecting the Common Home. The global campaign aims at achieving the reduction of global warming, grant access to holistic quality education for life and to transform conflicts and achieve peace building by young students' contributions. This has enabled the church to rally students around the world towards the implementation of *Laudato si*. Global warming can be reduced by using alternative sources of energy other than burning fossil fuel,

rearing few but productive livestock, and practicing organic farming. This can help to reduce the emission of greenhouse gases into the atmosphere.

Y.C.S in C.D.E adopted this policy of environmental protection by encouraging its members to plant trees in their schools. Following Pope Francis' visit to Kenya in 2015, the youth chaplain, took the initiative of planting trees in every school where annual Y.C.S major activities were held in the diocese. The trees planted can symbolize many things: the seed of faith sown in the heart of young people, the seed of friendship between schools. This exercise can also be extended to the parishes and the community at large. In doing so, students will be fulfilling their responsibility as stewards of the earth.

5.5 Other Y.C.S activities held in the zone

From the study, 16.67% attend Y.C.S functions, 66.67% take part in apostolic work and participate in mass while 16.67% engage in charity work like assisting children from the small home in the parish. This is shown in figure 14 below. Following is a chart showing other Y.C.S activities held in the zone:

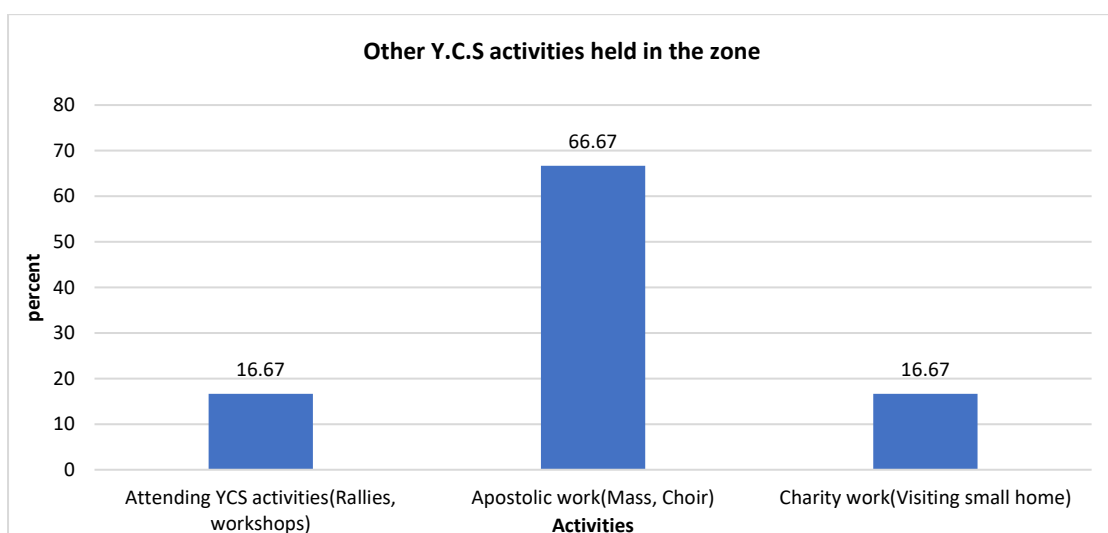


Figure 14: Other Y.C.S activities held in the zone

Source: Field data.

Leon Edwards (2022) gives three reasons why retreats and camps are significant to the spiritual lives of students. They the youth workers with opportunities to be incredibly intentional in creating spaces that have the potential for God to move, students to respond, and lives to be impacted forever. Student participation in such events draw them closer to Jesus. Camps and retreats can incredibly be impactful in student's life because their day to day rhythm is disrupted. These positive disruptions attract the attention of students. A well planned and thoughtfully programmed retreat will include countless intentional opportunities for students to connect with God in different ways. Lastly, taking students to a place that removes so many things that can distract them from connecting with God is another reason why camps and retreats are so impactful. Retreats are intentional periods where removing distractions can be taken to another level. Stressful situations going on at school is temporarily put on pause. Creating a space for an extended period of time where students don't have anything distracting them from connecting with God has incredible potential to change lives.

Y.C.S students also take part in animation of Mass; Holy Mass is the highest form of prayer. It is the central act of Catholic worship. The holy Sacrifice of the Mass is celebrated as a memorial of redemption from the slavery of evil effected by Christ's death on the cross, (Nduku *et al*, 2016, p.34). Every Y.C.Ser should be given a chance to animate mass every term in liturgical dancing, praying prayers of the faithful, serving mass, reading the Bible during mass, and arranging chairs in the church among other duties. This will ensure active involvement of the Catholic youth at their schools in the preparation and celebration of the Mass and Church activities.

The whole Church is directly called to the service of charity. Compassion for the needy and the sick, works of charity and mutual aid to relieve human needs, are held in special honor in the Church and it is the specific duty of the lay faithful, (*Christifideles laici*, 28). Y.C.Sers in Nerkwo Zone annually pool their contributions towards the support of Nerkwo Small Home for destitute children. A spot check in the study found out that Cheptongei Day Secondary School was actively involved in supporting the home through paying visits to the home compared to the other day schools in the zone. These students also visit sick people and fellow students who are in distress. If a student is sick, representatives are sent on behalf of the Y.C.S to visit, pray and offer moral support. A small contribution is made to help fellow student meet her needs. In doing this, they fulfill St. Paul's teachings in Philippians 2:20-22 "Do nothing from selfishness or conceit, but in humility, count others better than yourselves. Let each of you look out not only to his own interests, but also for the interests of others." (RSV). Serving the church in some capacity encourages students to develop a Christ-like attitude toward others. They get to know the importance of putting the needs of others ahead of their own (Dortch, 2014, p. 112).

5.6 Diocesan Y.C.S activities

The diocesan Youth chaplain reported that the youth office organizes zonal rallies, retreats, flag days, seminars workshops and mission weeks for its members. These activities are meant to empower and educate young people on life skills that they may grow spiritually, intellectually and morally as they face the challenging society (OIW diocesan youth chaplain 15/3/2019).

5.6.1 Frequency of attendance to the Diocesan Y.C.S activities

The findings showed in table 8 below indicate that fifteen (9.1%) of the respondents have participated in mission weeks within their parishes, 53.7% have attended zonal rallies. Only two (1.2%) Y.C.S leaders from Litei secondary schools ever attended a one-day retreat organized in the zone. Seven (4.3%) Y.C.Sers had attended holiday seminars, thirty nine (23.8%) students had attended the flag days. Twelve (7.3%) have had the opportunity to attend holiday workshops held in different schools within the diocese. One Y.C.Ser (0.6%) had at least attended all the above activities. However, majority of the students who had attended these functions were girls. In attending these functions students can learn more about moral and ethical principles by joining Y.C.S. These sessions offer a forum a safe area where young people may speak freely, ask questions, and share their ideas and challenges facing them including personal challenges, academic pressure, or family problems without worrying about being judged. Thus, they may begin to rely on the group as a source of comfort and support. Following is a table showing frequency of attendance to diocesan Y.C.S activities:

Table 8: Frequency of attendance to the Diocesan Y.C.S activities

Activities	Frequency	Percent
Valid		
Flag days	39	23.8
Zonal rallies	88	53.7
Retreats	2	1.2
Seminars	7	4.3
Mission weeks	15	9.1
All	1	0.6
Diocesan workshop	12	7.3
Total	164	100.0
Missing System	0	0
Total	164	100.0

Source: Field data

5.6.2 Level of appreciation in attending diocesan Y.C.S activities

From the study, 42.41% were impressed by nearly all the events that took place in all diocesan activities they attended while 32.29% appreciated the role Y.C.S had played in making them know more about Catholicism and its faith as summarized in Figure 15 below. Those who enjoyed Bible study group discussions were, 8.23% while 6.96% enjoyed participating in mass and other liturgies. A few of the respondents, 4.43% learned a lot from the motivational speakers invited by the diocesan youth chaplain especially during holiday workshops to talk to the students on various social, spiritual and economic issues. Only 4.43% of them met new friends, while 0.63% were able to connect with other Y.C.Sers and build a stronger network of similar others. 0.63% of the respondents also enjoyed the forms of entertainments given, especially during workshops and rallies. Following is a chart showing the level of appreciation in attending diocesan Y.C.S activities:

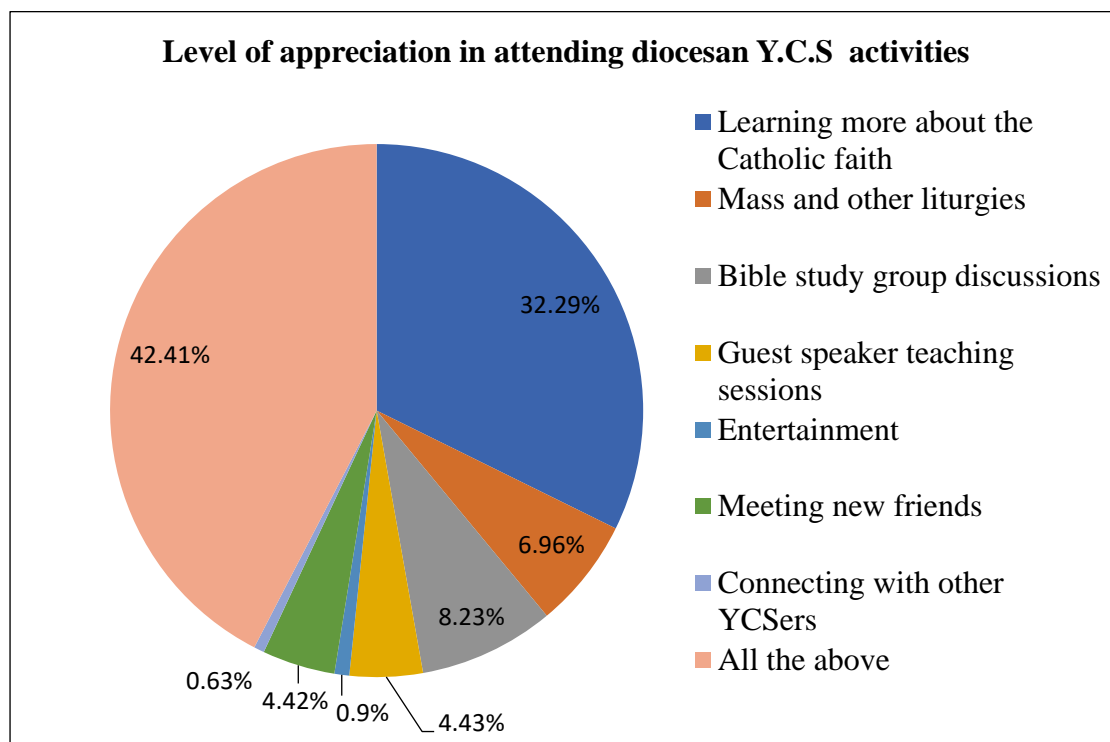


Figure 15: Level of appreciation in attending diocesan Y.C.S activities

Source: Field data

Charbonneau (2019) in his contribution towards the importance of teaching high school students about their Catholic faith said that religious education teachers have the privilege of presenting God to youth who may or may not have relationship with Him. This will make them appreciate their faith later in life. It is the responsibility of the teacher to meet students where they are in their lives aiming to plant seeds of Jesus' good news that will hopefully take root in time. Parents are challenged to share and impress upon their kids the value of belonging to the Catholic faith. It is incumbent for parents to teach and model their Catholic identity to their children. This will encourage their faith formation while helping preserve the healthy existence of family and the founding of a strong society. In doing so it will prompt children to know the Catholic teachings, practice them, learn Catholic lessons and live by them. Parents can convey the meaning and importance of being Catholic in their children through the power of prayer, discussing the Catholic faith with children and being good role models to them. Bible reading and sharing with them biblical passages with life lessons can help the youth reflect and mature in their attitude and outlooks. Mass attendance as a family can teach children from an early age the art of tradition, the special quality of time spent together and the spiritual benefit of being present in Church. Receiving the Holy Communion during mass can provide children of all ages the best opportunity to encounter entirely Jesus' love and presence by entering into complete communion with Him.

Catechism is also taught which enhances pastoral care. Catholics have a primary responsibility for knowing and living their faith by learning the catechism. Y.C.S members in preparation for receiving the holy sacraments are taken through catechism classes by the student catechists, chaplains, and priests in their respective schools. It

helps in developing a person's faith and that of the community. They also understand their responsibilities as a God's creatures, (Nduku et al, 2016, p. 33).

Y.C.S has also afforded positive experiences of active liturgical participation, a sense of enjoyment, sharing and building of relationships with similar others. Through these events, students get opportunities for promoting positive religious practices and for discussing faith matters. Students have a sense of security, share their experiences and strengthen their faith in such environments.

Students also got an opportunity to explore their talents. During Y.C.S flag days, national comedians, for example, those from Churchill Show were invited to grace those occasions as a way of motivating students to fully nurture their God-given talents in order to earn a living in future. The Second Vatican Council strongly encouraged all people to develop qualities and talents bestowed on them. The Council fathers urged the laity to utilize the gifts that they had received from the Holy Spirit, (*Christifideles laici*, 28). A faithful discernment of the God given gifts and talents helps Y.C.Sers to discover God's will in their lives. Students need to use their gifts and abilities to build up the rest of the church. It would be unbiblical to deny students who are professing believers to serve somewhere in the church, (Dortch, 2014, p. 100).

Motivational speakers during workshops were at times invited to teach on various vocations. St. Paul in Ephesians 4:11-12 is quoted that, "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors, and teachers, to equip the saints for the work of the ministry, for building up the body of Christ." (RSV). Y.C.S assists young students in examining their lives and discerning their life vocations. During Y.C.S workshops and rallies, students are taught what discernment

is, how to do it well, and how to apply it to all major life decisions, particularly in the choice of life vocation. This is done the diocesan vocational director during workshops. By the end of their school life, some Y.C.Sers normally opt to join the religious life or marriage life.

5.6.3 Factors negatively influence the participation of boys in Y.C.S activities?

From the study, 33.33% of the patrons reported that boys were shy and suffered from inferiority complex, 50% reported that the boys were influenced by their peers while others were under the influence of alcohol and drugs abuse. A patron (16.67%) finally attested that the boys lacked good role models to emulate in the movement as summarized in Figure 16 below. Due to lack of support, some mentors have given up in moulding the young students to be responsible. Some students have been left alone to chart their way forward, be it right or wrong.

The students cited that Y.C.S was financially demanding. Apart from the termly contributions for Y.C.S kitty in their schools, the students were also expected to raise some money for Flag Day, “Mavuno”, annual friends’ day for Nerkwo small home, fare to attend workshops and rallies among others. All these financial demands could not easily be met.

The students claimed that Y.C.S rarely addresses the problems they face. Needy students in some schools felt neglected by the movement yet one of its objectives is to assist the needy. They found it ironical to be asked to contribute for others yet they themselves did not get any help. These challenges largely affect boys than girls because boys are analytical in nature while girls are emotional. Boys tend to reason when they are called upon to give, for example alms, while girls just give without questioning. This is explained in the parable of the rich man (Luke 18: 18-30) and the

story of the poor widow's offering in Luke 21:1-4. Following is a chart showing the factors that negatively influence the participation of boys in Y.C.S movement:

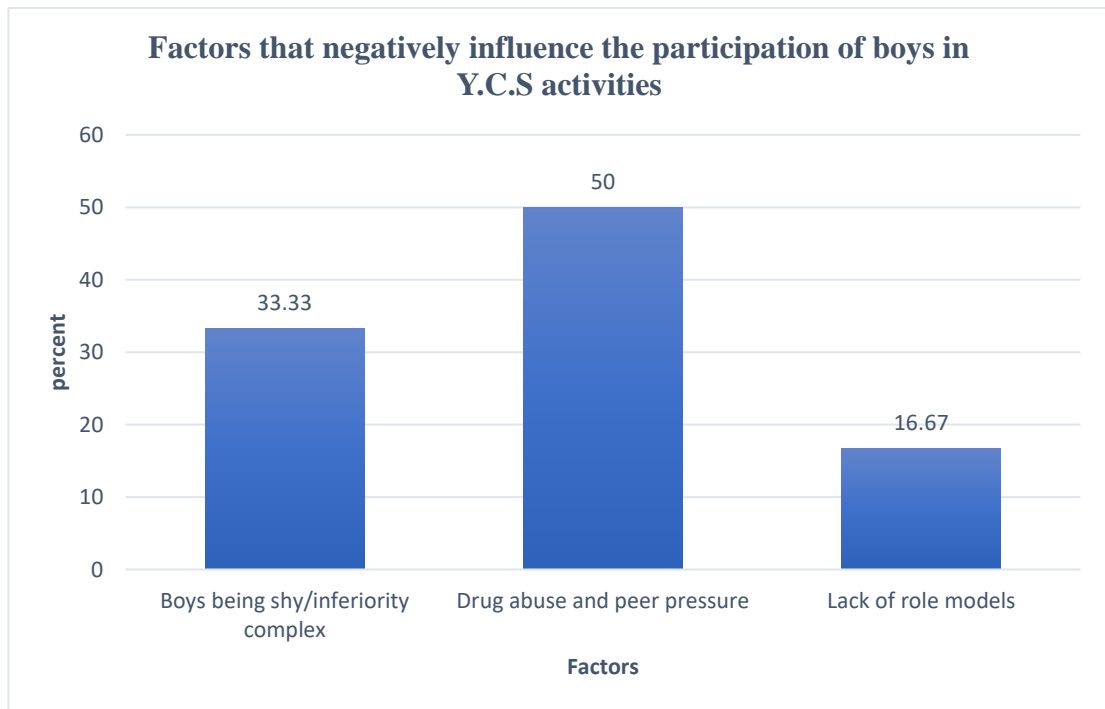


Figure 16: Factors negatively influence the participation of boys in Y.C.S activities

Source: Field data

Pereirs (2019), points out the challenges facing the Y.C.S in India. These include the lack of councils at the national and diocesan levels as a big obstacle to making the movement more active. He also cites the lack of a full-time national chaplain and the need for the support of all heads of Christian schools. However, this challenge is not witnessed in Kenya, and more so in, the C.D.E as there is a fully functional office. Among members, he observes a tendency to prefer doing rather than becoming. But some students do not become members because some parents think that if their children join Y.C.S, they would not study well. A similar view is held by some conservative parents in C.D.E Nerkwo Zone who feel that their Form Four students

should engage themselves minimally in Y.C.S activities and concentrate on their studies.

Aladics Richard in his summary of the *Dilecti Amici* (1985) points out materialism as another major challenge facing the youth. He expounds on the Pope's message, "Youth relationship with God in Christ". He notes that the youth's relationship with Christ is intimately connected with how they embrace the Gospel. He further notes that Christ speaks to the youth to draw them to embrace the whole Gospel. He gives an example of the conversation which Christ had with a young person in the Gospel Luke 18:18–23. Here, Christ reveals the whole truth about a young person's relationship with God. From the encounter of the young person with Christ in the Gospel, his decision not to follow Christ was influenced by his material possessions, rather than by who he was. (Aladics, 1985, p. 1).

Many people today, including the youth, desire to make quick money through, for instance, gambling. They engage in various sports betting companies with the intent to gain instant wealth. Students particularly boys in schools are the most affected group. For this reason, students begin by habitually taking the little money and or even abscond schooling to engage in short-term casual jobs to get money and gamble it away with the hope of multiplying their money and eventually, they become addicted. This practice has enslaved today's youth absorbing all their concentration and concern about any other thing. This in return is proportional to their drop in academic performance in school. It also impoverishes their relationship with fellow students, family members. It may hinder them from going to church and attending Y.C.S activities (Aladics, 1985, p.1). As followers of Jesus, Christians are

encouraged to stay away from desires and attempts to get rich quickly. (Ecclesiastes 5:10, RSV).

The C.D.E also faces some challenges which include; Lack of participation from some schools especially those sponsored by the Catholic Church, lack of support from some school administrators especially those in Catholic-sponsored schools, the negative influence of mass media, and the mushrooming of sects, internal influence, competition from Protestant churches. Permissiveness in the society, family frustration and bad companies or peers are also common problems faced by the students (OIW C.D.E youth coordinator on 25/02/2019).

Addressing these challenges requires a comprehensive approach that involves creating supportive environments, providing a safe space for open discussions, relevant teaching on pertinent subjects, mentorship, creating a sense of community, critical thinking, and comprehensive personal development in order to solve these issues. It's crucial for all stake holders to be attuned to the specific challenges faced by youth in their region while also addressing the universal struggles that young people encounter in their faith journey.

5.6.4 Inferential Statistics Analysis

This study sought to assess whether contextual factors such as family, peers, Y.C.S activities, Y.C.S leadership and school administration influence gender participation in Y.C.S movement in Nerkwo zone. The findings are summarized in figure 17 below.

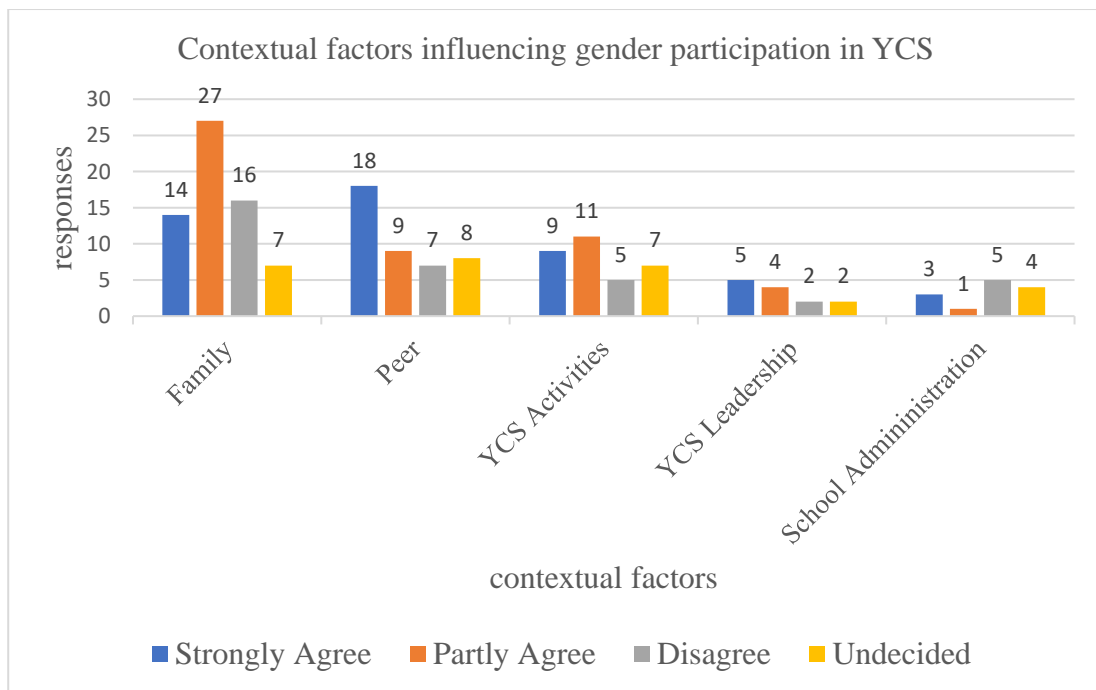


Figure 17: Contextual factors influencing gender participation in Y.C.S

Source: Field data

The hypothesis of this study was that contextual factors of family, peer, Y.C.S activities, Y.C.S leadership (from school level to the diocese), school setting and administration have no relationship in influencing gender participation in Y.C.S. The data is as shown in table 9 below;

Table 9: Data on relationship between contextual factors and gender participation in Y.C.S

Contextual factors	Strongly Agree	Partly Agree	Disagree	Undecided	Total
Family	14	27	16	7	64
Peers	18	9	7	8	42
Y.C.S Activities and its leadership	9	11	5	7	32
School Administration	8	5	7	6	26
Total	49	52	35	24	164

Source: Field data

Given $\alpha=0.05$

$df = (r-1)(c-1)$; where r is the total number of rows and c is the total number of columns.

$$= (4-1)(4-1) = 9$$

Therefore, Level of significance = 16.919

$$C^2 = 4^2 = 16$$

The following is a table showing the relationship between contextual factors and gender participation in Y.C.S with observable and expected frequencies.

Table 10: Data on relationship between contextual factors and gender participation in Y.C.S with observable and expected frequencies

Contextual Factors	Strongly Agree	Partly Agree	Disagree	Undecided	Total
Family	18 (18.7)	20 (16.4)	16 (14.4)	10 (14.4)	64
Peer	18 (12.3)	9 (10.8)	7 (9.5)	8 (9.5)	42
Y.C.S Activities and its leadership	8 (9.3)	8 (8.2)	6 (7.2)	10 (7.2)	32
School Administration	4 (3.88)	5 (4.12)	8 (2.77)	9 (1.9)	26
Total	48	42	37	37	164

Solution;

$$X^2 = (18-18.7)^2/18.7 + (20-16.4)^2/16.4 + (16-14.4)^2/14.4 + (10-14.4)^2/14.4 + (18-12.3)^2/12.3 + (9-10.8)^2/10.8 + (7-9.5)^2/9.5 + (8-9.5)^2/9.5 + (8-9.3)^2/9.3 + (8-8.2)^2/8.2 + (6-7.2)^2/7.2 + (10-7.2)^2/7.2 + (4-7.6)^2/7.6 + (5-6.7)^2/6.7 + (8-5.9)^2/5.9 + (9-5.9)^2/5.9 = 17.04$$

Therefore, with $p < 0.005$ and $\alpha = 0.05$, the null hypothesis (H_0) is rejected because 17.04 is greater than 16.919. The study concludes that there is a significant association between gender participation in Y.C.S in Nerkwo zone and contextual factors mentioned. This implies that the participation of students in Y.C.S is significantly affected by their family background, peer, Y.C.S leadership and its activities as well as the school setup.

5.7 Conclusion

There are a lot of benefits students get from joining Y.C.S. The students attested that they had learnt a lot from Y.C.S. They grew spiritually by experiencing God in the other being a brother, sister and partner where they bore witness to their faith and by

their actions of charity. It is, therefore, important to support the effective participation of students in the movement.

CHAPTER SIX

STRATEGIES BY MEANS OF WHICH THE DEPARTMENT OF YOUTH IN THE CATHOLIC DIOCESE OF ELDORET CAN EFFECTIVELY ATTRACT GENDER BALANCE IN THE Y.C.S MOVEMENT

6.0 Overview

This chapter presents an analysis of data that was collected in the study. The study sought to identify strategies by means of which the department of youth in the Catholic diocese of Eldoret can effectively attract gender balance in the Y.C.S movement. The respondents were asked to give suggestions on how to make Y.C.S attractive to both genders. Two questions were further asked to help in identifying gaps, that is, whether Y.C.S in schools got support from the school administration and the youth office in C.D.E. The findings are presented in form of tables, pie charts and bar graphs. Discussions are made after the responses given.

6.1 Suggestions on how to make Y.C.S attractive to both genders

Suggestions on how to make Y.C.S attractive to both gender helps to answer the last research question on what should the Youth Department in the C.D.E do to effectively attract gender balance in Y.C.S movement.

The patrons gave their suggestions as indicated in figure 18 below. A patron (16.67%) suggested that they should be rewarded if they excel in performing the roles given. The rewards may be in form of issuing certificates to Y.C.S Form Four leavers, be motivated through trainings and opportunities to represent the school in Y.C.S functions. Two patrons (33.33%) suggested that more boys should be encouraged to vie for leadership positions. The movement should come up with modalities that will be undertaken in order to realize gender parity in Y.C.S leadership. For example, enacting a rule that if the chairperson is a male, the deputy should be a female. They

were of the opinion that boys should be given more responsibilities and be encouraged to vie for elective positions in the movements so as to enhance their commitment. Three of them (50%) suggested that both boys and girls should take up roles in the movement. During the study, for instance, one of the schools had fourteen slots of officials, therefore, seven should be occupied by girls and the rest be filled by the boys. Following is a chart showing the suggestions on how to make YCS attractive to both gender:

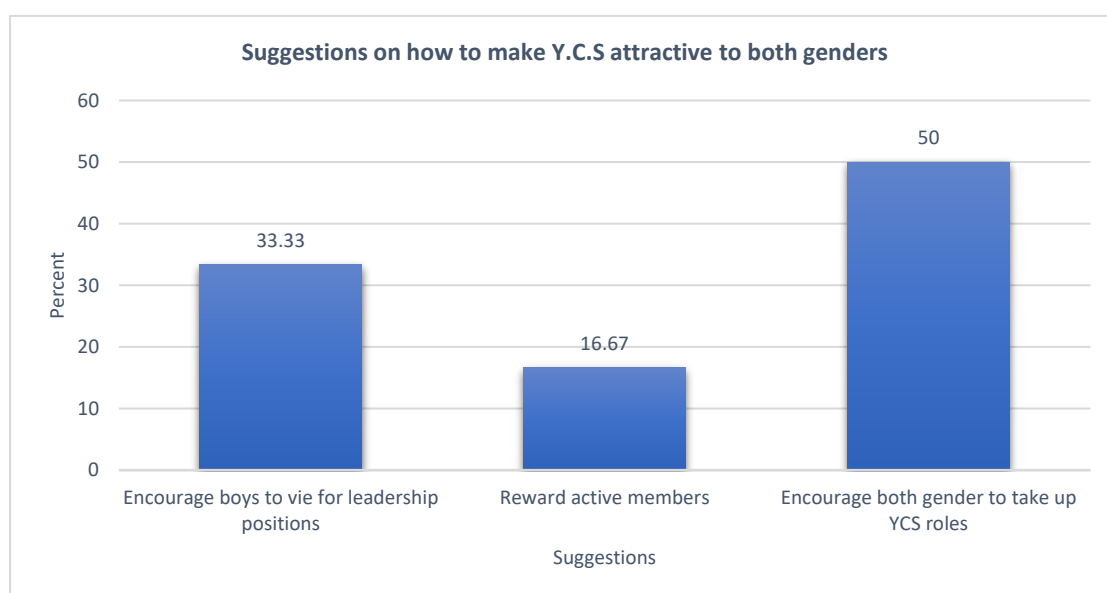


Figure18: Suggestions on how to make Y.C.S attractive to both gender

Source: Field data

The students suggested the following strategies: They had the opinion that the schools should be given more opportunities to hold rallies and holiday workshops in the zone so as to enlighten all the students on Y.C.S activities.

The youth coordinator suggested the need of initiating income generating projects in school such as tree and flower planting nurseries which would help run the movements rather than straining the members financially. Engaging students in competitive recreational activities within Y.C.S like sports, music and drama in order

to attract other students and give them an opportunity to explore their talents. Boys are fond of sporting activities; thus, this can be a way of attracting and retaining them in the movement (OIW youth C.D.E coordinator, 25/2/2019).

The chaplains suggested that there was need to educate the Catholic students about the Catholic tradition and support their practice of the faith with the aim of attracting committed Catholic and non-Catholic students (OIW Chaplain St. Peter's chaplaincy, 10/05/2019).

6.2 Whether Y.C.S in the Selected Schools Get Support from the Diocesan Youth Office

The role of the youth office mainly coordinates Y.C.S patrons' workshop, Y.C.S students' workshop, rallies in the eleven zones and Y.C.S patrons' retreat. The activities encouraged growth of the movement in individual membership. In the C.D.E, patrons met regularly to evaluate and plan for Y.C.S activities in the diocese. Apparently, patrons from the selected schools rarely attended such meetings citing lack of facilitations by the school administration. They therefore miss out in important issues deliberated in the meetings that touch on Y.C.S activities both for the zone and in the diocese. However, two (33.3%) of the respondents as shown in figure 19, said they had the opportunity to help in organizing rallies in the zone though not in their respective schools. One patron (16.67%) said she received a motivational speaker from the diocese once to come and give a talk to the Y.C.Sers in his school. Three patrons (50%) said that they had never got any assistance at all. These represent those schools that were located at the furthest end of the zone and were less in touch with the youth office. The youth office should be instrumental throughout the diocese in ensuring that relevant resource materials are available to its members. The research found out that resource books such as Y.C.S Guide books are inadequate or lacking in

the schools. This guide book is necessary since it not only gives the history, structure and objectives of Y.C.S but also highlights how to start and run Y.C.S in school and gives the procedures of handling meetings. If such books were available, it would help the students in managing the movement effectively in schools. Following is a chart showing whether YCS gets support from the youth office in the diocese:

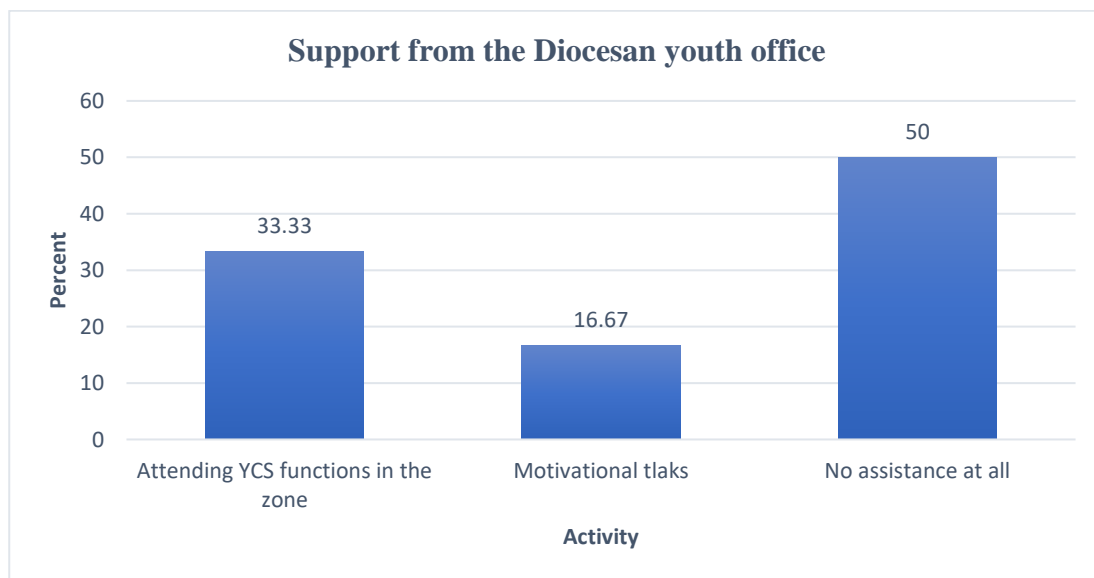


Figure 19: Support from the diocesan youth office

Source: Field data

6.3 Whether Y.C.S in the Selected Schools Get Support from the School Administration

The study found out that only four secondary schools got support from the school administration. These schools provided transportation for students to attend flag days, rallies or annual friends-day for Nerkwo small home. The other two schools did not get support. Following is a chart showing whether Y.C.S in the selected schools get support from the school administration:

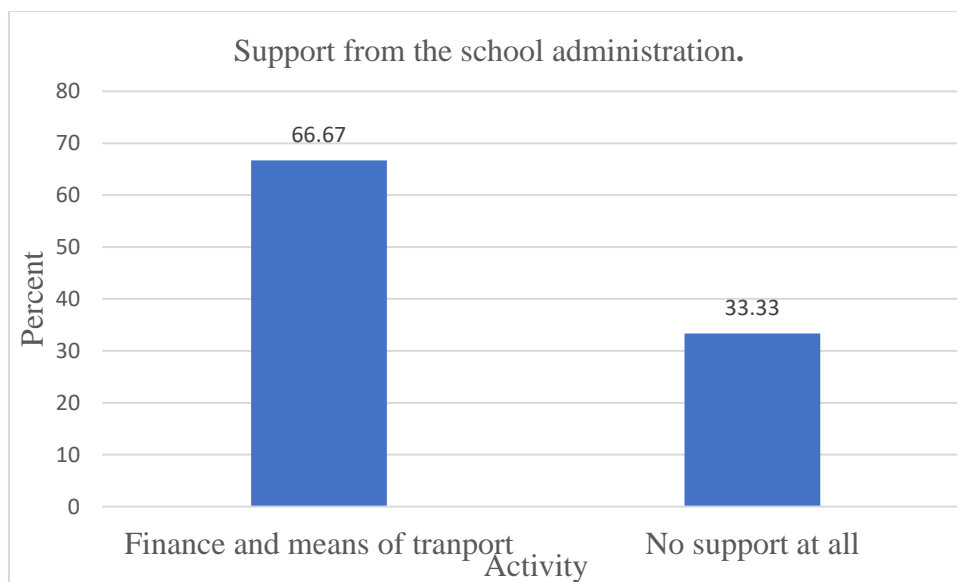


Figure 20: Support from the school administration

Source: Field data

6.3.1 Suggestions on how the school administration should support Y.C.S

The chaplain noted that heads of institutions have the duty to support Y.C.S and its activities financially, offer transport to Y.C.S activities outside the school and facilitate training of patrons on how to meet the needs of the students. Y.C.S gives its members a glimpse of social reality. It gives them room for the holistic growth alongside academic studies. School Principals can solve a lot of problems that students face through Y.C.S. (OIW Chaplain St. peters chaplaincy,10/05/ 2019). The patrons were in agreement with the chaplains views on financial support and transport as shown in figure 21 below. Following is a chart showing suggestions on how the school administration should support Y.C.S:

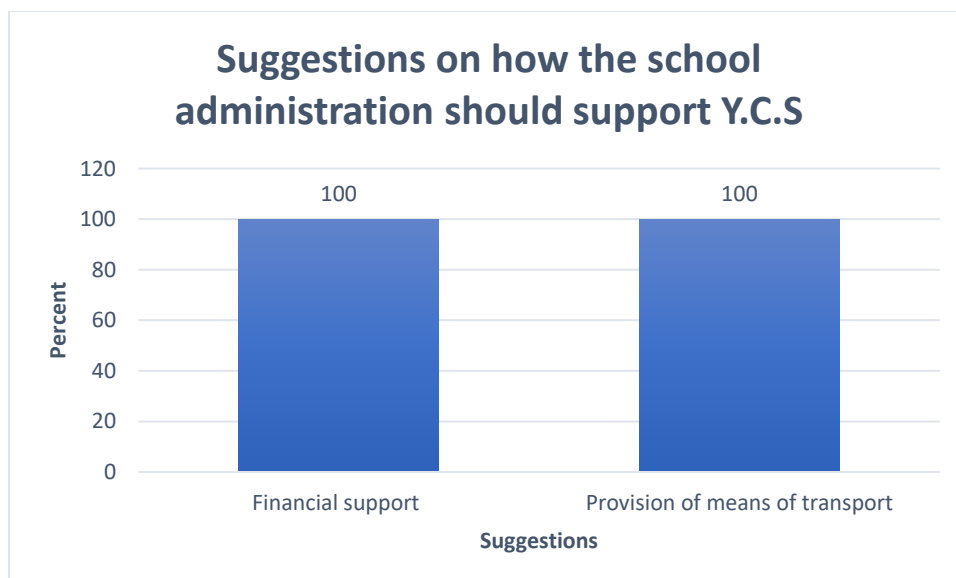


Figure 21: Suggestions on how the school administration should support Y.C.S

Source: Field data

The discussions above tend to agree with some of the suggestions given by Johnson (1995) on practical tips for promoting gender equality in Christian youth groups. He opines that Christian youth ministries must make a concentrated effort to build inclusive and equitable environments that recognize the contributions of people of all genders if they want to increase gender parity in the engagement of young people. He gives the following actions that can help in promoting gender parity: First, empowerment and training is necessary. The movement should offer leadership training workshops, public speaking classes, and skills development sessions. Empower young people with the tools they need to become confident leaders and advocates for gender equality in the church and beyond. Secondly, youth of all genders in the youth ministries should be involved in participatory decision-making procedures. This can involve organizing activities, determining the direction of the ministry, and establishing objectives of the group. Thirdly, the Church's and youth ministry's leadership actively support and pushes efforts promoting gender equality. Explicit policies and guidelines that spell out the dedication to achieving gender parity

and the efforts being taken in that direction should be implemented. Participants and leaders should be held responsible for fostering an inclusive atmosphere. Gender-neutral programmes, programs and activities that appeal to a wide range of interests should be initiated. Activities that reinforce traditional gender roles should be avoided. For example, offer workshops that focus on skills development, personal growth, and character building, which are universally valuable. Y.C.S in schools should create activities and programmes that cater to a variety of interests and preferences, making sure that all genders feel appreciated and engaged. Events that unintentionally favor one gender over the other should not be encouraged. Gender Stereotypes should be addressed. Safe spaces for open discussions about gender stereotypes should be created. Hosting workshops that challenge misconceptions and engage young people in critical thinking about gender roles in society and within the church can help increase public understanding of the benefits of gender equality and how it aligns with Christian principles of justice and equality. Y.C.S movements in schools should establish an environment where all young people feel heard, valued, and safe. Implement anti-discrimination policies and guidelines to ensure that the church is a space free from bias or harassment.

A report by the World Council of Churches (2019) gives further suggestions on promoting gender parity in Christian youth groups that can be resourceful in reducing gender disparity in Y.C.S. This includes; Establish mentorship programs that pair young people with mentors of various genders. Highlighting the stories of inspirational Figures from both genders within the church's history provides diverse role models for aspiring leaders. Young people of all genders can be motivated to participate more actively by seeing themselves represented. Mentoring initiatives should be created that match young people with knowledgeable mentors of both

genders. Both male and female participants may benefit from this in the form of direction and inspiration. Secondly, Regular feedback be solicited from young people about their experiences in the ministry. Surveys, focus groups, and open discussions may be used to gain insights into their perspectives on gender inclusion and identify areas for improvement. Consistent evaluation on the gender dynamics in the youth ministry is important since it helps pinpoint areas that can be improved. Participants input, requests and needs and opinions should be taken into account. Thirdly, there is need to promote inclusive theology that emphasizes the equality of all genders in the eyes of God. Teachings that highlight the biblical examples of both men and women in leadership and ministry roles should be incorporated. Discussions about gender equality in religious texts and provision of resources for deeper exploration are encouraged. A worship environment that includes a variety of expressions, musical styles, and prayer practices should be created. This diversity can make worship more inclusive and reflective of the diverse experiences within the congregation. Lastly, open dialogue among the youth with their mentors and leaders should be encouraged. Forums, discussion groups, and panels that address gender-related topics can be organized to encourage young people to share their thoughts, questions, experiences, opinions and worries regarding gender equality and their role in the church. Fostering open and safe venues for talks regarding gender roles, stereotypes, and difficulties is one of the principles of open dialogue.

6.4 Conclusion

By implementing these strategies and creating an environment that is genuinely inclusive and respectful of all genders, church youth ministries including Y.C.S can attract a diverse range of participants and foster an atmosphere of mutual growth and understanding. The youth office must make constant, committed efforts to advance

gender parity. Y.C.S movements in schools must establish environments where students of all genders feel appreciated, empowered, and well-equipped to develop their faith and leadership positions by putting these strategies into practice. The following chapter is a summary of the findings of the study.

CHAPTER SEVEN

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

7.0 Overview

This chapter presents a summary of findings and discussions presented in the previous chapters and on the basis of these, make conclusions, recommendations and suggestions for further research. The purpose of this study was to investigate the contextual factors influencing gender participation in Y.C.S in Nerkwo Zone. Nerkwo Zone was selected purposefully because it represented populations that exhibited lower male membership and participation in Y.C.S activities. Data was collected from chaplains, C.D.E youth department staff, Y.C.S students and patrons from selected schools. The data were analyzed qualitatively and quantitatively to give convergent findings.

7.1 Summary of the Findings

The main concern of the researcher in this study was to investigate the contextual factors influencing gender participation in Young Christian Students Movement in Nerkwo Zone.

The research was guided by the following research questions; first, what is the extent students' participation per gender in Y.C.S movement in Nerkwo Zone?; second, what are the factors that influence students to join Y.C.S in the Catholic Diocese of Eldoret- Nerkwo Zone?; and third, what should the Youth Department in the Catholic Diocese of Eldoret do to effectively attract gender balance in the Y.C.S movement?. Answers to these questions are summarized below:

7.1.1 Extent to which students per gender participate in Y.C.S in Nerkwo zone

Considering the trends in the decline of boys' membership in Y.C.S in the zone, many causes can be assigned to this worrying trend. The study found out that 33.13% of the respondents were boys and 66.87% were girls. The research also found out that majority of the members were in their senior forms (F4-42.86%, F3-21.12%) while the lower forms were represented by a percentage of 18.01% each. This shows a positive skew in terms of participation as the students advance in schooling. In answering the first research question on the extent of students' participation per gender in Y.C.S in C.D.E-Nerkwo Zone, the research generally found out that the trends of participation of boys in all the forms in the studied schools was poor compared to that of girls.

The study found out that the trend of participation of boys compared to girls in all the forms in the studied schools was poor. Boys are fairly active in Form Two (36.0%) and Form Four (36.6%) and less active in Form One (30.5%) and Form Three (33.6%). Girls are active in all the forms. They score (59.5%) in Form One, (61.0%) Form Two, (60.4%) Form Three and (66.2%) in Form Four were rated poor in terms of participation in Y.C.S activities. On average, boys score (34.2%) while girls score (61.8%).

7.1.2 Factors that influence students to join Y.C.S in Nerkwo zone

In answering the second research question, the study found out that 41.56% of the members joined the movement because of the influence of their family members whole 27.27% of them were invited by friends. Those who were invited by Y.C.S leaders were 20.8% while 8.44% were influenced by religious leaders. Few members (1.95%) joined Y.C.S through their personal decisions since there was no other suitable movement for them to join. This implies that their level of commitment and

participation in Y.C.S activities is high. It can therefore be concluded that members joined the movement through invitations, and personal choices to derive joy, satisfaction and sense of belonging. Those who joined the movement took part in several Y.C.S activities in schools, zone and in the diocese.

There are some reasons for the decline in membership and participation among the boys in the movement; Laxity where some students out of their own free will choose not to attend Y.C.S. Parents too discourage their children to attend Y.C.S. Unanswered prayers also discourage them. Some dislike praying the rosary. The boys had interests in other activities such as sporting activities and gambling. Family background and responsibilities; members from families with responsible parents are nurtured spiritually by their parents. They are active and have their parents as role models. Those from broken families seek solace in the movement while those who come from sibling or grandparent headed families are non-active and more committed to home affairs than Y.C.S. Financial constraints, negative peer pressure, western culture, lack of confidence in Y.C.S leadership and hypocrisy of their leaders negatively impacts on their active participation.

7.1.3 Proposed strategies to be put in place by the youth department to attract gender balance in the Y.C.S movement

The study finally intended to give a way forward on improving gender balance in the movement. The following considerations may be put in place to attract and retain more students into the movement; by exposing students, especially boys, to variety of Y.C.S activities to attract their interest and eventual membership. There is need to come up with tasks where boys have expertise. They should also be given opportunities to represent the school in Y.C.S functions. Students should be exposed more to mission work. Boys tend to be more oriented to the outdoors. They find it

easier to find God outdoors. They should take part intensively in Y.C.S activities like mission weeks.

The structures for leadership be gender balanced. Boys should also be encouraged to take up leadership roles and responsibilities in the movements so as to enhance their commitment. The movement should also come up with measures for implementing two-third gender rule for leadership. Equal responsibilities be given to all Y.C.Sers to curb over-dominance of girls in leadership positions.

The movements should be self-reliant. There is need of initiating income generating projects in school such as tree and flower planting nurseries which would help run the movements rather than straining the members financially. This will motivate the boys to join the movement since they are project oriented in nature.

Developing and promoting programmes that nurture students' talents such as co-curricular activities. When students realize that they have a valued role in the church and the movement, they are more likely to remain engaged in them.

Educating students intensively about the Catholic tradition and positive cultures will also help in retention of students in the church and the movement. Y.C.S leaders at all levels must ensure that the content taught and discussed in their forums and meetings are meaningful to the students. Patrons should be aware of the yearly themes given by the Pope to the youth for discussions. They should also guide students by giving them topics of discussion which for instance those that focus on ensuring students have deep understanding of their faith, those that help them establish clear moral limits and teach on importance of healthy friendships.

Maintaining a strong and binding relationship among the Y.C.Sers, mentors, such as patrons and chaplains to successfully retain them in the movement. Boys need a model leader with a shepherd's heart and a spirit of a warrior to emulate.

7.2 Conclusions

From the analysis and summary of the study, four conclusions were made. In terms of the extent of participation per gender, girls were active in all the forms while that of boys varied. The boys were fairly active in Forms Two and Four and less active in Form One and Three. The issues that limited their participation were shyness, inferiority complex, peer pressure, drug abuse and lack of role models. With reference to factors that influence students to join Y.C.S, the study concluded family members, peers, Y.C.S leaders, religious leaders influenced them to join the movement. In terms of strategies to be adopted to effectively attract both gender into the movement, the study concluded that the movement should be welcoming and inclusive. The study finally concluded that, the family, peer, Y.C.S activities, Y.C.S leadership, school environment and administration were the factors that influenced gender participation in Y.C.S. Family was the major factor. Parents greatly influence their children's religious life. Parents with gender-conservative attitudes may dissuade their children from pursuing active roles in Y.C.S. Other factors included religious, socio-cultural and economic factors.

It's critical to engage in theological discussions that challenge conventional interpretations, offer equal access to leadership development, promote positive role models, and foster an open dialogue about gender roles within the church and society in order to address these contextual factors and advance gender equality in Christian youth ministries. Youth ministries can become more inclusive and effective by fostering a culture that supports and empowers youth of all genders (Njoroge, 2016).

It is, therefore, important to consider these factors when designing and implementing ministry programs that are inclusive of all youth.

7.3 Theological grounding related to the contextual factors influencing gender participation of youth in Christian youth ministries

Based on the denomination, interpretation of the Bible, and theological perspective, the theological foundation relating to the contextual elements impacting youth engagement in Christian youth ministries can differ. The idea that everyone was made in God's likeness, regardless of gender, is emphasized in many Christian traditions. This fundamental religious tenet supports the notion that men and women are equally valuable and worthy in and of themselves. Therefore, it might be argued that any contextual elements that prevent equal involvement and representation within youth ministries run counter to this theological tenet (Henold, 2003). Secondly, the teachings of the New Testament stress the harmony of differences like gender, ethnicity, and socioeconomic class are no longer obstacles for followers of Christ (Galatians 3:28). The theological idea of equality in Christ can be used to promote the full inclusion of all young people in Christian youth ministries, regardless of gender (Barr, 2004).

Theologically, it is frequently held that all believers are endowed by God with spiritual gifts and skills that are to be used for the benefit of the church and the service of others (1 Corinthians 12). Within youth ministries, it might be argued that it is theologically necessary to acknowledge and make use of the talents and abilities of both male and female youth in order to promote a feeling of community and contribution. Showcasing biblical instances of women who were instrumental in ministry can provide theological support for encouraging gender equality. One can utilize Phoebe's praise as a deacon in Romans 16 or Mary Magdalene's position as a

witness to Jesus' resurrection in John 20 to question gender norms and urge more female youth participation. The cultural and historical background of the biblical texts frequently influences theological interpretation. Understanding the socio-cultural setting of passages that can seem to restrict women's participation can help us develop nuanced readings that emphasize the core ideas rather than maintaining archaic gender norms (Njoroge, 2016).

Some theological stances place a strong emphasis on social justice and the inclusion of disadvantaged people, such as liberation theology. This theological strategy can be used to remove gender-related restrictions and making sure that all youth have equal access to ministry possibilities, regardless of gender. How gender participation is perceived and promoted within the Christian community can be influenced by theological dialogue and conversation. The creation of inclusive youth ministry strategies can be influenced through fostering open communication, discernment of God's will, and respectful consideration of other theological perspectives (Otieno, 2018).

7.4 Spiritual Implications of the Study

The study will help in improving the moral and spiritual live of students in Nerkwo Zone and in other zones. The Christian values imparted to the students through Y.C.S programmes will help in making ethical decisions in solving the challenges that students face in life. Students who are properly evangelized are able to share pray regularly, teach one another the scripture and share their faith in their own circles of influence.

7.5 Recommendations of the Study

From the analysis, summary and conclusions, the researcher recommended the following regarding extent to which students per gender participate in Y.C.S: That Y.C.S needs to focus on developing programs and activities that are appealing and specifically designed to meet the needs of students, particularly boys, such as sports, games, and outdoor activities. The youth coordinators should increase the frequency of youth activities, develop quality and diversified programmes, enhance youth perception of Y.C.S and even keep them loyal to the movement. This will help in realizing the objective of Y.C.S. There is also a serious need to involve all the students more on how the movement is run. This will equip them for meaningful participation in Y.C.S.

On factors that influence students to join Y.C.S in Nerkwo zone, there is need to create awareness of the importance of joining the Catholic Lay movements at all levels in life. The chaplains, youth coordinators and patrons should sensitize the students about the benefits of Y.C.S and call for enrollment in the whole diocese. There is a need to listen to all students to ensure their participation in strengthening the movement. If they feel ignored by the family members, school or church, it will be very easy for them to join any group even bad ones because they are looking for someone to listen to them. A strong relationship and cooperation between parents, students, school and the Church for the benefit of the movement should be encouraged. The youth office should create new zones for convenience in terms of participation of all schools since some of them are geographically located far apart from each other. Others are at distant rural areas that make them less in touch with other schools or the youth office. The sub division of some zones will make some

members benefit from Y.C.S activities like attending the Y.C.S rallies. There is also a gapping need for more priests/chaplains to attend to students.

Regarding the proposed strategies to be put in place by the youth department to attract gender balance in the Y.C.S movement, the study finally recommended that the movement should be more welcoming and inclusive. This involves creating a safe and supportive environment where all students feel comfortable talking about their faith and struggles. The movement should make an effort to reach out to all Y.C.Sers from all backgrounds and socio-economic levels. The movement should use some of the profits got from its projects to help needy student in their schools.

If the above strategies and recommendations will be adopted, they will have a great impact towards improving gender participation in Y.C.S. The C.D.E youth office will also be able to make some analysis on the success of Y.C.S as a tool of evangelization and nurturing young people's spiritual lives. Students' disengagement from the movement at any level will also be minimal. The church in collaboration with schools can therefore adopt the strategies mentioned above so as to attract and sustain more members into the movement. The Youth Department in C.D.E should also partner with the Y.C.S patrons in all schools in assisting students prepare for transition periods after high school into other Catholic lay movements.

In concluding the whole study, it is evident that today's youth are seeking for a place to belong, a way to live, seek to be understood, and their culture. They need a community of friends, adults who can trust them and a proper sense of purpose. Y.C.S therefore, provides them such a privilege.

7.6 Suggestions for Further Research

There is need to conduct a deeper analysis on the following related areas: first, an in-depth analysis of the relationship of parenting styles to commitment to the ecclesial lay movements among the youth. Secondly, an in-depth study on why the youth are hesitant in joining religious lives (priesthood and sisterhood) in the zone.

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APPENDICES

Appendix I: Consent Form

Introduction Letter to the Respondent

School of Arts and Social Sciences,
Dept. of Philosophy, Religion and Theology,
Moi University,
P. O Box 3900,
Eldoret.

Date.....

Dear Respondent,

RE: PARTICIPATION IN RESEARCH STUDY.

I am a student in Moi University pursuing a Master of Arts degree in Religious Studies. I am currently carrying out a research study whose purpose is to investigate **CONTEXTUAL FACTORS INFLUENCING GENDER PARTICIPATION IN YOUNG CHRISTIAN STUDENTS MOVEMENT IN NERKWO ZONE**. This study intends to interrogate the trends of Y.C.S membership and participation in the Catholic Diocese of Eldoret by gender, to find out the factors that motivate boys and girls to join and participate in Y.C.S in the Catholic Diocese of Eldoret-Nerkwo Zone and to propose a strategy by means of which the Youth Department in the Catholic Diocese of Eldoret can effectively attract more boys into the Y.C.S movement.

I am pleased to inform you are one of the respondents in my study. I kindly request you to participate in this study by honestly and accurately responding to the items in the questionnaire provided. You may also either participate in an interview, a focus group discussion or both.

Your participation in this study is voluntary and you are free to decline or withdraw from it at any time you deem fit.

The information you give will be kept in total confidentiality and will be used only for the purpose of this study. Please sign the consent form provided below if you accept to accept to participate in this study. Your participation will be highly appreciated. Thanks in advance.

Yours faithfully,

Kendagor K. Beatrice

SASS/PGR/03/17

Tel No. 0727464173

Email: kendagorb@gmail.com

Consent Form

Consent for Participation in a Research Study

- 1. I am well informed on the purpose of my participation in this research project.
- 2. My participation in this research study is voluntary.
- 3. I have the right to withdraw from the study any time.
- 4. I have been guaranteed privacy and confidentiality in the research.

Participant's signature.....Date.....

Researcher's Signature.....Date.....

Appendix II: Letter to the School Administration, Parents/Guardians

School of Arts and Social Sciences,
Department of Philosophy, Religion and Theology,
Moi University,
P.o Box 3900,
Eldoret.

Dear Sir/Madam,

RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN YOUR SCHOOL

I am writing to seek your support of your student(s) for my thesis research in the area of Youth and Religion. In my study, I plan to examine the *Contextual Factors Influencing Gender Participation in YCS Movement in Nerkwo Zone*. The study is being conducted for a fulfillment of a Master of Arts degree in Religion at Moi University, School of Arts and Social Sciences.

I seek to interview students from the following schools for participation (Lawich, Cheles, Sinon, Litei, Kaptabuk, Kasubwa, Korgitony Cheptongei and Kapchelal secondary schools) I am looking for a diversity of gender and age from within students and their involvement in the Young Christian Students (YCS) Movement in their respective schools. Please know that all information provided by students will be kept completely confidential. Students' participation in this study is also voluntary.

In addition to your support in providing student participants, I am seeking your indulgence to examine my draft of the focus group discussions and questionnaires to ensure that I am asking questions that are appropriate for all students who participate. If you would be willing to review my research instruments, please contact me at kendagorb@gmail.com You may also reach me for any questions at 0727464173. Thank you for your willingness to cooperate and support this study.
Yours Faithfully,

Kendagor Beatrice

SASS/PGR/03/17

Appendix III: Questionnaires

Introduction:

In the last 5 years, based on the records in youth department in the C.D.E gender gap in the membership and participation in Y.C.S activities in C.D.E-Nerkwo Zone has been widening. This questionnaire seeks information that will help establish the extent to which boys participate in Y.C.S in C.D.E-Nerkwo Zone, find out the factors that attract students to join and participate in Y.C.S in the C.D.E-Nerkwo Zone and finally to seek opinions on strategies by means of which the Youth Department in the CD.E can effectively attract more boys into the Y.C.S movement. The information collected will be treated with confidentiality and will be used in the effort to try and boost the participation and membership of both sexes in the Y.C.S movement in C.D.E.

A) QUESTIONNAIRE FOR STUDENTS

Section A: Background information of respondents

1. Sex of respondent. (Tick one)

Male Female

2. Form of respondent.(Tick one)

Form One	Form Two	Form Three	Form Four
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. Are your parents alive?

a) Father alive() dead()

b) Mother alive() dead()

c) Both parents alive() dead ()

4. What is the occupation of your parents/guardians?.....

5. Which religious religion/denomination do your parents subscribe to?
 a) Catholic() b) Protestant () c) Islam () d) others.....

b) Comment on your parent(s)/ guardians’ frequency of church attendance:

Mass/ church attendance	Never	Occasionally	Monthly	Weekly	daily	Don't know
Father						
Mother						
Guardian						

Section B: Information about Y.C.S

1. Comment on the following:

- i. Do you have Y.C.S movement in your school?
- ii. Who is the sponsor of your school?

Catholic Church () Protestant Church () DEB ()

- iii. How many members are enrolled in the movement?.....
- iv. Is there a specific place where you hold your meetings?.....
- v. What activities do Y.C.Sers engage in school?.....
- vi. What is the trend in terms of participation of boys per form? (Tick)

	F1	F2	F3	F4
Very poor				
Poor				
Fair				
Good				
Very good				

vii. What is the trend in terms of participation of girls per form? (Tick)

	F1	F2	F3	F4
Very poor				
Poor				
Fair				
Good				
Very good				

2 How did you join and participate in Y.C.S and its activities? (Tick on the box provided)

- a. Invited by a friend to attend.
- b. Had family involved in it.
- c. Invited by a Y.C.S leader.
- d. Invited by a priest/chaplain/catechist/other religious leader.
- e. There was no other suitable youth group.

3 a) Do the following factors influence your participation in Y.C.S? (Tick)

Factors	Strongly agree	Partly agree	Disagree	Undecided
Family				
Peer influence				
Y.C.S activities and their leadership				
School environment/setup and administration				

b) What are some of the other factors that influence gender participation in Y.C.S?.....

4 a) Have you ever attended any of the following Y.C.S activities organized by the Diocesan Youth office? (Tick)

Diocesan Youth Workshops (), Zonal Rallies (), Retreats (), Seminars ()

Flag days ()

b) What did you mostly appreciate from attending the above-mentioned Y.C.S activities?

<u>Aspect in the Y.C.S event</u>	Tick
Learning more about the Catholic faith.	
Mass and other liturgies.	
Bible study group discussions.	
Guest speakers teaching sessions.	
Entertainment.	
Meeting new friends.	
Connecting with other Y.C.Sers.	

5 What influences some students not to join the movement?.....

.....

7 What benefits have you gained from participating in Y.C.S?

8 Suggest how Y.C.S can be reviewed to attract both gender of students

.....

Thank you very much for your response

B) QUESTIONNAIRE FOR PATRONS

1. Please indicate your gender. Male () Female()
2. How long have you served as a patron?.....
3. What are the other activities that Y.C.S members participate in the zone?
.....
4. Have you ever had an opportunity to attend/hold rallies, workshops or seminars for Y.C.S members? (Specify the activity, when and where it was held)
.....
.....
5. In your opinion, what factors influence the participation of boys and girls in Y.C.S activities?.....
6. What are the possible factors that hinder boys from actively participating in Y.C.S activities?.....
7. What kind of assistance do you get from the diocesan Youth office as Y.C.S in your school?.....
8. In what ways does the school support Y.C.S movement and its activities?.....
9. What do you think the school should do to boost the movement further?.....
10. What suggestions can you give to make Y.C.S attractive to both genders?.....

Thank you for your response.

C) Interview schedule for chaplains and C.D.E youth office staff

1. What are your responsibilities?.....
2. What is the role of the Youth Department in C.D.E/ Chaplaincy?.....
3. What is the current enrollment of Y.C.Sers in the diocese?.....
4. What is the ratio of boys to girls in Y.C.S membership?.....
5. Comment on the trends in terms of gender participation of Y.C.Sers in activities like workshops, rallies and retreats attendance in the diocese.....
6. In your opinion, what are the possible factors that influence gender difference in Y.C.S movement's membership and participation in the Catholic Diocese of Eldoret.....
7. What programmes do you have in the diocese/zone to ensure active involvement of students in the movement?.....
.....
8. Give suggestion on what the C.D.E youth office, schools and patrons should do to attract more students and especially boys into the movement.....

Thank you for your response

Appendix IV: FGD Guide

1. In what ways has Y.C.S helped students grow spiritually, socially and morally?
2. Do Y.C.Sers have confidence in movement's leadership team both in schools, Zonal and diocesan level?
3. Discuss some of the factors that influence students to join and actively participate in Y.C.S activities
4. Discuss some of the factors that influence students to quit Y.C.S.
5. Comment briefly about your experiences while attending any of the Y.C.S activities both at the school, zonal and diocesan level.
6. Suggest what the C.D.E youth office should do to attract both gender into the movement.

Appendix V: Document Analysis Schedule

The purpose of the study is to analyze both past and present records of official documents and records in the Youth department and in respective schools to provide supportive data. They include the following information:

1. Y.C.S leadership in the last five years both at zonal and diocesan level
2. Y.C.S workshop/rallies/meetings attendance records
3. Y.C.S registers in schools

Year	Total enrolled students	No. of enrolled boys	No. of enrolled girls	Percentage ratio
2013				
2014				
2015				
2016				
2017				
2018				

