

Investigation on Strategies for Implementing Church Moral Policies for Improvement of Morals Among Full Gospel Church Members of Miharati Zone, Nyandarua County

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MARS/2014/64503
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SEPTEMBER, 2023

DOI: 10.29322/IJSRP.13.10.2023.p14251

<https://dx.doi.org/10.29322/IJSRP.13.10.2023.p14251>

Paper Received Date: 12th August 2023
Paper Acceptance Date: 20th October 2023
Paper Publication Date: 30th October 2023

Abstract: This study looked at strategies of implementing church moral policies for improvement of morals among full gospel church members of Miharati zone, Nyandarua County. The strategies in place needed revision to be customized to changes of Christians needs in the Full Gospel Churches of Kenya in Nyandarua County. This called for need to identify the strategies of implementation of moral policy in place and look for ways in which they can be improved to sustain integrity in Full Gospel Churches of Kenya churches. The researcher specifically assessed the current status of moral policy in Full Gospel Churches of Kenya, assessed challenges experienced in implementation of moral policy and finally identified strategies for effective implementation of moral policy in (F.G.C.K). Divine command theory guided the study. The targeted population was 300 participants and sample size was 72. The researcher used questionnaires, observation guide and interview guide to collect data. The data collected was analyzed in simple descriptive statistics in form of frequencies and percentages using computer software package for social sciences (SPSS version 20) and research ethics was taken into consideration. The study revealed that moral policy contributes greatly to church integrity; however, no single strategy could enhance church integrity all by itself because strategies supplement each other. Moral policy implementation is a sum total of combined strategies with each complementing each other in their own unique ways. Conclusively, leaders in the churches should embrace moral policy so that they can be used as a source of guidance to all members. Teaching and training members on the importance of fellowship, bible studies, proper mode of dressing, effective way of using social media, evangelism, guidance and counseling members were strategies that were established to ensure effective utilization of church policies. These findings would help to addressing challenges such as high negative effect of rate of technology, lack of bible study and low attendance of church service.

CHAPTER ONE: INTRODUCTION

1.1 Background to the Study

The church, as a custodian of God's word, is faced with the enormous task of setting standards of morality in society. Not only should the church focus on young generation also, of necessity, address the society from which this young generation come from. An upright community has a higher likelihood of producing upright humanity. The opposite of this is also true. Meier (1999) points out that moral policies deal with matters redistribution of principles of right and wrong, it is approval of correct and refusal of wrong. He further adds that morality policies is the redistribution of values. This is further made clear by Mucciaroni (2011) who puts values into two categories as private and public. Private values are held by individuals based on one's decision such decision by an expectant mother not to abort for personal principles. On the other hand, public values are guided by individual decisions that influence others to do the same (Mooney, 2001).

In global perspective on subject of morals, Mark (2012) observes that American Boomers (47%) believed that sex before marriage is okay when they were teenagers. It rose to 62% among Millennial, he found that premarital sex has been the norm in the U.S. for many years. About one in five Boomers (21%) believed that two adults of the same gender having sex was not wrong. In the history of the Christian Church, the issue of slavery is another clear example of how an inhuman practice was justified by moral decisions in various ecclesiastical traditions. The early church respected slavery as a normal social condition and part of life. The same was true for the church in the Medieval Ages, Reformation and in early modern times. Slavery was not morally questioned until the 18th century when various Christian leaders questioned the moral foundation of this way of life (Walker et al. 1992).

1.2 Statement of the Problem

The Bible teaches us, that they will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-

control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God (2. Timothy 3: 1-5). The church therefore, need to setup policies that will bring back and enhance moral fabric among its members as reminded in Chronicles that my people, which are called by my name, shall humble themselves, pray and seek my face and turn from their wicked ways, then I will hear from heaven, and will heal their land.” (2. Chronicles 7:14).

In Full gospel churches of Kenya there is a noticeable failure of complying with its moral policy.

1.3 Purpose of the Study

The purpose of the study was to assess current strategies of implementing church moral policy in Nyandarua county, Miharati zone and further recommend how the same can be improved in order to improve moral integrity

1.4 Objectives of the study

- i) To establish the current status of moral policy in Full Gospel Churches of Kenya.
- ii) To evaluate the challenges facing implementing moral policy in Full Gospel Churches of Kenya.
- iii) To propose new strategies of implementing moral policy to improve moral integrity in Full Gospel Churches of Kenya.

1.5 Research Questions

- i. What is the current status of strategies in Full Gospel Churches of Kenya?
- ii. What are the challenges facing implementing moral policy in Full Gospel Churches of Kenya?
- iii. What are the proposed strategies of implementing moral policy to improve moral integrity in Full Gospel Churches of Kenya?

1.6 Justification of the Study

The findings of this study will be useful to Church leadership, without this study church will continue experiencing the problems on inappropriate strategies for implementation of church moral policies not just in FGCK churches but also in other churches in Kenya. This study will also provide a varied contribution in the field of religion in tackling the challenges experienced which is lay-evangelists and Christian educators as well as the general laity in understanding why Christians should explore new strategies to maintain moral policies and what themes of the beliefs and practices should be enculturated for effective upholding high standard of moral integrity.

1.7 Assumptions of the Study

In carrying out this research the following was assumed: - that the researcher will basically be able to locate the participants within the study area. That the participants will be willing to co-operate and give truthful sincere answers to the items listed in the questionnaires. That church has the responsibility of teaching the members on components of moral policy and availing it on request.

1.8 Scope and of the Study

The study covered ten denominations in Kipipiri division, Kipipiri district in Nyandarua County. The researcher targeted 100 church leaders as well as 200 members. The guidance and counseling department which play a pivotal role in ensuring that moral policy is maintained in the church would also be consulted. The study was carried out Nyandarua County Kenya located in the central highlands of Kenya. It covers an area of 359,3324 square kilometers and shares its borders with four other counties. It consists of 6 constituencies. Kipipiri, Kinangop south, Mirangine, Ndaragwa, Oljororok, Okalou,

1.9 Delimitations

Whereas there are many churches for example Roman Catholic, Protestants churches and many Pentecostal churches, the study targeted only F.G.C.K churches within the study area.

1.10 Limitations of the study

Although a comprehensive study would have involved a representative sampling of all denominations in Nyandarua County, logistical, financial and time constraints made the goal unattainable, hence the need to focus on one denomination. As such any attempted generalization to members from other denominations should be treated with caution. Another expected limitation is that the leaders and members might fail to give correct information on the basis of intrusion of their privacy. This study involved leaders from F.G.C.K denomination in Nyandarua County.

1.11 Operational Definition of terms

Church integrity-	This is the ability of a church to remain righteous and focused.
Cyber churches -	one of the first online ministries dating from early days of internet
Hereditary	- This refers to characteristics that are genetically passed on from
Moral policy	- This is a tool governing theological affairs in a church set up.
Morals	- Motivation based on ideas of right and wrong.
Policy	- This is prudence or wisdom in the management of a denomination.
Strategies	- An elaborate and systematic plan of action. utilization of church policies. These findings would help to addressing challenges such as high negative effect of rate of technology, lack of bible study and low attendance of church service.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This part presents the review of related literature. The literature will be reviewed under three themes: the current status of moral policy in Full Gospel Churches of Kenya, challenges being experienced by leaders and members as they implement church moral policy in Full Gospel and ways of eradicating moral issues affecting Full Gospel Churches of Kenya.

2.1 Current status of church moral policy.

According to Gagnon (2010) Churches embody the sacred and the divine, but their interests and influence extend well beyond the spiritual realm. Many countries are "nations under god," where churches are powerful political actors, shaping policy and transforming lives in the process. Church influence on policy varies widely from country to country. In some democracies, churches have succeeded in couching political debates in religious terms, vetting government appointments, and influencing legislation in domains ranging from education to abortion to the drafting of constitutions. In Poland, the Roman Catholic Church has achieved most of its policy goals, including the effective ban on abortion. The church is a major political figure. Priests have blessed soccer games and they helped ensure Poland's entry into the European Union in 2004.

. Keteyi (1998) asserts that in global perspective, there are communities that have been living Christianity within their cultures for a long period of time indulging in activities that contradicts moral policy in place, therefore it is worth noting that most mainstream churches like catholic and independent churches still reflect the western, with occasional concessions to indigenization. Several virtues that compromise moral policy have crept to most churches hindering implementation of moral policy and F.G.C.K is not exceptional.

In Africa Mulueke(2010) noted that there was a strong view that the church had been used as the breeding ground for groups engaging in immoral practices. It is also interesting to note that some claimed to have kept alive a strong moral policy tradition that had sustained people at the local level in a way that organized churches could not do (James 1999) during the years of struggle argument which many would not recognize as these very churches had not been treated seriously although Mosala (1996) had asserted that they provided the impetus and the leadership of this cultural form.

In Kenya, Mbiti (1975) asserts that the Christian idea of the church has parallels with African traditional life in which kinship and extended family play a central role. The church is the Christian family, in which all are related to one another through faith and baptism in Jesus Christ. This is similar to the African view of the family of both the living and the departed. In Mbiti's opinion, Christianity and modernity should not conflict but instead strengthen their relationships.

In Nyandarua County, it is a true that most F.G.C.K had never made a complete break with the practices that taint churches. Maluleke (1998) notes that it is not a wonder to find a polygamous man having been previously married before being converted in church and he has to be maintained in the church yet the policy dictates one man one wife.

2.1.1 Gospel Receptiveness and Conversion

Karanja (2003) notes that that in Nyandarua people massively converted to Christianity. The youth were attracted to the mission churches by the desire for the new knowledge of reading and writing as well as the social advantage it promised. Consequently, Christianity in Kenya grew to 66 percent. Mugambi (1989) observes that some Africans accepted Christian faith without question and criticism. They denounced, rejected and tried to abandon their cultural heritage, of which they were taught to be ashamed. However African Independent churches became great tool in enculturating Christianity into African context.

2.1.2 Humanism

Globally, the roots of modernization can be traced back to European renaissance and enlightenment when scholars rejected the Christian belief in divine revelation (Gehman, 2002). (Gehman, 2002) retaliates that instead of submitting to the authority of God, scholars argued for the autonomy of the individual and human reason which could be scientifically studied through sensory experience. Modernization was propagated by Marxist constitutions that required the separation of politics and religion (Magesa, 2004). In Africa it is not just today's issue but it goes back to many decades before the coming of the missionaries (Bediako, 1992).

In Africa, with the advent of urbanization, industrialization and western style education, the continent has launched unwittingly into the western philosophy of humanism (Gehman, 2002). In addition to that, he connotes that in African cities today modernization is alive as it influences the life of the educated elite in universities and centers of power. Based on the assumption that the world has evolved, the universe is seen as the product of chance and therefore is understood to be the result of random cause. The masses of Africans in urban centers pay little attention to religion.

As a result of modernization, African church is witnessing conflict between traditional practices and beliefs as reflected in the prevailing lifestyle and cultural values. Since the traditional religion is not separated from ones way of life, Christianity has become a garment which one puts on when everything is going on well but when crisis come they again clothe themselves with traditional religious values, indeed few of christians look to the church for guidance in moral matters, especially in moments of crisis (Wanjohi, 2001).

Sscholars like Wachege (1990), Wanjohi (2001) and Karanja (2003) among others have shown that there is church absenteeism by youth, use of pulpit for selfish gains and decline of church morality observed through the high level of individualism. These scholars carried their studies in different places and thus the needtonarrow down to Nyandarua county full gospel churches. Additionally, these literatures guided the researcher in establishing the current status of moral policy among Christians in Nyandarua County.

2.1.3 Social cohesiveness

On another aspect, Nurnberger (2012) pointed out that under the impact of modernity in America, the Christian gospel was rapidly losing its credibility, status and power in the society. In western countries only very few people still attend church services on a regular basis and it seemed that people in South Africa were moving in the same direction Nurnberger (2012) consequently recommended for study to observe which societal groups are over and underrepresented at regular church services in any of the

main line churches and similarly to compare average church attendance with average attendance of premier league football matches

2.2 Challenges facing implementation of moral policy in church

According to Dagmang (2012), humans are influenced by alterations in their mindsets triggered by social changes. Despite having a historically maintained belief system of morality, the increased interaction due to globalization and industrialization has exposed believers to distinct issues within the social order that makes them vulnerable to engaging in presumptuous sins. Dagmang argues that unlike Christian faith and values, the social elements ever exist and directly influence the levels of interactions between people.⁵¹ As such, the majority of social elements tend to influence the mind rather than build the spirit. The lack of balance between the two areas causes Christians only to remain believers by name but conforming to the social values of the secular community. The fact that we live in a multi-faith context is not going to change.

2.2.1 Leadership skills

A little exploration of the factors for effective pastoral leadership in (F.G.C.K) would indicate that, like any other church, this church had experienced authoritative leadership since its inception in the early days of the 1900s. Stanley (2004) observes that Jesus said He would build his church while responsibility of a local church leader was simply to keep in step with the Savior. The researcher intended to look into how F.G.C.K was exploring options on better implementation of church moral policy. Leaders should truly understand the difference between authoritative leadership and being role models.

2.2.2 Science and Technology

Gbenga (2013) informed that there had been a serious boost in information technology globally in recent times, and additionally, there were many churches that existed only on the airwaves, on radio, on television and on the internet. Makewa (2008) consequently noted that the youth were more drawn to secular media than to Christian media. This is because the secular media had very entertaining programs, with attractive and exciting music while the Christian Media programs were boring with dull songs and sermons to the youths.

2.2.3 Self Centeredness

Arbuckle (1990) noted that it is claimed that on one hand, the American catholic laity appear more active in their parishes than the laity of any other country in the world, but on the other hand, this religious energy appeared more disconnected from public life than any other nation in the world. Americans have capitulated to the secular values within their national culture; values of self-centered individualism and privatism in morality and charismatic movement have overemphasized a personal, vertical relationship to God, to the neglect of action in favors of justice in this world. Additionally, Momen (1999) noted that today in Africa there is an increasing emphasis on the individual's own point of view. This leads to loss of the authority of the central institutions of the religion.

2.2.4 Language

Kanu (2012) illustrated this that Christians in Nyandarua County seemed not to have taken note that the language of the people was a key factor in evangelization. This information tasked this study to deeply analyze how language was a challenge in implementation of moral policy among Christians in Nyandarua and it was found that its local language placed new people aside while new language placed the locals aside. The solution is for the new people to learn the local language for appropriate evangelization

2.2.5 Conflicts between Christianity and African Beliefs

Another role leader needed to harmonize in dealing with moral policy implementation among Christians in F.G.C.K is conflicts between Christianity and African beliefs. Mbiti (1975) notes that there are conflicts between Christian life and the life of those who follow only one African religion, he asserts, the reason for this is conflict in the large number of moral requirements demanded and put upon African Christians by their missionary masters.

Areas that conflicts arose concerned included traditional African rituals, African initiation rites, marriage customs, the place of sorcery, evil magic and witchcraft in Africa and methods of dealing with disease, misfortune and suffering.

2.3 Implementing moral policy to improve moral integrity

In Kenya Christians should engage themselves in the development of African theology (Mugambi 1992). This was emphasized by Shorter (1998) that such a theology will ultimately have to be the product of African thought and experience. Finally, instruction in the language of orthodoxy must overtake ignorance and error rapidly. Hence it must be accomplished early, and be complete from the very outset, consequently, the acceptance of the faith will be less a conversion than an integration into Christianity that bursts forth full-panoplied and rigidly fixed in terms of its dissemination (Ebousi,1984). This study attempted to give an approach to be utilized so that instruction in the language of orthodoxy overtakes ignorance and error rapidly for proper.

2.4 Critical Review of Theories and Gaps in Theories

Research has been done on various strategies to restore and maintain moral uprightness among Christian in F.G.C.K. Examples of such researchers as indicated in the Empirical literature include Goba (1997), who researched on biblical foundation of our churches, did good work in my opinion but since he dealt with so many strategies in the same thesis, he did not capture some important details about roles that keep on arising each and every day. For instance, technology grows each and every day which remain a gap in this research. Still the researcher also did not consider that implementation of policy is a continuous process hence in itself is a gap that need to be filled.

2.5 Theoretical Framework

A theory is a structured set of statements used to explain a set of facts or concepts. A moral theory, then, explains why a certain action is wrong or why we ought to act in certain ways. In short, it is a theory of how we determine right and wrong conduct. There are different theories that try to explain morality but the researcher picked on moral subjectivism, divine command and ethical egoism theories in his work, because The theory explained that many argue that there is necessary connection between morality and religion, such that, without religion in particular, without God there is no morality, that is no right and wrong behavior

2.6 Divine Command Theory

Divine command theory by Michael (2003) is also termed theological voluntarism is a theory which try to explain that an action's status as morally accepted is similar to whether it is commanded by God. The theory asserts that what is moral is determined by what God commands, and that for one to be moral is to follow his commands. Followers of both monotheistic and polytheistic religions in ancient and recent times have often accepted the importance of God's commands in establishing morality.

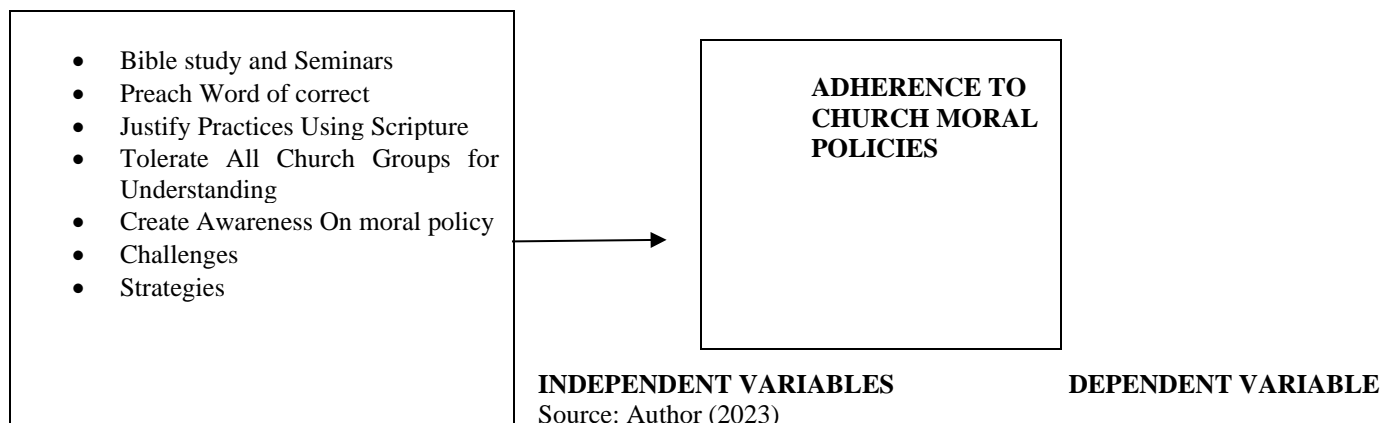
Numerous variants of the theory have been presented, historically, figures including Saint Augustine, Duns Scotus, William of Ockham and Soren Kierkegaard(2009) have presented various versions of divine command theory; more recently, Robert Merrihew Adams(2010) has proposed a refined divine command theory based on the omnibenevolence of God in which morality is linked to human conceptions of right and wrong. Paul Copan(2009) has argued in favour of the theory from a Christian viewpoint, and Linda TrinkausZagzebski's(2006) divine motivation theory proposes that God's motivations, rather than commands, are the source of morality.

Divine command theory counts in ethics of many recent religions, including Judaism, Islam, the Bahá'í Faith, and Christianity, as well as being a part of various ancient polytheistic religions. In ancient Athens, it was commonly held that moral truth was connected directly to divine commands, and religious piety was almost similar to morality. Even if Christianity does not entail divine command theory, it is commonly associated with it. It can be a plausible theory to Christians because the traditional perception of God as the creator of the everything proposes the idea that he created moral truths. The theory is supported by the Christian believers view that God is all-powerful because this show that God creates moral truths, rather than moral truths existing independently of him, which seems inconsistent with his omnipotence.

2.7 Conceptual Framework

A Conceptual framework is a hypothesized model identifying the concepts or variables under study and showing their relationships. The purpose of a conceptual model is to help the reader to quickly see the proposed relationships. In the context of the conceptual model of this study, irregular attendance of bible studies influences negatively on morality of Christians in Full Gospel churches of Kenya due to failure of consistency in imparting the right doctrines to them. Social media was directly related to moral decline due exposure of Christians to pornographic pictures. The problem is on their ability to choose sites that could build their integrity. Christians were expected to choose to engage in positive information. However, majority choose to engage in negative influence.

Figure 1: Possible factors influencing church moral policies



2.7.1 Irregular attendance of prayer meetings

The F.G.C.K has scheduled a programme on various days and time in which members should meet and get inculcated with moral policy.

Romans 7:1 Paul gives instruction to married people to be bound together so long as both are alive. Failure by big numbers to attend prayers would hinder proper implementation of moral policy and it could cause church to split especially when some members feel that they could not cope with immoral members. The researcher wanted to find out the level of attendance of prayer meetings and its contribution to church moral integrity.

2.7.2 Interaction of Youth in Social Media

Moral policy dictates high level of integrity so as to maintain a good Christian image. Youth in F.G.C.K were found to have immersed themselves in social media and communicating in compromising manner.

This was an act of youths sharing in social media and this had really eroded the morality impacted to youths by the church and other stakeholders. Youths who had been well inculcated on morality got influence by their counterparts through pictures and other information from the internet. This was thought to have greatly influenced implementation of moral policy.

2.7.3 Inadequate Guidance and Counseling

Moral policy dictates that a department in the church should be put in place to cater for rising need of its members in case they deviate from the policy. Most churches were thought to have crippled guidance and counseling departments and others might not have them at all. This could have an effect on members having poor mastery of church moral policy. This would in turn cause continued practice of immorality for a longer time. The challenging issue was lack of time and failure by

2.7.4. Low turn up in bible studies

Distinctive features of moral convictions could be instilled by studying bible in depth (Skitka 2010). One such characteristics was that people are objectivist about their moral beliefs. Judging whether something was morally right or wrong carried an inherent motivational component of what the bible teaches.

The researcher found this argument fundamental in this work because it is through sermons that the church moral policy could be improved and that ethos that deter its inculcation fought through sermon.

2.8. Critical Review of Empirical studies and Research Gaps

Mkhatshwa (1999) observed that in the recent past churches have suffered from confusion, uncertainty and narrow denominationalism. According to Mkhatshwa the church has lost its bearing

2.9. Summary of Gaps

The researchers noted that if there were some measure of religious commitment toward the right path of righteousness statistics for those groups might also be

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

This chapter comprised of the methods that would be used in the study for data collection sampling and analysis. The methods included research design, target population, sampling strategy, data collection and analysis. It gave an in depth of procedures of collecting data and presenting it in a scientific way. It also explained the procedures of sampling population which included the number of participants to be visited. Various instruments were used such as questionnaires, interview guides and observation guide. Ethical issues relating to researcher as well as participants were considered.

3.1 Research Design

Donald & Delno (2006) ascertained that Research design is the arrangement of conditions for collections and analysis of data in a manner that aims to combine relevance with the research purpose. The researcher used descriptive survey, which according to Orodho (2003) is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals and is best on collecting data on social issues. The researcher utilized descriptive research design because it is more than just collection of data; it involves measurement, classification, analysis, comparison and interpretation of data (Orodho and Kombo, 2002).

3.2 Location of the study

The study was carried in Miharati zone, Kipipiri sub-county, in Nyandarua County. The zone was located at the slope of Aberdares and it borders Naivasha to the south and Laikipia to the north. The area qualified for the study because it had a large population due to farming and the availability of numerous F.G.C.K churches. The researcher was also conversant with topography of the area as well as the language. Owing to the fact that F.G.C.K is a fairly big denomination and has many local churches and branches, it was considered appropriate to purposively select one. Miharati zone was chosen for various reasons. First, presents the desired mixed population of youth and old. The study was carried out in Nyandarua County which is located in the central highlands of Kenya. It covers an area of 254,342 square kilometers and shares its borders with five other counties; Nakuru to the south, Laikipia to the East, Nyeri to the North and Nairobi to the west. It consists of 5 constituencies. Nyandarua south, Nyandarua central, Nyandarua north, Milangine and Kipipiri.

Second, the branches were closely located within the area where pastors as well as other members could easily access the churches confined in those areas. Therefore, one expects Christianity to have taken deep root. Third, Miharati is centrally located with easy communication as compared to other churches that split from F.G.C.K. As such, Miharati zone Christians have more access and may be influenced by new ideas and values. This advantage is relevant in investigating the strategies in place and major ways improving them. As a result of varying altitudes, Nyandarua county gets quite cold during May to mid-August, including experiencing hails and therefore the need to do proper planning when going to the research. The county lies low, a bit flat with an altitude of 4120ft (meters) above sea level.

3.3 Target population

A population is the total of all the individuals who have certain characteristics and are of interest to a researcher. A sample is a subset of the population. The reason why the researcher used samples was that within many models of scientific research, it is impossible from both a strategic and a resource perspective to study all the members of a population for a research thesis.

The target population for this study was church leaders, ordinary members, Church Elders who were evangelized by missionaries and Pastors in the membership rolls of the ten F.G.C.K churches that form a branch.

It is estimated that Nyandarua County has 850 churches. Catholic and protestants are the predominant churches consecutively (Ministry of devolution and planning, 2013). The researcher targeted 10 different Full Gospel Churches of Kenya representing 1.17% of the total churches in Nyandarua County.

3.4 Sample and Sampling Procedures

Kothari (2004) defined a sample design as a definite plan for obtaining a sample from the sampling frame. It refers to the technique or the procedure the researcher would adopt in selecting some sampling unit from which inferences about the population is drawn. Sampling design was determined before any data was collected.

3.4.1 Sampling Technique

(a) Local churches.

The study employed stratified sampling approach. This method catered for various strata of the population so that each was included in the sample. Miharati is divided or stratified into rural, nd urban. The rural branches are; Kamahia, Jura, Kabati, Gitwe, Malewa, and Kimbo, while the Urban ones are Machinery, Kahiga and Miharati .

Through a simple random technique, three churches were selected, one from each branch. This being a descriptive study, 10% of the accessible population was enough (Kasomo 2007), but the study selected 30% of the branches in Miharati local church in order to minimize the standard error in the sampling frame and also to give the study a wide diversity. **Congregations**

Churches were classified into three categories; rural, semi-urban and urban. Out of twenty Churches that form three local churches, ten Churches were selected using a combination of simple random, stratified and purposive sampling techniques. These represent fifty percent of the accessible population of Churches. The criterion used for stratification method was their location in rural, semi-urban, urban. This was the reason the study declined to select the six congregations randomly though it had a clear basis for such a possibility. The study was restricted by the fact that random sampling gives every variable equal chance of selection, yet the scope of the study was also guided by the socio-economic status of the residential area a Church is located. As such, Kamahia (being low social economic area) and Jura congregations (in an affluent area), were purposively chosen to cater for different categories within the social- economic status.

(c) Respondents

This study selected thirty percent (30%) respondents from each category of accessible population. Based on a sample of 1,219 ordinary members from six congregations, 20 Elders evangelized by the missionaries, 18 Pastors and found within the three local churches under study. The sample constituted 364 Church members, six pastors/evangelists and six elders. Thus, there were 300 respondents in total. Sub-samples were chosen as discussed.

(i) Church Members

The sampling frame consisted of 1,219 Church members. Using the select of 30% criteria, 300 Church members were selected from the six congregations. This study targeted persons aged 18 and above as they were thought to have vast experience and knowledge.

Table 1: Categories of Participants

No	Participants	Number	Percentage
1	Pastors	10	5
2	Church leaders	30	15
3	Church members	80	40
4	Youth leaders	20	10
5	Youth members	60	30
	Total	200	100

3.5. Description of Research Instruments

An instrument was the tool that the researcher used for data collection during the research process. The four instruments of data collection were used together to gather information for the research. The four methods were questionnaires (structured and open ended), oral interviews, focused group discussions and observation participants check list. Structured and open ended questionnaires were administered to the youth while interview schedules were held with the pastors, church leaders, church members and youth leaders. The questionnaires were easy to comprehend with simple selected questions that all participants had no difficulties in responding to. They were short and specific avoiding double-barreled questions. Oral interviews were held with pastors, church leadership, church members and youth leaders who provided detailed information about Biblical basis on strategies of implementing moral policy for improvement of moral integrity in the F.G.C.K Christians.

The researcher also attended Christian functions such as weekly meetings, youth leader’s seminars and the annual conference in Participant observation.

3.5.1 Questionnaires

According to Kirklees council (2003) a questionnaire is simply a tool for collecting and recording information about a particular issue of interest. It was mainly made up of questions but also included clear instructions and spaces for answers or administrative details. Participants were made aware of the purpose of the study and when to expect the outcome of the study. This was composed of a number of written questions which were intended to be issued to the selected sample to give their own feedback. Questionnaires were used for the literate people and they saved time compared to interviewing participants.

3.5.2 Observation Schedule

The researcher collected data from sampled population. This was done by targeting specific areas of interest by the researcher. The researcher observed visible areas of the samples like the way they dress, the way they sing, pray, dance, preach and carry out other religious activities. The worship places was also observed and all the other features found noted including the worship books researcher observed the size of the dress from female members and whether it would distract male counterparts when bible studies and other seminars were held compromised moral implementation strategies. Dancing of both male and female was observed to check whether it went hand in hand moral teachings of Full Gospel Churches Of Kenya. For instance, the -

Observation was the main activity the researcher was involved in since many churches would be visited for data collection. This gave firsthand information which was not distorted hence a good tool to collect data.

3.5.3 Interview Guides

It is a way that was used to obtain data about a person or a religious group by asking the participants questions face to face to approve what was observed. Interviews in this study was done by the researcher on leaders and founders to help him get the actual truth on moral policy implementation in the churches to be visited. This tool ensured that indepth information was acquired and the already observed activities were confirmed. The information collected was recorded by the researcher so that it can help in the formulation of the finding of the entire research work.

3.6 Validity and Reliability of Research Instruments

Validity is having legal force, effective or binding and having power to measure what is in-tended to measure while reliability was the ability of an instrument to give consistent result or else the ability of an instrument to be relied or depended on as for accuracy, honesty or achievement

The researcher kept on liaising with the supervisors who assisted in validating and adding value and content of the research instrument. The study helped the researcher to improve the face concurrent validity and content of the instrument. Any instrument which was found not clear in getting relevant information was modified and restructured.

3.6.1 Reliability

Reliability is a measure of the degree to which a research instrument yields results after repeated trials (Neuman, 2000). Reliability is a quality attributed to proposition or measures to the degree to which they produce consistent results. An attitude scale is considered reliable, for example, to the degree to which the same participants, or very similar participants, receive the same or very similar score upon repeated testing. The researcher used questionnaires and interview guides as the main research instruments which was evaluated on the basis of the answers given by the participants during the time of study.

3.6.2 Validity

Validity is the degree to which results obtained from the analysis of the data actually represents the phenomenon under study (Mutai, 2001). Validity therefore, has to do with how accurately the data obtained in the study represents the variables of the study. If such data was a true reflection of the variables, then inferences based on such data was accurate and meaningful. According to Patton (2002), validity was the quality attributed to proposition or measures to the degree to which they conform to establish knowledge or truth. An attitude scale was considered valid, for example, to the degree to which its results conform to other measures of possession of the attitude. Validity therefore refers to the extent to which an instrument can measure what it ought to measure. It therefore referred to the extent to which an instrument asks the right questions in terms of accuracy.

The researcher administered questionnaires to participants during pilot test in order to confirm whether they would gather required information to be used in evaluation of the study. The piloted group would not be part of the sampled population. The findings gathered were analyzed using SPSS version 20 in order to confirm its effectiveness.

3.7 Data Collection Procedures

The data was collected for three months. The researcher collected the data with the assistant researcher. Questionnaires were used to the literate participants for efficiency and also to reduce expenses that would be unnecessary. A total of two hundred and seventy questionnaires were issued to literate participants The researcher also used interviews for the remaining thirty literate participant Pre-visit was crucial for the researcher to familiarize himself with the environment.. The researcher was assisted by ten assistant researchers each from the ten churches selected. In this research, size of the population was of 300 participants from 10 churches selected since it was not possible to include all participants. Out of the 300 participants, 30 were sampled from the ten churches. To avoid biasness, the researcher selected males and females from the thirty participants. In five churches, the researcher selected fifteen participants from each gender. In the remaining five churches, the researcher managed to sample fifty males while the remaining were female. This was due to the fact that female were more than males in those five churches.

3.8 Data Analysis Procedures

The collected data was screened at the end of each day to select relevant information. The data was then put in a personal laptop and was checked continuously during the course of the study. The data analysis was done using basic descriptive statistics with the help of the Statistical Package for Social Sciences (SPSS). The results generated were then quantified and presented in percentages according to the study objectives. Where necessary, tabulations namely tables, were used to describe the data as well as organized data thematically according to four objectives.

The necessary precautions were undertaken to safe guard the data. Accessibility to the collected information restricted only to the researcher.

3.9 Ethical Considerations

The researcher put into consideration the right and wrongs of individuals as well as those relating to him as he does the research. This would ensure relevant and specific information was acquired and also the participants felt comfortable and focused.

The birth of modern research ethics began with a desire to protect human subjects

involved in research thesis. Trivial (1947) crafted regulations to safeguard the participants. The researchers were forced to come up with major ethical issues in order to protect the participants.

3.9.1 Ethical Considerations Related to Researcher. The researcher did not expose himself to dangers when collecting data. It was not necessary to enter to participant who were hostile. Some participants were influenced by drugs, and others were harsh.

3.9.2 Ethical Considerations Concerning Participants

The participants were very crucial in this research. Some of the ethical issues included informed consent and voluntary participation of the participants. The participants were fully informed about any significant factors that could affect the willingness to participate.

3.9.3 Ethical Considerations Concerning the Research Process

The research process was well planned in such a way that it did not affect day to day program of the participants as this would irritate them and they would have withheld some vital information. Budgeting was made necessary in order to speculate on the expenses that would accrue. This was important because poor budgeting would put the research at halt. Permission from relevant authority was of great importance for the researcher.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary of the findings, conclusions and recommendations of the study. The chapter concludes with suggestions for further studies.

5.1 Summary of the Findings

Based on the study objectives, research questions and data analysis, the following summary of the findings were made on the analyzed data above. Moral policy contributed greatly to church integrity. However, no single strategy could enhance

5.2 Conclusion

5.2.1 Current status of moral policy in full gospel churches of Kenya in Kipipiri sub-county Miharati zone.

The majority of the churches (99.3%) indicated that they held meetings on weekly basis and (97.3%) held them in members' homes. All the ten churches had strategies for implementation of moral policy but they were not very successful. Majority of participants agreed that the moral policy implementation was not good. They were also for the opinion that moral policy is not readily available for the members to read. Most of them agreed that moral policy was mostly taught only on Sundays though others accepted that it was also inculcated during other meetings. Participants agreed that guidance and counseling is in place and youth attend but it only made slight impact on moral implementation policy. They also indicated that there were numerous methods of implementing moral policy. This helped a lot because they had several methods such that if one method did not work they alternatively used the other.

5.2.2 To establish challenges members and leaders are experiencing as they implement moral policy in Full Gospel Churches of Kenya Kipipiri sub-county Miharati zone

Churches both in urban and rural parts of Kipipiri District experienced challenges in moral policy implementation particularly that of low attendance. Majority of participants indicated that there were challenges in moral policy implementation. Mode of dressing and interaction on social media by youths were indicated as some of the biggest challenges that were bringing moral policy implementation to a standstill. It was also noted that growth of technology posed a challenge due to the fact that many people got information that was not adding value to their Christian lives.

5.1.3 Other strategies to improve moral integrity in Full Gospel Churches of Kenya in Kipipiri sub-county Miharati zone

Several strategies were suggested such as teaching and training members on the importance of fellowships, bible studies, mode of dressing, effective way of using social media, evangelism would come in handy in minimizing moral challenges. Other participants suggested prayers as a solution to the moral challenges upon the conviction that prayer changes things.

The following conclusions based on the research findings were made:

Moral policy was a viable method for church growth. This was evidenced by the fact that all the ten churches that were investigated practiced it mostly on weekly basis.

5.3 Recommendations

Based on the findings of the study, the researcher made the following recommendations:

- i) Leaders in the Churches should embrace morals so that they can be used as source of guidance to the members. This would later increase new members in the church.
- ii) For better effectiveness of implementing moral policy, workshops and seminars to educate and sensitize church members on its importance should be held more regularly at respective churches or during camps and Christian retreats.
- iii) The guidance and counseling departments should have active seminars, youth talks programs since it has been proved to be a genuine way of peer learning and impacting good morals to youths as well as members Pastors and church leaders should endeavor to train their church members on how to carry out person to person sensitization on advantages of promoting morals in all spheres of life.

5.3.1 Recommendations for Further Research in this Field of Study

- i) This research was carried out in Kipipiri sub county, a similar research can be conducted in other areas locally or internationally to help validate and compare the findings of this research for utilization
- ii) Further research on other strategies for maintaining church moral integrity can be carried out on other churches.
- iii) Further research can be conducted to verify the consequences that can be brought about by failure to adhere to moral policy that is set.

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