

A socio-ethical assessment of the impact of youth migration on the growth of Evangelical Church Winning All (ECWA), Lagos State

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Accepted 16 October, 2017

ABSTRACT

Migration affects both the young migrants themselves and those left behind. Not only does it have direct and often profound impact on migrants and their immediate families, but the wider community can be directly or indirectly affected as well. The consequences are complex, context-specific and subject to change over time. In the same vein the church is not exempted from such impact, in that the youths are emigrating to other denominations because they are not properly disciplined, their spiritual needs are not met, their physical needs are not met. The reasons given by the youths for emigrating are due to dissatisfaction with the mode of worship, lack of strong campus fellowship, among others. This study, "Assessment of the Impact of Youth Migration on the Growth of Evangelical Church Winning All (ECWA) Lagos State as case study", therefore attempts, examining the roles of the church in curbing the menace of youth emigration from the church. The study adopted a descriptive method. Five hundred (500) copies of questionnaire were administered among ten (10) local churches of Evangelical Church Winning All (ECWA) Lagos State. Four hundred and fifteen (415) copies of questionnaires were retrieved representing a return rate of 83%. The secondary method involved collection of data from books, journals, and unpublished seminar papers. The ugly trend of youth migrating out of Evangelical Church Winning All (ECWA) is attested to by 353 respondents (85.1%). 317 respondents (76.4%) revealed that the youth are migrating at a fast rate. 285 respondents (68.8%) averred that the youths' emigration is due to dissatisfaction with the worship service of the church. 275 respondents (66.2%) said the readiness of people from other denomination to help youth is responsible for their migration. The research concluded that the menace of youth migration must be combated without any reservation in view of its grave consequence to the church existence. The study recommends among others that the church should design a structured discipleship program for her youth, as well as use of musical instruments as a vital tool in curbing youth from migration. As engaging the youth in church activities with the aims of understanding their various potentials, will help retain the youth from migrating, so also strong campus fellowship will go a long way in curbing the youths' exodus. Churches should begin to show concern for the various needs of their youths.

Keywords: ECWA, growth, migration, socio-ethics.

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INTRODUCTION

Migration plays an important role in every nation, community and society, because it may bring positive or negative effects on the growth of each locality and as the migration is taking effects most especially in a youth - dominated area, the tendency to have many places of worship increases. While places of worship increase

rapidly, the problem of the youth will also increase too. Some youths believe that they are not finding solutions to their problems where they worship so the tendency of searching for solution to their problems elsewhere increases. This has caused youths to move from one local assembly to another and from one denomination to

another. Some move out of the church entirely to the larger society for solution.

Conflicts among the youths are very rampant in the church today (Kunhiyop, 2008). These range from confrontation, aggression, and to militancy. Some of them do not spare the church authorities either. Those in church equally complain about authorities, some youths in the church equally complain about orthodoxies in some church service, lack of innovation, change of mode of service and dull worship services (Aina, 2015). They equally conclude that most programmes are not designed to be of benefit to them, and that monotony in church programmes is the order of the day.

Civilization and socio-economy situations in our society have effects on the youths. Some because of migration leave their home churches to other assemblies simply because they could not find their home churches in the cities, while some because of larger congregation in a particular denomination believe their problems will be solved in those kinds of churches or assemblies. Some whose problems are not solved go out of the church and involve themselves in armed robbery, drug abuse, hooliganism, immorality and truancy (Oderinde, 2013). Morality tends to have fallen so deep while academic and spiritual standards of many youths in the church demand serious attention if the church is serious about having better future within and without.

The church, on the other hand, knows that the youths have struggles that tend to keep them away from church services. However, church leaders do not understand how to fruitfully handle such issues that the youths face with the church. Some of the efforts applied to help the youth fit in the church include direct engagement of some youths in the church's mainstream events, making efforts to balance church services, creating special programmes for the youth, motivating them, sharing responsibilities with the youth, and delegating them for work in the church, counselling them on how to choose right marriage partners, and sex education for growing youths (James, 2017). It should be noted here that pastors intend to neglect sex education despite the glaring fact that sexually transmitted diseases (STDs) have destroyed many youths who are the future leaders of the church. Thus, the churches need to be aware of the dangers these neglect will bring to the church and the society at large. It is better to remember that the youth are the future leaders of tomorrow and the youths are already leaders in their capacity, and by that they are meant to replace the aging adult leaders.

The sole aim of forming the ECWA Youth Fellowship was to revive the church from the lack of concern for the young people (ECWA, 1982). ECWA Youth Fellowship sprang out from the curiosity of the young people. One cannot really tell when and where it started. Neither was there any formal meeting by Church leaders to inaugurate the Youth fellowship. It was a general desire of the young people themselves that inspired them to start the fellowship. The Christian Education Department

inspired and caused individual churches to start Youth Fellowships (Obaro, 2012).

The propelling factor that prompted this research work is predicated on the observation of the leaders during the Annual Pastors' Conference held in ECWA Camp Ground, Agbowo Ikosi, concerning the migration of ECWA youths in Lagos from the church to other denominations like Redeemed Christian Church of God, Mountain of Fire and Miracles Ministry, Winners Chapel, etc. This has posed some concern to ECWA cleric and leaders especially ECWA Ebute Meta/Mushin District Church council Lagos State, and that served as a motivator for this research work.

Objectives of the study

This study on the migration of ECWA Youths to other denominations in Lagos State aims at the following objectives:

1. To examine the extent of youth migration in ECWA to other denominations in Lagos State Nigeria;
2. To assess the causes of the migration of ECWA Youths to other denominations in Lagos State;
3. To assess the impact of Youths' emigration on the growth of ECWA in Lagos State.
4. To recommend some remedies to the migration of ECWA Youths to other denominations in Lagos State; and
5. To sensitize ECWA Youths on the need to remain in the ECWA.

Statement of problem

The Evangelical Church Winning All in Lagos has been largely affected by the persistent emigration of her youths. Thus, this research work is targeted towards assessing the extent, causes and impact of youth migration on ECWA Lagos State from a socio-ethical perspective. It also seeks to find out what can be done both to curb the migration and retain the youths within the church. It is assumed that if this subject matter of youth migration in ECWA Lagos State is not studied properly and addressed appropriately on time, the future of the church is at stake.

Research questions

The researcher posed some questions with respect to the subject matter, to which answers were provided at the end of the paper. The questions are:

1. Why are the youths migrating from the Evangelical Church Winning All (ECWA) Lagos State?
2. What are the factors responsible for youth migration in

Evangelical Church Winning All (ECWA) Lagos State?

3. What is the impact of youth migration on the growth of Evangelical Church Winning All (ECWA) Lagos State?

4. What role has ECWA in Lagos State played in curbing the migration of the youth of Evangelical Church Winning All (ECWA) in the state?

5. How are Evangelical Church Winning All (ECWA) youths being sensitised to remain in the church?

Significance of the study

This work is important in that, though there are some research works on youth migration in ECWA, the researcher is yet to know of any which is centred on ECWA Lagos State as a case study. This research work is therefore significant because it will bring to fore the reality of the youth migration in ECWA Lagos State.

This study will help sensitize ECWA members in proper handling of ECWA youths who will be responsible in the future for the administrative sustenance and growth of the church.

It will highlight the spiritual and physical demerits of losing the youth of ECWA Lagos State.

It shall provide information which can be consulted for further research on the subject matter.

Scope of the study

This work is intended to assess the level at which the youths migrate from ECWA to other denominations in Lagos state, and to what extent the migration affects the growth of the church. And, since the focus of the work is mainly on ECWA Lagos State, the researcher will only focus on ECWA Lagos State.

However, the researcher cannot reach all the ECWA Churches in Lagos State to sample their opinions on the migration of the youths because there are many ECWA Churches in Lagos State of which it will require much time and financing, both of which are limitedly available. Some of the ECWA churches that will be selected randomly and consulted to make up the case study are from Ajangbadi Jakande, Coker, Ebute Meta, Ikorodu, Iwaya, Lagos Island English Church, Makoko, Sari Iganmu, Odo-Ayandelu, and Otta-Ikosi Local Church Board (LCBs). And it should be noted here that each Local Church Council mentioned has a minimum of six local assemblies within its jurisdiction.

Conceptual clarification

This section presents the conceptual clarification for youth migration to the growth of the church.

The framework comprises three sections: Analysis of the main factors determining the propensity of youths to migrate out of one denomination to another, at household

and individual levels; Assessment (based on the available evidence) of the likely impacts of distress migration of youth in terms of church growth and physical development of the church; Illustration of the most promising policies and programmes to reduce distress migration of the youth and maximize its developmental benefits for the Church of origin.

Youth

A youth according to the Encarta Dictionary (2008) is a young person in the period of human life between childhood and maturity or a young person in his early twenties. Youth is best understood as a period of transition from the dependence of childhood to adulthood's independence. That is why, as a category, youth is more fluid than other fixed age-groups. Yet, age is the easiest way to define this group, particularly in relation to education and employment, because 'youth' often refers to a person between the ages of leaving compulsory education, and finding their first job (Lim, 2011).

The idea of "youth" is usually bandied about with ease, homogenising an already mostly arbitrary social construct (Ogden, 2017). Youth are often, depending on context and speaker, described in any number of ways ranging from apathetic to politically, a demographic dividend to a potentially dangerous youth bulge, from needing their innocence protected to wildly promiscuous with no moral compass. No matter where or how one places youth on a spectrum of understanding, there is general consensus that "youth issues" need tackling (Olushola, 2014).

Beyond a constantly shifting age limit, there's no agreed universal concept of who exactly is youth and why. The United Nations, for statistical purposes, defines "youth" as those between 15 and 24 years of age without prejudice to other definitions by Member States (United Nations, 2013). To add to the confusion, age-based definitions are different regionally and from country to country. The African Youth Charter defines youth as 15 to 35 (Alao, 2017). The National Youth Policy in South Africa defines youth as those between 14 and 35 years of age (National Youth Commission, 1997). The Kenyan National Youth Policy uses 15 to 30 as a marker (Ministry of Home Affairs, Heritage and Sports, 2002), and in Nigeria youth are defined as those between 18 and 35 (The Federal Ministry of Women Affairs and Youth Development, 2001). All the confusion is further compounded by throwing the term "young people" into the mix, functioning as a catch-all for adolescents and youth between 10 and 24 years of age (Mathias, 1999).

Analytical discourse on the developmental stages of the youth

The developmental stages of the youth speak more on

each behaviour, each youth intend to develop. This section explains vividly the developmental stages of the youth which are physical, moral and emotional development of the youth. In order to understand the physical developmental stages of the youth one need to clarify the difference between youth, teenager and adolescent, it should be noted here that the term teenager and adolescent mean the same thing in that it ranges between 13 to 19 years of a person (Csikszentmihalyi and Larson, 1984).

The adolescent stage is one of the most critical periods of a span (Uka, 1966). Also to some it is a terrible period of life that may cause a permanent damage in case of any carelessness or ignorant behaviour. Scholars like Aristotle give some negative characteristics in adolescents: they are full of passion and sexual desire; they are irritable and prone to be carried away by impulses. However, he also made it known that the adolescents are charitable, trusting, sure of their statements, and have high aspiration (Barbaree, 1989).

Sigmund Freud, the founder of Psychoanalysis, opined that adolescence is the re-establishment of the sexual impulses lost in childhood. His conclusion is that these changes bring internal disorders in the adolescent's life: anxiety, isolation, confusion and guilt. Erik Erikson understood adolescence as the time to answer question such as: who am I? What will I do with my life? Do I accept the ideas of the previous generation or not? It is a search for personal identity. Some resolve the problem easily; other take years to do it. But all of them have to ask themselves these aforementioned questions (Bakare, 1981).

In addition, some adolescents in developed countries today, there exists a brief interlude between the dependent and responsible adulthood. More so, it starts with physical beginnings of sexual maturity and ends with social achievement of independent adult status (United Nation, 2013). This is also seen as a time of vitality without the cares of adulthood, a time of rewarding friendships, of heightened idealism and a growing sense of life's existing possibilities among peers: Black (1999: 80) identified and described teenager's developmental characteristics using the following terms:

1. Developmentally, adolescents are characterized by puberty, moodiness, and identity formation etc.
2. Sociologically speaking, they are characterized by cliques, peer pressure, gangs, dating, and friendships etc.
3. Culturally they are in their own world, having their own fads, music, slang, subculture, hangouts, generation gap, and rebellion etc.

Physical developmental stage of the youth

The physical changes that accompany sexual maturation are called puberty (Adoyi, 2016). Puberty brings about the most visible characteristics in adolescence but

individuals develop physically at different ages and at different rates. Also, where adolescence begins in some industrialized nations quite early, it is often later in developing countries. The signs of puberty are readily apparent. As Santrock (2004) points out, these are: rapid acceleration in growth, the further development of ovaries and testes, the development of secondary sex characteristics, changes in fat to muscle ratio, and changes in the respiratory and circulatory systems.

The growth spurt that marks beginning adolescence (ages 12 to 14) may occur across a wide range of ages, with girls maturing before boys. Rapid changes in physical appearance may make new teens uncomfortable with their changing body images. Hands and feet grow first, creating a problem with clumsiness. Acne, voice changes, and unpredictable menstrual cycles all set up situations of great embarrassment (Aguda, 1986). At the same time, slower developing teens may be uneasy about the lack of changes. But even without the outside physical changes of adolescence, social growth, changes in thinking and emotional development may be occurring.

The term adolescence and hormones, for some are synonymous. The myth is that *raging* hormones are responsible for teen's arousal, "boy craziness" or general moodiness. The myth is that it is this surge of hormones that brings on puberty and has such dramatic effects on teens' thoughts and behaviour. What needs to be understood is that all development is orchestrated by a delicate hormonal balance between the hypothalamus, the pituitary gland and the gonads (Babatunde, 2013).

Moral and emotional stages of the youth

In the earlier stage, youths (teens) challenge values of home and religion; they rather develop personal morality code. It starts with experiencing conflict between parents' values and those of peers. Gradually, what becomes important is whether the behaviour conforms to the behaviour of others, not its inherent rightness or wrongness (Ayantayo, 2009).

As puberty approaches, young people's emotions begin the roller coaster ride that will characterize them throughout adolescence (Falk, 1997). Changes in hormones contribute to the mood swings, as do changes in thinking. The early teen years are a time for beginning to test values. Spending time with adults who are accepting and willing to talk about values and morals has a lasting effect on young people.

This period seems to present the biggest challenge to a young person's self-concept. So many changes occur – everything from entering a new school to developing a new and unfamiliar body – which young people hardly know who they are (Olushola, 2014). This is a time for adults to help with self-knowledge and self-discovering activities. It still is important to avoid comparing young people with each other; instead, a young person's present performance should be compared with his past

accomplishments. Be especially careful at this age not to embarrass the young person. Teens feel the need to be part of something important (Abidemi, 2012). An activity that provides good things for others and demonstrates the teen's growing sense of responsibility is ideal. Junior leader organizations often are popular with teens toward the end of this age group.

Social ethics

Social ethics involves rigorous, careful reflection on the ways that moral ideas and practices are embodied in collective contexts (Adeniyi, 2014). It asks about the shape of a good society, the relationship between individual and social values, and the ways that institutions and practices contribute to social goods (Oderinde, 2010).

Theoretical framework

In a research carried out by the Barna Group (2012) in the USA, it was observed that 6 in 10 young people will leave the church permanently or for an extended period starting at age 15. And for the generation now coming of age, it is more than the usual "driver's license to marriage license" joy ride, according to the pollsters. For church leaders, the question is, what will we do about it? Today's young adults are marrying later, if at all, are technologically savvy, and hold worldviews alien to their upbringing. Barna Research President David Kinnaman, after a five year study, declared that church leaders are unequipped to deal with this "new normal."

Their response is mostly at the extremes and both dangerous. Many ignore the situation, hoping young adults' views will be righted when they are older and have their own children. These leaders miss the significance of the shifts of the past 25 years, Kinnaman contends, and the needs for ministry young people have in their present phase if it is a phase. But the opposite reaction is just as problematic: "using all means possible to make their congregation appeal to teens and young adults. "This excludes older members and "builds the church on the preferences of young people and not on the pursuit of God," Kinnaman said. Kinnaman prescribes intergenerational ministry. "In many churches, this means changing the metaphor from simply passing the baton to the next generation to a more functional, biblical Picture of a body that is, the entire community of faith, across the entire lifespan, working together to fulfil God's purposes" (Kinnaman 2012).

METHODOLOGY

Research design

The study adopts descriptive survey method to offer the researcher

the opportunity to sample the opinion of the respondents without any manipulation (Dairo, 2015). The major instrument utilized, was a structured questionnaire titled "A Socio-Ethical Assessment of the Impact of Youth Migration on the Growth of Evangelical Church Winning All (ECWA) Lagos State." This was complemented by oral interviews with some prominent individuals like some of the ministers in ECWA Lagos State, and some of the youth leaders in the district. The questionnaire was limited to members of Evangelical Church Winning All (ECWA) Lagos State in different Local Church Boards. A Local Church Board has at least 10 baptized members and Ebute Meta and Mushin under the defunct Lagos District Church Council have about 50 of such Local Church Boards. Ten churches (LCBs) were randomly selected to represent those Local Church Boards and they cuts across eight local government of Lagos State.

The questionnaire is divided into 5 sections, A, B, C, D, and E as follows: In section A, each respondent was to supply demographic information (Personal information) about himself or herself. Such include Name, Sex, Age, LCB, educational background, occupation, marital status and position held in the church.

The second section which is B, has 5 objective statements on migration of youth out of ECWA and the respondents were expected to express their opinions in terms of strongly agreed (SA), Agree (A), Not Sure (NS), Disagreed (D) and Strongly Disagree (SD). The third section which is C also has 16 objective statements on, Socio-Ethical Causes of Youths out of ECWA and the respondents were expected to respond as that of the B section; followed by section D which as 7 objective statements on Socio-Ethical Implication of youths migration and the respondent were expected to express their opinions in the same terms as in section C. The last section has 8 objective statements on solutions to youth's migration and the respondents were expected to respond as that of C and D in the rating scales of Strongly Agreed, Agreed, Not Sure, Disagreed, and Strongly Disagreed.

Population and samples

The research targets the Evangelical Church Winning All (ECWA) Lagos State which has about 50 Local Church Boards that cut across the state. Each LCB has about a number of children, youth, women, and men but the particular focus of the research was on 21 years and above among which are youths, women and men, males and females, married and single with various occupations and educational backgrounds. However, the questionnaire were distributed to the following churches within Lagos state: ECWA Ebute Meta, ECWA Coker, ECWA Ikorodu, ECWA Island English Section, ECWA Iwaya, ECWA Jakande, ECWA Makoko, ECWA Odo-Ayandelu, ECWA Otta-Ikosi, ECWA Sari-Iganmu.

Sampling techniques

The researcher made use of simple random as sampling techniques in which, the questionnaires were distributed to various classes, age, and status of individual members in the selected churches under study within Lagos State. This was done randomly.

Instrumentation

The validity of the instrument is quite ensuring (Shuaibu, 2006). The questionnaire was given to the supervisor who helped to ascertain that the items therein were appropriate in providing solution to the identified problems which the research seeks to address. Moreover, the researcher was carefully selective in the administration of the questionnaire so that it wouldn't get into wrong hands, and to ensure it consistency, accuracy and trustworthiness.

Method of data collection

This work is a thorough research work on "A social Ethical Assessment of the Impact of Youth Migration on the Growth of Evangelical Church Winning All (ECWA) Lagos State." Therefore, to be able to shed proper light to the migration of youth in ECWA, the researcher made use of some books related to the studies, journals, commentary, and internet sources were consulted. The researcher made use of field work; therefore, to be able to ascertain youth migration out of ECWA, some were also interviewed. The researcher made use of questionnaires which were personally distributed to the selected churches in ECWA Lagos State.

Method of data analysis

Five hundred (500) copies of the questionnaire were administered to 500 respondents which include pastors, elders, fellowship

leaders, and Youth fellowship members. The researcher went personally to administer and to collect those copies with the help of ushers in each of the churches. Out of the five hundred (500) copies, Four hundred and fifteen (415) were collected, that is, 83% of those copies. The exercise really facilitated a good rapport between the researcher and the respondents as some even commented that it was quite challenging and thought-provoking. Simple percentage and distribution frequency were used to analyze responses as random sampling technique was adopted. Responses gathered were judiciously analyzed by the researcher. Tables 1 to 3 were drawn to explain the analysis of the responses.

DISCUSSION

The researcher addresses "A Socio-Ethical Assessment

Table 1. Migration of the youth out of ECWA.

SN	Statement	SA		A		NS		D		SD	
		No	%	No	%	No	%	No	%	No	%
1	ECWA youth are emigrating to another denomination	207	49.9	146	35.2			44	10.6	18	4.3
2	The emigration of youths out of ECWA is at fast rate	135	32.5	182	43.9	33	7.9	30	7.2	35	8.4
3	Emigration of youth is a common phenomenon today	33	8.0	22	5.3	189	45.5	100	24.0	71	17.1
4	Emigrating of youth is a reality that negatively affects the church	310	74.6	49	11.8	5	1.2	30	7.2	21	5.0
5	emigrating of youth possess threat to the continuity of the Church's existence	23	5.5	35	8.4	179	43.1	100	24.0	78	18.7

of the Impact of Youth Migration on the Growth of Evangelical Church Winning All (ECWA) in Lagos State." The researcher discovered that the youth of ECWA in Lagos State are actually migrating out of ECWA, it's a traumatised issue which has not received adequate attention. Therefore it needs rapid response and it urgently calls for social ethical orientation and education in order to make the youth aware of the need for them to remain in Evangelical Church Winning All (ECWA) Lagos State. The researcher unravels the menace and vacuum created by the migrant member of ECWA, with a close look at the position of Evangelical Church Winning All (ECWA) toward her migrant youth. It also desires to encourage the church to wake to their responsibility in curbing the problem of her youth migrating to other denomination.

Based on this, five hundred (500) copies of questionnaire were issued out to members of ECWA District Church Council and four hundred and fifteen

(415) copies were returned. So, the researcher was based on the 415 copies. The respondents expressed their opinions in terms of Strongly Agreed (SA), Agreed (A), Not Sure (NS), Disagreed (D), and Strong Disagreed (SD). The researcher discovered that ECWA Youth Lagos State are actually migrating at fast rate today as agreed by 76.4% of the respondents. Human beings generally, constantly seek leisure anywhere they could get it and are subjected to advertisement of some denominations who could come to their house on notice with some food items. Response to such visual items goes a long way to in the lives of youth who has nothing at hand. This was attested to by 57.3% of the respondents who believe that youths are migrating because their physical needs are not met.

Furthermore, it should be noted here that ECWA in Lagos State has no structured discipleship programme for the youth as agreed by 54.7% of the respondents. For clarity, discipleship is a programme designed for people

Table 2. Socio-Ethical causes of youths out of ECWA.

SN	Statement	SA		A		NS		D		SD	
		No	%								
1	The church is a fault concerning the emigration of her youth	121	29.2	81	19.5	50	12.0	66	15.9	97	23.3
2	The youths' emigration is due to dissatisfaction with the worship service in the church	168	40.5	117	28.2	76	18.3	30	7.2	24	5.7
3	Youths are emigrating because their spiritual needs are not met	161	38.8	99	23.9	54	13.0	50	12.0	51	12.2
4	Youths are emigrating because their psychological needs are not met	101	24.3	151	36.3	109	26.2	33	7.9	21	5.0
5	Youths are emigrating because their physical needs are not met	133	32.0	105	25.3	89	21.5	46	11.0	42	10.1
6	Youths are emigrating because they are not properly disciple	117	28.2	110	26.5	112	26.9	35	8.4	41	9.8
7	Youths are emigrating because they are not engaged by the church	92	22.2	87	20.9	92	22.2	54	13.0	90	21.6
8	Youths are emigrating because they are not allowed to use their spiritual gifts and talents	144	34.7	128	30.8	56	13.4	57	13.7	30	7.2
9	Youth leave the church once they are admitted to the tertiary institution	173	41.6	188	45.3	11	2.6	28	6.7	15	3.6
10	The insensitive of the church leaders to youths needs lead to their migration	170	41.0	87	21.0	101	24.3	30	7.2	27	6.5
11	Youths leave because indecent dressing is not allowed	144	34.7	128	30.8	87	21.9	30	7.2	26	6.2
12	Youths leave because misbehaviours are not condoned	101	24.3	57	13.7	130	31.3	77	18.5	50	12.0
13	Unwillingness of some highly placed members of ECWA to help the youths is responsible for their migration	180	43.3	67	16.1	122	29.3	26	6.2	20	4.8
14	Readiness of people from other denominations to help youths is responsible for the emigration of youths	155	37.3	120	28.9	56	13.4	43	10.3	41	9.8
15	Monotony of activities in ECWA can be boring enough to make youth migrate	55	13.2	60	14.4	45	10.8	154	37.1	101	24.3
16	Neglect of youths lead to their emigration	66	15.9	45	10.8	155	37.3	68	16.3	81	19.5

who have received the message of the gospel, responded to the call of God in repentant faith, been baptized and, through the power of the holy spirit, are seeking to understand and obey all that

Jesus taught his first disciples (Matt 28:19). "When a person makes a confession of faith and is never taken through a formal discipleship process, there is little hope of seeing genuine

spiritual transformation" (Ogden, 2017). "The church cannot grow if Christians are not actively disciplined on matters peculiar to them."

The church must not shy away from the trends

Table 3. Possible solutions to youths migration.

SN	Statements	SA		A		NS		D		SD	
		No	%	No	%	No	%	No	%	No	%
1	Discipleship programs for youths can keep them	199	47.9	203	48.9	13	3.1				
2	Strong campus fellowship can help retain the youth	267	64.3	136	32.7	12	2.8				
3	The use of musical instrument is very vital in curbing youth	180	43.3	231	55.6	4	0.9				
4	Churches should begin to show concern for the various needs of their youth	279	67.2	98	23.6	38	9.1				
5	Evangelism by youths can help the church to grow	156	37.5	130	31.3	58	13.9	31	7.4	40	9.6
6	Engaging youth in church activities will retain them	138	33.2	176	42.4	57	13.7	24	5.7	20	4.8
7	The attendance of the pastor in youths various programme will help curb their emigration	257	1.9	140	3.7	18	4.3				

of youth sexual behaviours (Leslie, 1985). Sexual behaviour may be classified according to the number and gender of the participants. There is solidarity behaviour, involving only one individual and there is socio-sexual behaviour, involving more than one person. Socio-sexual behaviour could further be divided into two as heterosexual behaviour (male and female) and homosexual behaviour (male with male or female with female). In both the solidarity and social-sexual behaviours, there may be activities that are sufficiently unusual to warrant label 'deviant behaviour' or misconduct. Since human societies differ in their sexual practices, what is deviant in one society may be normal in another. Example of solidarity sexual behaviour includes self-masturbation or stimulation, with the intention of causing sexual arousal and generally orgasm (sexual climax). Though most masturbation is done in private as an end in itself but is common among the males. Issues like these might not be preached in sermon on Sunday but could be the focus for the discipliner during the discipleship programme (Meglosa, 2006).

The implication of youth migration poses threat to the progressive continuity of ECWA Lagos State as agreed with 66.2% of the respondents attested to the fact that attendance is negatively by youth's migration. The researcher noticed that some of the churches which are supposed to have more youths are actually losing them. According to the questionnaire, 65.5% respondent attested to the fact that youths are emigrating because they are not allowed to use their gifts and talents. If this is true, there is need to take drastic measurement in dealing with youth when it comes to spiritual matters, the place of educating the youth in this position cannot be over-emphasis in that the youth will be aware of their jurisdiction in such a matter.

Today in most of the Nigerian Universities, students

especially those who are off campus, have become more vulnerable to drug abuse, indecent dressing, social media abuse, bad company, poverty, strike, joblessness etc. These vices have been found to expose ECWA Youths in Lagos State to bad behaviours as opined by most of the respondents with 86.9% of the respondents believing that the youths leave the church once they are admitted to the tertiary institution. One thing is to have structured discipleship programme, another is to have strong campus fellowship unlike some other university most especially in the university of Ilorin, Polytechnic Offa, and Kwara-State polytechnic where there is strong campus fellowship for ECWA student. Lagos State is lagging behind in that regard which needs proper orientation.

Lastly, according to the respondent's opinion on to the readiness of people from other denominations to help youths lead to their emigration which 66.2% of the respondent attested to this fact, then need must be taken in addressing these storming issues, the mentality of being a brother keeper, love of one another need demonstration than mouth saying. One of the best ways to show love to youth is by giving them opportunities to feel warm in the presence of most high.

Conclusion

This research work addresses "A Social Ethical Assessment of the Impact of Youth migration on the Growth of Evangelical Church Winning All (ECWA) Lagos-State. Under it, the researcher has examined the extent of youth migration in ECWA to other denominations in Lagos State Nigeria; the causes of the migration of ECWA Youths to other denominations in Lagos State, the researcher has also assessed the impact of Youths' emigration on the growth of ECWA in

Lagos State. The researcher has critically consulted some relevant literature known to him in order to contextualize the meaning and reason behind youth migrating.

The primary aim of this research work is to know how to curb youth migration out of ECWA Lagos State. Some of the reasons advanced for youth migration include too much orthodoxy on the part of the church, lack of understanding on the part of the leaders, ineffective youth programs, dull and monotonous worship services, insensitivity of the church to address and meet various needs of the youth, unwillingness of some highly placed members of ECWA to help the youths, and readiness of people from other denominations to help the youth, to mention but few. Some of these reasons are legitimate and as such they demand adequate attention and action by the church leadership. On the other hand, some are a bit outlandish and out of the way. For instance, the issue of seeking emotional experiences in church worships. The challenge before the church here is to teach the true word of God because most of these youths lack enlightenment in God's word, especially on such issue as speaking in tongues which is the basis for such emotion in most cases and dancing as embraced by the youth.

RECOMMENDATIONS

After careful, objective and judicious consideration of findings of this research work especially the opinions of the respondents, the researcher recommends the following:

1. The roles of parents in the spiritual formation and development of their youth is very vital in curbing youth from emigrating out of ECWA. God charged parents with the primary and fundamental responsibility of spiritual upbringing of their children. On no account must this responsibility be shifted or neglected. Parents, both as first contacts and chief custodians of their children are naturally positioned to influence the thoughts and behavioural life-patterns of their children. Sadly however, many parents have failed in this God-given assignment with the adverse result of youth delinquencies all over the place. Most parents are not good examples to their children (Nwobi, 1991). This has negative effects on the church today. So parents need to stand to their responsibilities and train their children in educating them with the needs to stay in ECWA Lagos State.
2. The complimentary role of the church in ensuring mutual benefit in rapid and steady spiritual growth of the youths is also important. Since young people are not only the key to the future but the pivot upon which the presents revolves, their potentials must be tapped, harnessed revolves, their potentials must be tapped, harnessed and developed so that the ministries of the church can continue in the hands of godly leaders. As a means of this leadership development is basic.

Committed leadership development is the issues of winning and retaining these young people. How do you train when you cannot get them to stay?

3. The church should design a structure discipleship programs for the youth of ECWA Lagos State.
4. The use of musical instrument is a vital tool in curbing youth of ECWA Lagos State from migrating (Awokoya, 2017).
5. Engaging the youth in church activities with the aim of understanding their various potential will help retain the youth of ECWA Lagos State from migrating.
6. Strong campus fellowship will go a long way in curbing the youth of ECWA Lagos State from nude clubs parties, indecent dressing and pornographic materials which expose them to social vices.
7. Churches should begin to show concern for the various needs of their youths.
8. The attendance of the pastors in youths various programme will help curb the youth from emigrating to other denomination (Daniel, 1998).
9. And as a final move, the church must ensure that she maintains a perfect harmony between her and her youths. As have been observed, when people are dissatisfied with the status quo, tension will develop and somethings must eventually give way for reactions. Youth are moving out of the church as reactions to the solutions they do not have in the church. Youth migration is a reality, not a myth. Hence, the church must brace up to the challenge of arresting and managing the problem to reduce it to the barest minimum.

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Citation: Alao, O. J. (2017). A socio-ethical assessment of the impact of youth migration on the growth of Evangelical Church Winning All (ECWA), Lagos State. *Net Journal of Social Sciences*, 5(4): 68-77.
