

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

*A Case Study of Life Challenge Africa in their Involvement in
Muslim Outreach in Nairobi, Kenya, with Implications
for Implementing Outreach in the Local Churches*

BY
BRENT ANTHONY DUNCAN

*A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of
Master of Arts in Missions (Islamic Studies).*

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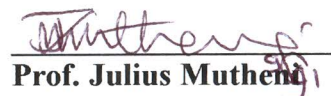
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I declare that this is my original work and has not been submitted to any other College or University for academic credit.

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the Examiners.

(Signed) 
Brent Anthony Duncan

July, 2007

ABSTRACT

This study seeks to find out what LCA is doing in their ministry to Muslims in Nairobi. Specifically it looks at the strategies that are being implemented by LCA. It seeks to know how the LCA staff evaluates these strategies. Then in looking at these two parts, the researcher seeks to find out how these strategies are being implemented in the local church and gives suggestions of other ways of implementation.

LCA is a project under SIM composed of eight members who work fulltime in Nairobi. There are other LCA offices in Africa, one in South Africa and two in West Africa. This study focuses on the LCA office in Nairobi and asks the following questions in order to understand the concerns state above. What are the strategies that LCA is using in their attempt to minister to Muslims in Nairobi? How do the informants evaluate the effects of the strategies implemented by LCA? How can LCA's strategies be adopted into the local churches in Nairobi, and other mission organizations?

The results of this research show that LCA is using several ways to bring Muslim neighbors to the knowledge of Christ. The LCA staff stands in full support of the strategies utilized. The implementation of these strategies into the local church has been a challenge. There are several ways in which this process is being carried out, mainly in the form of public awareness of LCA and their vision. The difficulty comes in helping others catch the vision that LCA has.

Based on these findings, it is necessary that other organizations join in the effort of reaching Muslims. LCA has done much of the ground breaking as far as developing materials for Christians to use to understand how best they can reach out to their Muslim neighbors. It is now the responsibility of LCA to make these resources known, and the responsibility of others to utilize them.

TO

If it were not for the grace and strength of my God, or for the prayers of my Mother, or for the inspiration and example from my Father, I would never have been able to live my life in the fullness of knowing God and the hope He has given me. I dedicate this paper to them, for it would never have come into being if it were not for their love for me. I cannot appreciate them enough, nor do I have words to express my deep and sincere thanks for who each of them are in my life.

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CHAPTER 1

INTRODUCTION

When the word “Muslim” or “Islam” is mentioned, a variety of images surface in the minds of individuals. Some might see the Twin Towers crashing with thunderous power to the ground; another might say see a woman with her hand tightly engulfing the arm of her child as she runs for cover amidst the rubble in Mogadishu. Someone else may think of beautiful young lady, her hair covered with a black cloth in contrast with her dark green eyes piercing to the heart, as seen on the front cover of a National Geographic magazine. Still another may see the business man dressed in a black pin-strip suit driving a freshly washed BMW through the streets of Casablanca with a young daughter in the back seat, her hair blowing in the soft breeze, having fully embraced the European culture. Do these pictures illustrate correctly the words, “Muslim” or “Islam?” These pictures do paint in our minds an event, or a person, or a scene in which history has understood Islam and its followers to look like. The issue at hand is not the painting, but the meaning of the person in the picture. These images display real people, with real needs and real hurts. Some live in desolate places, others in thriving metropolis cities. All can be found in the continent of Africa. The question remains, who are these people, are they being reached, and if so, how are they being reached?

Life Challenge Africa (LCA) has taken these questions to heart. LCA are an organization of Serving in Mission (SIM). “The purpose and aim of Life Challenge Africa is to challenge and motivate the evangelical Christians of Africa, individually and collectively, in the churches, missions and Para church organizations of Sub-Saharan Africa, to extend their evangelistic effort to the Muslim population within their reach” (<http://www.lifechallenge.de/index2.shtml?en/>, 12 January 2007). LCA works out of four different countries in Africa: South Africa, Ghana, Ivory Coast, and Kenya. “Life Challenge Africa is a ministry seeking contact with all Christians who desire to obey Christ regarding the Great Commission and are willing to reach Muslims for Christ in a specific area” (ibid).

SIM is an umbrella organization by which LCA came into being. SIM’s values and purpose greatly parallel that of LCA. One article states, “Our passionate desire is to be used by God to change our world!” (<http://www.sim.org/aboutSIM.asp?fun=0&ver=print>, 28 December 2006). SIM is a world wide organization working in over 40 countries in South America, Africa, and Asia.

Research Problem Statement

The central research issue to be addressed in this paper is to describe Life Challenge Africa’s involvement in Muslim outreach in Nairobi and to see the possibilities of implementing their outreach in the local churches.

Research Questions

1. What are the strategies that LCA is using in their attempt to minister to Muslims in Nairobi?
2. How do the informants evaluate the effects of the strategies implemented by LCA?
3. How can LCA's strategies be adopted into the local churches in Nairobi, and other mission organizations?

Purpose of the Research

The purpose of this research is to assess LCA's strategy in reaching Muslims in Nairobi as well as to develop a way in which their strategies may be incorporated into the ministries of the local churches.

Significance of the Study

The significance of this study has three levels: personal, ministry, and missiological. They will be dealt with accordingly below.

Personally

Growing up in Kenya as a child of a missionary, a student of Islam, with a heart for Africa, the researcher is extremely interested in the spread of the Gospel to Muslims in Africa. The researcher seeks to know how LCA has facilitated outreach among Muslims in Nairobi in the past in order to propose to World Gospel Mission (WGM) ways in which they could begin ministry among Muslims, and also suggest new areas of outreach in Africa for mission organizations.

Ministry

This study will help those who are doing ministry to Muslims in Africa, and elsewhere around the world. In the past there have been several suggested ways of doing ministry to Muslims. Although the Church has been effective in ministry to Muslims, there is need for new strategies. This study will help to distinguish ministry that has not been effective in the past, and ministry that has, while giving insight into the new ways of reaching out to our Islamic neighbors.

Missiological

This study has major missiological significance as it will come from the perspective of an outsider looking into the world of Islam and suggesting ways of reaching Muslims for Christ. It will also be directly related to missions as it will focus on one organization, LCA.

Objectives

The objectives of this study are:

1. To discover whether or not LCA's strategy of Muslim evangelism is effective.
2. To find the best strategy that can be utilized by mission agencies in their ministry to Muslims in Africa.
3. To find out the potential and opportunities for Muslim evangelism that is open for other mission organizations.

Limitations

Because of the sensitive information given by the informants about their work among Muslims the researcher has been limited to information that I have specific permission to use. For the safety of those individuals I cannot use certain information.

As an American there is a difference of culture which limits me to some degree in understanding how best evangelism is to be done in Nairobi. Also because of the time that has been allotted for this research, in-depth and thorough research is not possible. All means necessary will be utilized in order to lessen the impact that lack of time may have.

For the reason that the researcher will be working with predominantly Kenyan informants, language could come as a limitation. Fortunately all the informants speak English; however, coming from two different cultures, misunderstanding is always plausible.

Delimitations

Even though there are several mission organizations in Africa who work among Muslims, this research will be limited to LCA. It will also give direct suggestions to ministry to Muslims in the African continent, and more specifically in East Africa. Because of the vast differences of Islam throughout the world and even within Africa, it is necessary to delimit this research to countries in the sub-Saharan region.

Abbreviations

LCA – Life Challenge Africa

SIM – Serving In Missions

MBB – Muslim Background Believer

WGM – World Gospel Mission

TOT – Training of Trainers

DOA – Daughters of Abraham

Operational Definitions

Missionary

In the past the term “missionary” has been understood to be a westerner who has left his/her country for an extended period of time for the purpose of spreading the Gospel. Scripture has made it clear that we are all called by God to preach the Gospel; therefore, one could say that all are missionaries. However, for the sake of this paper, it will adopt the definition developed by Bosch throughout his book which says a missionary is one who is called to move across religious, across cultures, or across geographical boundaries to spread the Word of God (Bosch 1998).

Contextualization

This term seems to be developing a number of definitions as it becomes more and more popular among anthropologists and sociologists alike. Byang Kato says, “Making concepts or ideals relevant in a given situation” (as quoted in Hesselgrave 1991, 136). Nicholls defines contextualization as “The translation of the unchanging content of the gospel of the kingdom into verbal form meaningful to the peoples in their separate culture and within their particular existential situations” (as quoted in

Hesselgrave, 1991, 136). For this reason it needs to be defined in a way that will be used in the following paper. The process of contextualization is one which tries to take a thought or custom in one particular culture and make it relevant for someone in another culture and context. In this case study contextualization is trying to develop relevant ways of transferring the ideas and beliefs of the Bible into pictures and models that our Muslim brothers and sisters will understand better.

Informants

With respect to the privacy of the informants, due to the content included in this paper, the researcher has used false names to represent each of them.

CHAPTER 2

LITERATURE REVIEW

In doing any sort of research it is vitally important that one seeks information that has already been written on the subject. Literature review seeks to do just that. “Literature review for a proposal or a research study means locating and summarizing the studies about a topic” (Creswell 2003, 33). Another researcher defines it as, “the systematic identification, location and analysis of documents containing information related to the research problem being investigated” (Mugenda and Mugenda 1999, 29). Doing this gives depth and credibility to the research itself. It also strengthens the data collected when compared with what others have already found. Several books have been helpful in providing such credibility and strength to this paper. Topics such as Christian Awareness of Islam, Contextualization, and Muslim Evangelism have been helpful to the researcher in developing an understanding of the problem statement. These will be dealt with below. However, before looking into those three areas it is necessary to review that which has been written about the object of study itself that is Life Challenge Africa (LCA).

Strategies in Muslim Evangelism

From the time the disciples were commanded by Jesus to go and make disciples of all nations until today, evangelism has been a large part of the purpose

and work of the Christian. This calling comes from the well known passage of Matthew 28:18-20. It has been given the name the “Great Commission,” because it applies to all Christians throughout the world, and carries with it great responsibility. That responsibility is to take the story of Jesus to the world in order that every man, women and child come to the knowledge of who Jesus is. The natural question that comes from this statement is “How?” In what ways do Christians take the Gospel story to the world? Unfortunately that answer did not follow Matthew’s words, nor is it ever really answered throughout the rest of scripture. We are sure of one thing through this statement; that we as humans are the means by which the Gospel is to spread. Christensen states, “In your practical approach to the Muslim you are God’s means of approach” (Christensen 1977, 22). He argues this point on the foundational understanding that as Christians, God is the doer, we are simply the means by which His will is implemented. It is upon this foundation that we understand our place in the created order; that is, that we are God’s instruments by which his message is taken to the world. In light of this, our approach becomes very important. It is important because we must not follow the temptation of becoming the doer, but maintain our place as the means. In so doing our approach to Muslims can be of any sort as long as the doer behind our approach is God. Christensen says, “When the subject, the Doer, is invisible the means at once becomes unique, different from everything else known to this world, and therefore foolishness in the judgment of wise men” (Christensen 1977, 18).

The following literature review seeks to find all the related literature pertaining to the research questions. The following review will begin with a review of LCA’s material for evangelism, then all material related to strategic evangelism used in the past followed by more recent approaches to Muslim evangelism. These

two areas will deal in depth with Muslim evangelism. Following these will be a review of literature related to the Church and Mission's as well as literature pertaining to the research methodology.

A Literature Review of LCA

Although the amount of research on outreach to Muslims is high, it is not focused on the work of LCA. Therefore, the information directly addressing the work of LCA in Nairobi in the library research is very limited. It is then necessary that the researcher look outside LCA in order to pull together information that deals with Muslim outreach in Africa as a theoretical foundation for the research done on LCA. Before going into that area, the researcher will be able to use much of the literature that LCA publishes. These publications contain the information for Muslim evangelism. An example of these publications are, *Dear Abdallah, Destination Unknown, The Message of Nabi Isa, Let the Bible Speak for Itself* and many others. All of these will be useful in developing an understanding of the strategy used by LCA to reach Muslims in Nairobi. In his prelude to *Dear Abdallah*, Nehls states "This is a fictitious correspondence to help promote better understanding between Muslims and Christians" (Nehls 1992, no page number). Nehls writes in his book, *Destination Unknown*, "Every religion has as its focal point the eternal destiny of man" (Nehls 1992, 1).

Also apart of their literature library are tracts, Bible storytelling books, study booklets, training textbooks, pamphlets, and books in pursuit of their goal to reach Muslims. The researcher will use these publications as data for this research paper.

The researcher has found many of these books helpful in understanding more about the strategies LCA is using, and the means by which they are doing ministry.

One book in particular, *Reach Out: What every Christian needs to know about Islam and Muslims*, is one of their main publications which gives a very simple but in-depth look at Islam from a Christian perspective. Its purpose is threefold. That is to help the reader first to understand the differences between Islam and Christianity, secondly to show how Muslims are taught to perceive or understand the Bible, and thirdly to equip the reader for Muslim outreach (Nehls and Eric 2006, no page number).

The Need for Muslim Evangelism

All literature that deals with Muslim evangelism is of great importance to this thesis. In pursuit of the problem statement, the researcher seeks to know what other scholars, missionaries, anthropologists, etc who have studied Islam and Christianity, have to say about ways of reaching Muslims. History has shown several different ways that Christians have approached Muslims. Some have been more radical than others to the point of trying to force Muslims into Christianity. Others have taken a much more mild approach, that of building a friendship, which may take longer, but with the hopes of making a larger and lasting impact.

Although history has been helpful in knowing what approaches are more effective than others, it has also been a “thorn in the side” for Christian missionaries. When visiting the Islamic state of Morocco, whenever speaking seriously to anyone about religious history the main topic that came up was the Crusades. Although this was an event that happened several hundred years ago, the effect is still felt today. This has caused great difficulty for Christians in reaching Muslims. In light of this the historical relationship between Christians and Muslims is important for Christians to know; however, because of the time given for this research, the researcher has limited the research to strategic approaches to ministering to Muslims.

In light of the above information it is essential that Christians know how to go about evangelizing Muslims. The researcher has found several approaches given by different writers, some who have had first hand experience on the mission field and others who have researched Islam and have suggested the approaches they feel are most effective. In light of this Martin Goldsmith writes, “It is not easy to measure the relative effectiveness of the various methods, for in the heartlands of Islam no form of Christian witness seems to evoke much definite response” (1982, 109).

Historical Approaches to Islamic Evangelism

When looking back at the historical approaches to Islam one can not look over the time of the early conquests to the crusades and following. This was a time when the Arab empire had grown to one of the largest empires that ever existed in the world. The west feeling threatened by this empire sent its troops to subdue the Arab empire. Therefore, during this time there was much hatred between Christians and Muslims and little if any evangelism was being done. In review of the literature which deals with Muslim evangelism in history the researcher has found one scholar to be most helpful. James Addison writes a book on historical Christian approach to Muslims. He says,

Whether we review the relations between Christians and Moslems in conquered territory or survey the general situation in which the Eastern Empire found itself, it is equally clear why there were no Christian missions to Mohammedans. In lands under the control of Islam the death penalty for apostasy was enforced and the Christian minorities were forbidden to proselytize, even if they had been in the frame of mind to attempt it. Being oppressed subjects, however, lucky enough to be alive at all, they naturally remained passive toward their masters. In the parts of Eastern Christendom that were still unsubdued, the Moslem could only be regarded as a feared and hated enemy who might some day be victor but who could hardly be the present object of missionary solicitude. (Addison 2000, CD Rom)

Shortly after, however, scholars from the Islamic perspective and scholars from the Christian perspective began writing about religious controversies. They came at intervals and dealt with issues within the opposite religion. This began a long period of polemic writings. Although there are signs of other polemic writings Addison states that John of Damascus was one of the first outstanding scholars against Islam (ibid).

Many other writers have commented on the polemic approach. The researcher has found a compilation of articles or chapters given to students at NEGST by Stephen Sesi. These articles describe the historical relationship between Christians and Muslims and many of these highlight on the polemic approach as the primary means of evangelism.

The polemic approach has been utilized largely in the past in Christian and Muslim relations. Dorman says, "Controversy has been accepted by both sides from the earliest times as the natural way to prove that Islam is right and Christianity is wrong, or that Christianity is the true religion and Islam the false" (Dorman and Harry 1948, 1). The idea of the polemic approach is to target certain areas in the religion that may not be so clear. One area within Christianity that was and still is targeted by Muslims is the concept of the Trinity. Therefore what the polemic writers would do was to try and write a strong argument explaining the Trinity, and then often attack a certain area within Islam, such as the validity of the Qur'an or the prophet hood of Muhammad. Many times these were sent as letters to significant individuals with the attempt to help the recipient to see the argument and convert to the other religion. Addison writes of a man by the name of al-Kindi who wrote a lengthy letter in defense of the Trinity. Addison says, "He then proceeds to deny Mohammed's prophetic claims and to show how the necessary evidence, both from prophecy and

from miracles, is wanting in his case but convincing in the case of Jesus... In conclusion, al-Kindi sets forth the life and teaching of Christ and the subsequent spread of the Church, closing with an appeal to Abdallah to embrace Christianity” (Addison 2000, CD Rom).

This approach is still used today despite the large amount of criticism given to it. Today it is more often seen in the form of public debate, and often initiated by Muslims. In short the approach seeks to convert Muslims to Christianity by proving Islamic “theology” wrong.

During the time of the Crusades there were little attempts, if any, of evangelism. However, after the Crusades had ended, Christians from the west began a new approach to Muslim evangelism. This came in the form of missionaries. This was the first time in which there was conversion that came about by peaceful means. “With the founding of the Franciscan and Dominican Orders in the early thirteenth century begins a new chapter in the story of the Christian approach to Moslems. For the first time we can record the deliberate organization of missions to win converts by peaceful means” (ibid). It was at this time that the Church took it upon itself to reach out to the Muslim world.

Christine Mallouhi writes her book, *Waging Peace on Islam*, on the backbone of the writings and life of Saint Francis of Assisi. Francis was an Italian born in the 12th century into a wealthy family. In his early twenties he became a Christian, and the results of that conversion led him into a lifetime of ministry. He sold much of what he had and lived a life of poverty. He was the founder of the Franciscan Order (Francis of Assisi, Saint. 2006, CD Rom). Seeking to find a way of peace between Christians and Muslims Mallouhi has offered very valuable advice for Christians in the ministry. Her advice comes from the approach of St. Francis. Mallouhi states, “St

Francis paved a path for us to follow today in relating to Islam, if we dare, for Francis' way is not the emblazoned battle of power but the lowly path of love and service" (2000, 33-34). This approach came in huge contrast with the previous approaches. This may have added to his success, but St. Francis was a strong, radical follower of God. He was a man gifted in presenting the Gospel of love not only in words but in actions. "Francis understood that God does not need mercenaries, but messengers of mercy." Mallouhi continues saying, "When we lay aside all warfare strategies and reach out in peace, we discover in Muslims our fellow human beings, made like us, in God's image" (2000, 34).

This began a huge movement from both the Protestant and the Catholic Church into Muslim evangelism by peaceful means. This brings us to more recent approaches to Muslim evangelism.

Recent Approaches to Islamic Evangelism

In the last decade, newspapers, television news stations, articles, books, etc have headlines illustrating the recent resurgence of Islam. The majority of these have come after the September 11 tragedy. The truth of the matter is that Islam is on the move. As the fastest growing religion in the world today it is not something that Christians can ignore. It is in our faces all day every day. How are Christians responding to the relentless spread of Satan's lie? The researcher has identified several authors who have presented a Christian approach to the emergent Muslim population. The approaches given are as follows: Christian Awareness of Islam, Contextualization, Friendship Approach, Dialogue Approach, and Literature.

Christian Awareness of Islam

Clearly we need to understand the gospel in its historical and cultural setting. Without this, we have no message. We also need a clear understanding of ourselves and the people we serve in diverse historical and cultural contexts. Without this, we are in danger of proclaiming a meaningless and irrelevant message. (Hiebert 1985, 14)

Hiebert's statement is crucial to the Christian approach to Muslims today. His first point being that Christians must first understand the Bible in its context. Until we accomplish this it may have little to no influence on us. Secondly we must then understand the culture that we ourselves live in and the culture we serve. If we do not seek to understand either of these, then our message will reach no one. Therefore, it is essential that the universal Church understands what the Christian faith is up against. In order to be effective communicators of the Gospel to Muslims there is a strong need for Christians to know something about Muslims. Talking about the necessary actions Christians must take concerning Islam Bernander says:

The Churches should give high priority to informing their membership about the character of Islam; furthermore, in the training of pastors and evangelists great emphasis should be placed on knowing the history and tenets of Islam as well as the best practical countermeasures against Mohammedanism" (1957, 61).

Another writer says, "First of all, to influence Muslims one must know them" (Miller 1976, 131). These two authors reflect what many other writers have said concerning Muslim evangelism. The awareness of a people, religion, culture, or society is paramount in having any kind of influence. This is basic for evangelization in general.

Unfortunately the studies that have been done on Islam deal mainly with the religion itself, rather than the people (Kim 2004, 1). Therefore what we get is a great understanding of the way a Muslim ought to live, ought to act, ought to speak, and not how Muslims actually live, act and speak. Kim states, "The more classical

approaches to Islam do not address the crucial issues that deal with the human level where all the Islamic ideologies are to be implemented. The result is a chasm between the ideology of Islam and the ordinary life of Muslims...” (ibid). The need for Christians to study Muslims as people is essential. When succeeding at this task if at all possible, then our approach to Muslim evangelism will hopefully become clearer.

In the secular world anthropologists, when wanting to understand a people, dig deep into the culture to uncover their worldview. This is also necessary when reaching a people with the Christian message. The worldview is the point which Kim seeks to understand about the Swahili people. Understanding the worldview of a people helps to understand their religious beliefs, culture and customs. Kraft explains worldview as “The structured assumptions, values, and commitments/allegiances underlying a people’s perception of reality and their response to those perceptions” (1996, 52). By knowing one’s worldview one is then capable of communicating the Gospel in such a manner that the hearer will best understand. This leads to the second category of effective witness, contextualization.

Contextualization

“When missionaries arrive in a new region, they do not enter a religious and cultural vacuum” (Hiebert 1985, 171). This is true when entering into the Muslim religion and culture. This means that one cannot simply enter in a new region and implement his own ideas, ways of life, or culture upon another person or people. Therefore, the question arises for the Christian in a Muslim region: “How do you evangelize Muslims?” Through the writings of Hiebert, Kraft, and Parshall the

researcher has found that contextualization is one approach that can be utilized by missionaries.

As mentioned before, Parshall quotes Taber who says, “contextualization is the effort to understand and take seriously the specific context of each human group and person on its own term and all its dimensions and to discern what the gospel says to people in that context” (Parshall 1980, 32). Kraft has written several books in the area of understanding people where they are at with the purpose of ministering to them. The study of contextualization is vital for this paper in that it enables someone to look systematically at a culture, evaluate it, and then give possible ways in which to approach it. Evangelism to Muslims demands an anthropological research of the region in which one will do evangelism. This research seeks to identify the worldview, which is the eyeglass through which the people see the world, of the region in order that the evangelist can then “contextualize” the Gospel message in order for it to be understood and implemented best.

Parshall writes an article in the *Evangelical Missions Quarterly* called, “Danger! New directions in contextualization,” and introduces a spectrum developed by John Travis. The purpose of the spectrum is to evaluate the different ways in which contextualization is implemented in a particular society, community, or even individual. The spectrum begins with C1 which describes a community or individual that has fully incorporated him/herself into the Christian community. The end of the spectrum is C6 which would be considered a small Christian community which is in secret or underground. This spectrum is very helpful to the researcher in being able to categorize the type of contexts that different Muslim Background Believers (MBB) fit into.

Woodberry quotes Tabor saying,

Unlike "indigenization," "contextualization" does not focus exclusively on the cultural dimension but also on social, political, and economic questions. It does not treat culture as static but recognizes that cultures are in process of change. It recognizes that all cultures, including the missionary's, have elements of the demonic as well as the divine. Thus Christian missions must take into account these dimensions of the Muslim contexts. (1997)

Tabor raises a very important point. There are several dimensions that Christians must be aware of when reaching Muslims. Part of the difficulty that westerners have had in the past with Muslims has to do with the spiritual activity of demons and jinn. It is a foreign concept and often times are not prepared for such an encounter. In light of this, contextualization is two fold. There must be an understanding of ones self and ones own religion, and secondly an understanding of the people to whom one is serving.

Friendship Approach

The importance of this approach is two fold. First it seeks to understand the Muslim as a friend and secondly it seeks to heal the wounds that have been created by our past. Fernando says, "One of the most common criticisms brought against Christians is that we are disrespectful and intolerant of other faiths and people in our evangelism efforts" (2001, 41). As mentioned above in this paper the past relationship between Muslims and Christians has been tense with long periods of hatred and war. Although this has changed to some degree in the past decade there is still a need for us to be respectful and tolerant towards people of other faiths. When approaching a Muslim it is important that the walls of segregation and hatred are torn down. It is at this point that we can become friends.

The idea behind the friendship approach is: In order to be effective ministers of the Gospel to Muslims we must first know them personally and become friends.

This develops a trusted relationship and therefore the conversations and discussions will be able to open up. Chapman has written a book when trying to understand how Christians can relate with Muslims. It is an excellent book that brings up several issues when it comes to dealing with Muslims. The layout of his book is very simple and helpful. He begins first with relationships, then understanding, followed by dialogue, facing fundamental issues, and last of all evangelism. These words of Chapman emphasize clearly the need to be friends; he says, “It makes little sense to calculate how we are going to share the gospel with our Muslim neighbours if we have not begun to know them, love them and care for them as our neighbours” (Chapman 1995, 19).

There are several other books that have pointed to friendship and or relationships to be an effective way of ministering to Muslims. Goldsmith being one of them says, “There can be no possibility of witness as long as we all remain within our narrow circles without really meeting with others” (Goldsmith 1982, 111). His argument is simple; Christians must get to know Muslims in order to be an effective witness to them.

What comes clear through many writers is the need for Christians to be in the presence of Muslims whether that means to live among them, to work with them or develop friendships with them. Cragg quotes Foucauld who said, “His vocation was one of being present among people with a presence willed and intended as a witness to the love of Christ” (Cragg 1959, 12).

Dialogue Approach

The term “dialogue” can be confused if not understood correctly. Dretke has given a definition that illuminates the meaning of the word as used in this paper. “It

simply means that the proclaimer is as open to listening and to learning as he is to speaking and to sharing. It is a recognition that he is still in a process of learning himself” (1979, 131-132).

Dialogue could be closely related to the polemic and/or apologetics in that it tries to give a persuasive argument about that which it represents. According to John Stott there is a need for each of these approaches. Fernando quotes Stott saying, “Although there is an important place for ‘dialogue’ with men of other faiths..., there is also a need for ‘encounter’ with them, and even for ‘confrontation,’ in which we seek both to disclose the inadequacy and truth, absoluteness and finality of the Lord Jesus Christ” (Fernando 2001, 36). Although many may agree with Stott there are many others who will argue against him suggesting that an encounter or confrontational approach only leads to hatred and fighting. The difference between these approaches and dialogue is the emphasis dialogue gives to listening and learning. Two scholars would support this approach to evangelism.

Islam and Christianity co-authored by a Muslim, Kateregga and a Christian, Shenk, suggests this approach to listen and learn what each other’s faith believes and has to offer. The importance and significance of dialogue comes out in the conclusion of the book where the writers state, “We believe that the pain caused by these differences should not prevent us from continuing conversation. The issues which divide us must not build walls of hostility between us so that the dialogue ceases. If we truly desire truth, and a deeper understanding of one another, then our mutual conversation must continue” (Kateregga and Shenk 1980, 173).

Literature

Although it may often be overlooked literature can be a very effective way of presenting the Gospel message. The closer we get to the original text the better. Therefore using the Bible and other sources speaking about the Bible such as tracts, booklets, etc can be very useful. The Qur'an is also a piece of literature that can be used. In review of Aygei's book, *Sharing the Love of Christ with Your Muslim Neighbour* says, "Just as the fork aids the knife in eating, so does the Qur'an greatly assist in providing convincing answers to most of the questions that come from Muslims and would-be Muslims during evangelism" (2002, 46).

One piece of literature that must not be overlooked is the Holy Bible. It is upon this book that all the information in this paper will find its foundation. It is also the book by which all Muslims must come to understand. One author of a book entitled, *The Bible and Islam: A Basic Guide to Sharing God's Word with a Muslim*, says in his preface "Let me also stress that I am totally committed to the unique role of the Bible in missions." He goes on to say, "Muslims have seldom heard the Word of God in their mother tongue. Most of them have never seen a Bible" (Madany 2006, preface).

The testimony of a Muslim who has read the Bible speaks highly of the need for Biblical literature. Zwemer quotes a Muslim saying, "I am glad to say that books helped me out of the darkness of unbelief, and led me to see the light of the great truths. I further believe that every inquirer should read them. If I am asked how I became a Christian I shall say it was from reading Christian literature" (Zwemer n.d., 240).

The power of literature is often underestimated. Zwemer says, "The power of the spoken word has not exceeded that of the written word since the world began"

(Zwemer n.d., 229). He goes on giving several examples in history where people have used ink and paper as a means of changing society. He mentions such people as Tertullian, Thomas A. Kempis, Calvin, Luther and several others. The works that these men produced indeed had a missiological impact. Is it too much to suggest that literature could have the same effect in the Islamic world?

Church and Mission

One of the reasons why evangelism to Muslims is so difficult and often seen as unproductive is because of the lack of interest within local churches to implement the above approaches. Oftentimes Muslim evangelism only comes through privately run organizations or missionaries. Few, if any, come from churches. Is this an appropriate response of the Church, or does it need to be active in Muslim evangelism and how? The researcher seeks to know what involvement churches have in missions, and how churches are to be mobilized in Missions. This will give guidance in understanding how LCA can present and implement their strategies of Muslim evangelism into the local churches.

Churches Involvement in Missions

It is clear in Scripture that the call to missions is for all people. This call does not mean that all people must leave their homes. On the contrary the majority of people will not travel to an unknown land in order to spread the Gospel. No, there is need within the Church to be living witnesses to those around us. Therefore, the Church must be an active agent in missions. As Onwubiko's explains, "A strong emphasis on the nexus between mission and church led to the recovery of the notion

of the church as Body of Christ” (2001, 419). His argument is that the Church and mission cannot be separated; in fact they are one and the same. “The emphasis is that the church herself is mission and that the whole church is missionary” (ibid). The need for the Church to act as a missionary is crucial to the spread of the Gospel to Muslims.

Van Engen gives support to Onwubiko’s theory of the Church and the mission. He argues that part of the very nature of the Church is mission. He develops this in four parts: *Koinonia*, *Kerygma*, *Diakonia*, and *Martyria*. These four together define the purpose of the Church as seen through the life of Christ. The last of the four, *Martyria* or “witnesses” is the call to missions. In Acts 1:8 Jesus tells his disciples, “You shall be my witnesses...” Van Engen states, “It is made clear that loving *koinonia* fellowship, a communal life, a kerygmatic proclamation that Jesus is Lord, a sharing with those in need through a loving diaconal ministry all brought about *marturia* – a powerful witness to the Church’s missionary nature” (1993, 97).

The Church has a missionary calling. If the Church were to act in accordance to its calling then we would not have to ask ourselves who is unreached. Organizations would not have to find statistics about which countries have never heard the Gospel. Local churches would not have to specify in their bulletin that this particular church is involved in missions. The Church as the Body of Christ is living witness to the Gospel message, and as the Body of Christ it is the will of God that all men would take upon themselves the calling to go and make disciples. Local churches are then in a great position to facilitate these mission opportunities. Unfortunately, this is not the reality that we see around us. There is great need within the Church to mobilize churches into missions, but “how?”

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How to Mobilize a Local Church for Missions

In light of what has been said above by Onwubiko, there are obviously churches that have not taken the mission statement and implemented it. It is a crisis within the Church. One must then raise the question, “How can the local church be mobilized in missions?” Obed has taken up this question in his book, *Mobilising Churches in Africa for Missions*. He suggests ten ways in which missions can be introduced into a church. In this review the researcher will only highlight a few that deem very foundational in church mobilization.

“Acquire the Vision” is the first suggestion and Obed mainly targets the leaders of the Church. He states, “Many leaders and their churches are not doing missions because they have not caught the vision for it” (2001, 45). This leads to his second suggestion, which is “Target the Leadership.” There is a desperate need within churches today for pastors, youth leaders and elders to have a vision for missions. If these individuals do not have a vision, a passion and a desire to reach those around them, then the Church itself will have little to do with missions. If the leaders in the Church have a vision and a passion for missions then it must be shared with the rest of the Church (2001, 50).

Churches can be mobilized in several ways, and Obed has identified several important ways that this can take place. These suggestions are important for this research as it gives the researcher a better understanding of ways in which the Church can be mobilized into ministry among Muslims.

Methodology Literature Review

The review of literature that pertains to the method in which this paper will be written will help the researcher to better collect, analyze and organize the findings.

Within this review the researcher must identify the type or method of research.

Creswell suggests that it is helpful to reflect on all the possibilities for data collection in any study (Creswell 2003, 17). There are a number of methods that the researcher can utilize. Therefore the importance of this review seeks to find the best method that fits the above problem statement.

Mugenda and Mugenda have written a very helpful book on research methodology. Much of the contents and methods that will be utilized in this research paper will be from their book, *Research Methods: Quantitative and Qualitative Approaches* (1999). These authors have helped the researcher understand better the difference between quantitative and qualitative research methods.

Spradley has written two books, *Participant Observation* (1980) and *Ethnographic Interview* (1979), both of which have assisted the researcher in understanding how best to gather data. Spradley gives detailed information on how an ethnographic research should be done in order for the researcher to understand the emic and also the etic perspective. Creswell has also contributed several books to assist in this research methodology. Creswell writes extensively on qualitative research which is of great importance, as it will help in formulating a method of interviewing the informants and also in gathering valid and reliable data giving weight and credibility to this research paper. These five authors have contributed largely in the area of research methodology, and are of great help to the researcher in locating exactly which methods will best fit this research problem.

Summary of Literature Review

In order for the researcher to understand what other scholars, writers, missionaries and specialists have said about Islamic evangelism and mobilizing

churches for mission, the researcher has gone through a number of books and articles developing a thorough review of what has been written on these subjects. The above literature review is a compilation of several authors dealing with topics such as, Christian Awareness of Islam, Contextualization, and Muslim Evangelism. Also within the review are the topics historical and recent approaches to Islamic evangelism. These are included to compare what has been done in the past to what is being done today. In looking at the historical approaches one is able to see more clearly the results of these approaches and judge whether or not they should be implemented in outreach today. The researcher has elaborated on the more recent approaches such as: Christian Awareness of Islam, Contextualization, Friendship Approach, Dialogue Approach, and Literature. These have been helpful to the researcher in developing an understanding of the problem statement.

The literature review has also dealt with the Church and its mission. In trying to develop ways in which the approaches used by LCA can be implemented in the Church this section will be helpful for the researcher to understand what the Church is, and what its mission is. In review of several books on Church and mission it also deals with how the Church can be mobilized into mission.

Lastly the review has included a section on methodology. Every research must have a way in which it is done. In this case the researcher has identified several books that are similar to or speak about ways in which a ethnographic research can be done.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter is devoted to the method by which the researcher has gathered the data. Research Methodology is both theoretical and practical. It is theoretical in the sense that it is a “discipline of studying critically various research methods and techniques” (Peter 1994, 89). It is also practical because it “deals with the final preparation of an overall research design, to delineate clearly the purpose of research, to know precisely which type or types of research to apply to serve that purpose, and to select the methods and techniques best suited for that type of research” (ibid).

This research uses the case study research method. In order to understand a case study we must first define a “case.” According to Gillham a case is “A unit of human activity embedded in the real world; which can only be studied or understood in context; which exists in the here and now; that merges in with its context so that precise boundaries are difficult to draw” (2000, 1). Therefore a case study is a study of what has been mentioned above.

Within the case study method there are two other methods of gathering data. One is quantitative which seeks to gather numbers or statistics, and the other is qualitative. This study has been done based on the qualitative method. This method is a type of research which focuses on the evidence that the researcher has been told or what he has observed. Creswell’s defines it saying:

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting. (1998, 15)

This methodology helps the researcher to understand what is going on in the lives of the informants and in their social situation (Gillham 2000, 10).

Data Collection

The research method for data collection has been conducted on the field.

“Field work is the hallmark of cultural anthropology” (Spradley 1979, 3). Two major methods of field work have been utilized: ethnographic interview and participant observation. However, due to time and availability of informants, some data has been drawn from the materials that LCA has published. These publications reveal much of what LCA is doing and how they are doing it. Other publications deal with Muslim evangelism and training. Most of the data comes through ethnographic interview and participant observation.

Ethnographic Interview

“An interview is an oral administration of a questionnaire or an interview schedule. Interviews are therefore face-to-face encounters” (Mugenda and Mugenda 1999, 83). A large amount of time is given to meeting with each of the informants in order to ask them personal questions pertaining to the research questions and also more general questions dealing with LCA’s purpose and plan. “Ethnography is the work of describing a culture” (Spradley 1979, 3). That is what the ethnographic interview seeks to accomplish. It is an interview that seeks to understand another

person or cultures way of life from their point of view (ibid). Sogaard says, “Unstructured questions produce answers that can help to probe deeper to get more complete answers” (Sogaard 1996, 105).

There are two types of interviews raised by Oppenheim. These are exploratory interviews and standardized interviews. For this research paper the researcher has found it most fitting to use the standardized method. The objective of this method is essentially that of data collection (Oppenheim 2004, 66). The exploratory method, which seeks to gather ideas or research hypothesis, has also been used, but on a much lower scale. In following the exploratory method of interview, the researcher made an appointment with each of the informants. The questions that were asked were structured in a way that the researcher would gain specific data related to the problem statement. The researcher is interested in knowing what strategies are being used by LCA. Therefore one example question that applies the exploratory method is, “What strategies are you (the informant) using to reach Muslims in Nairobi?”

Participant Observation

Participant observation is another method of collecting data. According to Spradley participant observation is interested in making note of what people are doing and what the people make and use (1980, 12). The researcher has used this method as a means of understanding what happens in the LCA office as well as in the field. The researcher seeks to understand in detail the practical strategies used by LCA in their ministry among Muslims in Nairobi.

It is through each of these methods that the researcher has collected and analyzed data that has assisted him in understanding what LCA is doing in their

ministry to Muslims in Nairobi. Gold (Gold 1997, 393) says, "... the fieldwork phase of an ethnography is complete only when 'both the ethnographer and his or her informants have exhausted their ability to identify other kinds of informants and other sorts of questions of relevance to the research objectives'" (as quoted in Walford 2001, 8).

Population of Study

"Population refers to an entire group of individuals having a common observable characteristic. In other words population is the aggregate of all that conforms to a given specification" (Mugenda and Mugenda 1999, 9). LCA has eight fulltime workers with varying jobs. The researcher has identified 7 of them as key informants for this research. Due to the availability of the others the researcher was not able to interview and participate in their particular area of work. Special focus was given to those informants who are active in ministry on the field, rather than those whose main work is in office.

Administration of Instrument

The instruments used to carry out this research were interview schedules, recorder, and the researcher. Each interview was recorded. In the instance where the researcher was involved in participant observation, he was the instrument himself. By using the method of participant observer, the researcher seeks to become what Creswell calls, "a complete insider," which will diminish the amount of random error caused by an inefficient instrument (Creswell 1998, 123).

Validity and Reliability of the Instrument

“Validity is the degree to which results obtained from the analysis of the data actually represent the phenomenon under study” (Mugenda and Mugenda 1999, 99).

Validity of the research data and analysis is affected by non-random error. An example of non-random error is a meter stick that is not 1.0 meters as it should be. Therefore whoever used that meter stick will not get an accurate reading (1999, 100).

In this research, because there are no instruments used as such, except for the researcher himself, validity of analysis is the major factor. To avoid non-random error the researcher welcomes strict criticism from informants themselves and also from the professors overseeing this research in the Mission Department at NEGST.

“Reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trials” (Mugenda and Mugenda 1999, 95). Although closely related to validity, reliability is most affected by random error (ibid). The reliability of this research lies mostly in the hands of the researcher himself in that he is the main instrument being used. To reduce the amount of random error that may occur in this research the researcher has done his best to remain without bias. In light of what Mugenda and Mugenda say; “Random error will always exist regardless of the procedures used in a study,” the researcher will do everything in his capability to limit the error to none (1999, 96).

Data Analysis

The method of data analysis will be taken from Miles and Humberman (1994). They have broken the process down into three stages. These stages are data reduction, data display, and conclusion drawing. This process will be further explained in the next chapter.

The researcher will also be implementing Krafts approach to data analysis, which comes from an ethnographic interview. Krafts approach is to understand first the world view of the informant then apply what the researcher has observed and read from the literature review (1996, n.p.). After collecting all this data, the topics are categorized or grouped together, therefore allowing the researcher to analyze the data coming up with possible solutions or further ideas related to the problem statement.

CHAPTER 4

DATA ANALYSIS AND FINDINGS

The interviews and observational research methods stated in the above chapter have been used by the researcher in order to find the ways in which LCA has been involved in Muslim ministry in Nairobi. The researcher has taken the suggestion of Miles and Huberman (1994) to use an analysis guide in order to bring the findings into a clear and systematic structure that answers the problem statement and its questions. As mentioned above Miles and Huberman have broken down the analysis into three stages: data reduction, data display, and conclusion drawing. Wellington explains each as follows.

Data reduction consists of data selection and condensation. In this stage, data are collated, summarized, and coded and sorted out into themes, clusters and categories...

Data display: Here, data are organized and assembled, then “displayed” in pictorial, diagrammatic or visual form...

Conclusion drawing involves interpreting and giving meaning to data. This process involves searching for themes, patterns and regularities, and the activity of comparing or contrasting units of data. (2000, 134)

The researcher has taken part of this approach in analyzing the data collected. This particular approach to analyzing data fits more closely with the quantitative research. Since this research follows the qualitative method the researcher has also implemented Kraft and Hieberts methods as well as Spradley. In following Wellington’s analytical approach each interview was recorded and then later listened too over and over in order for the researcher to fully understand in detail what each

informant said. In the process the major themes were categorized and written down. The researcher used participant observation, as explained by Spradley, as an analytical process by noting down different objects that were used by LCA. In this particular case, books and instruments used in training were of importance. The researcher also considered the location of LCA and seminars, while also observing time and availability of the informants. The researcher follows Kraft and Hieberts methods by trying to become one of them and trying to see the world view of the informant. In doing this, the researcher is capable of doing correct analysis of the data. After compiling all the information that deemed important in answering the research questions, they were organized in order of importance from the researcher's point of view. These are the findings that have been compiled by the researcher after analysis.

Strategies Used by LCA

This is the data collected through participant observation and ethnographic interviewing as it pertains to the strategies that are used by LCA in their attempt to reach out to the Muslims in Nairobi. The researcher has identified seven major strategies utilized by LCA. They are as follows: Training of Trainers (TOT), Personal Relationship, Open Debate, Daughters of Abraham, Community Development Project, Chronological Story Telling, and Literature/Resources. Each of these will be elaborated on below.

Training of Trainers

Training of Trainers is a seminar that is held annually in order to develop trained persons to go and train others for Muslim evangelism. The researcher was able to attend TOT in April of 2007. In it these major strategies, mentioned above and elaborated on below, of LCA come out powerfully. In light of this it became clear that TOT in and of itself is one of the primary strategies used by LCA. The reason being comes from the basic principle of multiplication. The world of Islam cannot be reached by one person alone. However, if one man used what he knew to train two men, and in turn those two men each trained two more men one will soon realize that the numbers quickly grow, all because one man trained another and so on.

LCA has taken this principle of multiplication and has used it practically as a tool for reaching Muslims. In an interview with Samuel, he said, “LCA does not exist to do ministry to Muslims, its original and primary goal is to be a catalyst to Christians or the Church in Kenya and sub-Saharan Africa to reach out to Muslims.” In more detail, William the director of LCA in Kenya says, “LCA exists to be a catalyst to motivate, train, and equip the church in Africa both para-church organizations, churches, and individuals to reach out to their Muslim friends and neighbors with the Gospel of Jesus Christ in a way that is both meaningful to them and understandable.”

TOT’s main objective is to establish men and women throughout the Church who are able to effectively teach and model the ways in which Christians can reach out to their Muslim friends and neighbors as William has mentioned. The researcher has observed that TOT is a very powerful tool in spreading the news about the need for Christians to reach out to their neighbors. The training itself was a very practical, hands on, effective way of not only teaching others to train, but also teaching different

strategies that can be used in reaching Muslims. One such strategy is through developing personal relationships with Muslims.

Personal Relationship

One message that was repeated over and over in the interviews conducted and also in the TOT seminar and pamphlets is that reaching out to Muslims must be done through relationships. Witnessing to Muslims through open air crusades and altar calls has not proven to be very effective. LCA strongly feels that the most effective way to reaching Muslims is through building relationships, over a long period of time, in which one builds a fairly close friendship with strong trust. This way the Muslim will feel comfortable in conversations pertaining to religion and also conversion.

It is through relationship building that one begins to fully understand the individual. It was said by William in a seminar lesson that, “Christ did not die for Islam; He died for the individual Muslim.” This brings out the important point of understanding the individual much more than just the religion the person professes. LCA’s primary strategy is to first understand the Muslim individual. This may be the hardest, because of the great difference between their world view and the Christian world view, however according to Samuel, once you are able to understand them the outcome or success of your witness is fruitful.

One of the main problems in Muslim evangelism is not the strategies themselves but Christians. So why are Christians not doing Muslim evangelism? There can be several reasons why Christians are not active in ministry to Muslims. The reasons behind this according to Samuel can all be summarized into one word, “attitude.” The attitude that the Church has or that Christians have toward Muslims is quite negative. Until this attitude changes the strategies will not work. We must start

by helping the church understand Muslims. Once this has been done effectively then LCA can work on implementing the strategies.

In many cases it is clear that some Muslims really have no idea what Islam teaches, and is often a title by which they associate themselves with. In this case it would be inappropriate to assume that this Muslim believes or understands Islam as a Muslim you may find in Iran or even closer to home in Somalia. Building relationships helps one attain an understanding of the worldview of the Muslim. It is at this point, when one understands the worldview, that one can be truly effective in relating the Gospel to the Muslim. It must be done tactfully, being considerate of their past upbringing, their surroundings, and their faith.

When it comes to the point at which the Muslim will come into the Christian faith he/she trusts that the friend will provide a way for them to make the transition. It is not expected to be an easy transition, rather a very hurtful and maybe even violent transition in which the family of the individual will disown and in some circumstances try to kill the traitor. It is very important at this point in the Muslim's decision that he/she have someone to go to for support, prayer, and basic needs. For these reasons personal relationship is a very crucial part of LCA's TOT and strategies of reaching out to Muslims.

Open Debate/Apologetics

On a much smaller scale, however not excluded, is the practice of debate or apologetics. Samuel is on occasion a part of these open air debates. These debates are often organized by Muslims in Eastleigh and other parts of Nairobi where Muslim populations are the majority. In any case the Muslim will invite a Christian to stand alongside a Muslim and then someone will ask a question to Samuel. These can be in

any form, oftentimes targeting certain issues or theologies within the Bible that are hard to explain such as the trinity, or the sonship of Jesus, or the reliability of the Bible.

Although LCA does not see this as the best way to win Muslims to Christianity they do see it as an opportunity to freely present the Gospel message. Rather than entering into a verbal fight with the objective of winning or making the opponent look stupid by trying to get the other person stuck, as is the purpose of most debates organized by Muslims, LCA turns that around and sees it as an opportunity to preach the true message. Therefore it must be done with tact and objectivity.

Samuel gives an acronym when explaining just how one should answer Muslims. His argument is founded on 1 Peter 3:15 (NIV) which states, “Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.” The acronym is ANSWERS; and it is spelled out as follows.

A - Always give the Gospel First

N - Never be offensive to Muslims

S - Seek to answer the main issue being addressed

W - Walls have to be removed, not built

E - Evangelistic technique

R - Relationships are essential

S - Self-analysis

In the case that it is done with the right motives and in the right way, it can be used by God as a very useful tool of presenting God’s truth to a people, even if only one person responds to the debate. LCA then is not in complete support of the debate

method in which the intent is to ridicule, show fault, or win against the opponent; rather it is used as a strategy to present the word of God to a listening ear.

Community Development Project

LCA is involved with a project within Kibera, the largest slum in Nairobi. The “New Hope Project” is a way in which women are learning to sew and stitch different items. Through this project these women are able to make a little bit of money to feed themselves and their families. Some 30 women are currently involved in the New Hope Project. “The ladies of the New Hope Project have the opportunity to learn tailoring skills and can sit for an acknowledged government exam, which enables them to seek work or start their own business in tailoring” (LCA Brochure). Sarah is one of the informants at LCA. She has been involved very strongly in this ministry. She meets every week on Thursday with these women.

Daughters of Abraham

This is a ministry of LCA in which women who are interested or are already in ministry with Muslim women meet for fellowship. There are two different Daughters of Abraham (DOA) groups that meet once a month. These Christian women meet together to share, pray, encourage and help one another as they reach out to the Muslim women around them.

LCA encourages all women who have a Muslim neighbor, friend, or someone that they work with to come to one of the two monthly meetings in order to learn how one can be a light to these women. In the LCA brochure they have listed four strategies of the “Daughters of Abraham” ministry. The first is creating awareness within local church and women groups about the spiritual and social situation of

Muslim women. The Daughters of Abraham seek to motivate Christians to start friendships with Muslim women while praying for the Muslim women all over the world. Secondly they exist to create the ability within workshops and seminars to understand the difference between Islam and Christianity and practical ways of telling them the Gospel message. The third strategy is creating activity. Creating activity is all about, “building and assisting relationships, becoming willing to leave one’s own comfort zone and learning the stepping stones and tools to present biblical truths in a meaningful way” (LCA Brochure). Lastly is the creation of support and accountability groups for those women involved in outreach among Muslim women.

By participating in these four strategies they are implementing what Luke says in his Gospel. Luke 13:16 (NIV) states, “Should not this woman, a daughter of Abraham be set free from what bound her.”

DOA is a direct result of the personal relationship strategy mentioned above. The DOA ministry not only seeks to encourage women who are active in ministry, but also opens up opportunities for the women to share about different things that have happened in the process of ministering. Through this they learn more about Muslim women and how to minister to their needs.

Chronological Story Telling

Lois has been the promoter of the Chronological Story Telling method in LCA. The basis behind the strategy of chronological story telling is that in most places in sub-Saharan Africa people are oral learners. Oral learners see and understand time according to events, and many important social issues or customs are told in relation to certain events. People who learn orally are more familiar with stories than they are a timeline. An oral learner will not know his birth date as 1978;

rather, he will know that he was born the day Jomo Kenyatta was assassinated. This story and the events surrounding it are sufficient for one to understand when he/she was born.

Thus, chronological Bible Storytelling is an attempt to relay the meaning of scripture beginning in Genesis and following through to the end of the Bible. One story builds upon the other first laying a foundation for who God is, then understanding who man is, followed by what happened to man, and ending with how God made it possible for man to be in relationship with God. One can easily see that its main objective is to end with Jesus. Jesus then becomes the climax or rather the bridge that enables man to be in relationship with God.

This was a tool earlier developed by missionaries and then later adapted to the African context by some of the LCA staff. The Chronological Bible story telling has been very influential in Lois's ministry among the women in Kibera. It was used as a foundation for the New Hope Project in Kibera.

Literature/Resources

This particular strategy could easily be considered a tool to be used in reaching Muslims, however the researcher has found that above all the other strategies, literature and resources is one of LCA's most strategic ministries. The LCA office boasts of a large variety of books, tracts, training material, evangelistic material, CDs, DVDs, and tapes of all kinds. There is a specific reason why this was chosen to come last in the list of strategies used by LCA. Each of the above strategies has alongside it its own particular literature.

LCA holds literature for both Muslims and Christians. The literatures geared toward Muslims are in the form of tracts and DVDs. These materials help a Muslim

understand the Jesus, the Bible, God, and other issues that often come up when speaking with Muslims. These materials are very friendly and in no way try to offend the Muslim audience; rather, they are geared to simple story telling, and raising questions within the Muslim's mind. The hope is that these materials will spark enough questions within the Muslim's mind that they will seek a Christian for an answer, opening a door to present the Gospel message.

The materials that are geared for Christians talk about how one can approach a Muslim and how to develop friendships with a Muslim. Several publications are written on apologetics. The majority and most substantial of all the material is training material. This is used in the TOT program already mentioned above and other awareness seminars that are given regularly throughout the year.

LCA's Evaluation of Strategies

There is a high degree of positive thinking on the part of the informants in LCA. Each of them believes that there are strengths in many of the strategies that are implemented. The one strategy that came out the strongest when interviewing these informants was their literature and resources. Several of the informants have said there is no ministry working in Sub-Saharan Africa that can compare with the LCA's materials. They offer the most relevant and most diverse materials for all aspects of Muslim outreach, evangelism, and Christian sensitization materials.

In trying to get a deeper understanding from the informants on how they evaluate what LCA is doing, the researcher looked more closely at their responses. The researcher found that in several interview examples were given on the success of certain ministries and strategies. As mentioned above almost all of them spoke of the

success of the literature and resources of LCA. Other strategies also have stories of success.

In the case of the New Hope Project there was great enthusiasm in the informant as she spoke about the number of women who came to the project and those who had come to know Christ. Lois, in speaking about the New Hope Project, said that it started from a class who came together to study the Bible by using the Chronological Story Telling method. It was through this, that the women insisted that something else be done in order for them to continue learning about the Bible. The New Hope Project was a success of the Chronological Story Telling method. Because of this, LCA considers this method of telling the stories on the Bible in a Chronological order to be very effective among oral learners.

Walter Eric has done a study on LCA reflecting on the strategies used. In reading a piece of his research he finds these strategies as very effective, for the following reasons. The strategies used by LCA are multi-faceted, they each are an attempt to present the Gospel in a relevant ways in which case they are culturally appropriate and culturally sensitive. As an participant observer of the TOT seminar the researcher noted that it was done in a place which was predominantly Muslim, in Mombassa. The lessons were presented in a way that was culturally relevant and which interacted with the trainers. The content presented dealt with reaching Muslims in East Africa and a history of these people was given to inform the trainers of the audience that they would be reaching.

Being culturally sensitive is strongly implemented in LCA. Their approach to Muslim evangelism is through Personal Relationship; therefore respecting the Muslim is of great importance. Trainers are taught to build friendships before trying to convert the individual. These are all areas in which LCA seeks to be an organization

that is multi-faceted. They are not only implementing one way of reaching Muslims, but rather several different ways, in order to reach every Muslim, everywhere.

Walter also writes on LCA's partnership with many different organizations in which case they seek to encourage and support the nationals who are involved in instituting these strategies. LCA is committed to the strategies they are involved with and strongly believe these are the ways in which the Muslims in Kenya will come to know Christ. In saying this they do realize there is also need to research new ways of reaching Muslims.

In speaking with the informants each of them believe that LCA is accomplishing what it has set out to do. There are several things that are hindering LCA from being involved in additional projects and ministries. The main hindrance is a lack of personnel, and those committed to travel and present their materials. However, with the resources and persons that they have available, they are committed to doing as much as they can possibly handle. When speaking with William he says that he has many other ideas that he wishes could be implemented; however, due to the lack of staff and availability of personnel they must go on hold. Indeed LCA is doing a tremendous job with the personnel that are involved, and their vision is that these resources may continue to grow, allowing new opportunities and different types of outreach to be added.

Implementing Strategies in the Church

Through observation and interviews the researcher has discovered that there are several ways in which LCA is trying to implement their strategies into the local churches. The first way that it is implemented comes through their training program. The emphasis of their training seminars and resources is for others involved directly

or indirectly with Muslim evangelism to go out and teach those in their churches. LCA has little control over whether or not this happens. They have instituted several measures to try and help their trainers in this process, by providing resource materials and sometimes even a teacher, if available. LCA is also active in trying to keep in touch with each of their trainees through email, telephone, and mail. Ideally this creates a broad network of trainees or teachers who are active in reaching out to Muslims and also bringing awareness to Christians of the need and know-how of reaching Muslims.

This process has proven to be very beneficial and effective in Mombassa. There is a network of pastors and co-workers who are committed to meeting together when time is available for prayer, encouragement, and for sharing what God is doing in their particular ministry. This is the model by which LCA wishes to duplicate wherever they go in Kenya and the surrounding countries. Unfortunately there is no such commitment among pastors here in Nairobi.

Samuel when asked, "Have these strategies been implemented in the Church?" replied, "Yes and no; as far as the number of those who have been trained, those who are out implementing it does not match up. There are very few that actually take to action what they have been taught."

It was clear after having a few interviews with pastors in the Nairobi area that there is not much knowledge about LCA and what they do. In the past year however there has been a large increase in publicity of LCA. One way LCA has tried to publicize themselves within the local churches here in Nairobi has been through the Pastor Book Set. Pastor Book Set is a ministry of SIM (Serving in Missions), whose goal was to get books in the hands of pastors, youth pastors, and leaders within the Church. They held conferences all throughout Kenya and the surrounding countries

having speakers and authors of different books and topics speak in these seminars. Those who planned on receiving the books were made to attend each session. LCA took this opportunity to get many of their publications into the hands of church leaders in Kenya, and in each seminar had a representative talk about LCA, what they are doing in Kenya and also a small speech on how the Church can use the resources available at LCA. As a result the news of LCA is slowly leaking out into the churches in Nairobi. More and more people are becoming aware of LCA and their resources. Though this process is slow it is growing. According to Paul, the manager of the book store at the LCA office says that LCA is receiving an increasing number of people who are interested in their materials and asking more about what they do.

The second way they have tried to implement their strategies is through the radio. Every Friday on Hope FM there is a time in which they speak about Islam, and every week there is a different topic. This has been a ministry of LCA, and the information that is presented over the air comes from the LCA publications.

Thirdly the DOA ministry is also a committed group of people who go to different churches, after invitation, and speak to the women about the need to reach out to Muslims. They are often times allowed to take the podium and speak to the entire congregation in an attempt to mobilize Christian women to reach out to their neighbors.

In learning that there is still need for LCA to publicize itself, the researcher then went to find information on how the Church could implement what LCA is doing. After having a few interviews with the same pastors in Nairobi one concern that was mentioned concerning mobilizing the Church in Muslim evangelism was the need for sensitization. A pastor of a church in Rungata Rongai, professed that his people know little if nothing at all about Islam, and especially how they are to go out

and reach these people. The problem then in certain churches within Nairobi is that they are blind to the need for Muslim evangelism. It is in the interest of LCA to then take up this task of informing them.

The researcher has taken the liberty to suggest a few ways in which this may be done more effectively. The researcher went to different pastors who work within Nairobi and are students at NEGST, asking them of ways in which they would feel LCA could reach the local churches here in Nairobi. Looking at the data that was collected from the LCA informants together with the advice these pastors shared, the researcher has compiled them together coming up ways in which this process might be more productive. The researcher has labeled it the focused approach.

Focused Approach

The data that this research has uncovered shows a huge effort on the side of LCA to make themselves known; however, when asking pastors within the Nairobi area who LCA was and what they are doing, few could answer with great clarity and some had never heard of LCA. With this information it became clear that there was still much work that needs to be done by LCA in order for the local churches to gain knowledge of who they are and understanding of what they actually do. The researcher suggests that LCA would begin a plan of focusing their awareness on certain churches, on pastors, and on developing area representatives.

1. Focused Churches

There are several churches in the Nairobi area which are well known by everyone, and boast the largest congregations on any given Sunday. These are the churches that are often bombarded with ideas and visions by many people. The

reality of this is that these churches are not able to take every vision given to them and make it their vision. A more realistic task would be to approach the smaller churches within Nairobi, those who do not have several things going on, who will be able to sit and develop a working relationship with LCA, who will be able to take the vision that LCA has for reaching Muslims and make it the vision of their church. In doing this LCA would be mobilizing several small churches which would be committed to implementing the strategies used by LCA.

Focused Churches also means that LCA looks for churches located in key areas throughout Nairobi. Going along with the task that LCA has for themselves, targeting people who live near or among larger populations of Muslims, would be to target a church. In this way it would be known that the majority of the congregation not only lives in close proximity with Muslims and daily has multiple contact with them, but the congregation is also familiar with who they are and how they live. As we have mentioned above in the section labeled “Personal Relationship”, in which was developed the importance of knowing who Muslims are as individuals and as people just like us, targeting a group such as this is using a people who already have an advantage.

2. Focus on Pastors

Pastors are the leaders of the church. After interviewing several pastors at NEGST on how best one should pass a vision on to a church each one replied by saying the key individual is the pastor. There are influential people in the churches such as the elders and often times those who hold the money; however the majority of the people follow the pastor. Therefore, the pastor must be the target, through which one then spreads the vision to the rest of the church.

3. Focus on Area Representatives

Most people would agree that Nairobi is a large city, and in order to maintain some sort of order and efficiency in this plan there would be great need for area representatives. In this case LCA should focus on teaching and training area representatives who will then be responsible for making sure the necessary training is being done in each target church in each area in Nairobi.

If LCA were to develop a plan that focused on these three areas, churches, pastors, and area representatives the word about LCA would be widespread throughout Nairobi and the strategies toward reaching Muslim neighbors would be implemented at a much more personal and tangible way.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

Greenway states, “The best strategy is still that which confesses humbly that the job is too big for us, the problems far too complex, and we can only turn ourselves to God to be used, to help Him if He cares for our services” (as quoted by Eric 1998; n.p.). This study attempted to study LCA in their involvement in Muslim outreach in Nairobi, Kenya, with implications for implementing outreach in the local churches. This has been done by answering the following research questions.

1. What are the strategies that LCA is using in their attempt to minister to Muslims in Nairobi?
2. How do the informants evaluate the effects of the strategies implemented by LCA?
3. How can LCA’s strategies be adopted into the local churches in Nairobi, and other mission organizations?

Through careful observation and interviews the researcher has been able to identify key strategies that LCA is utilizing, and has also been able to collect a significant amount of data on various ways it is being implemented in the Church. In so doing, the strategies identified have been evaluated by the informants and each seems to be very valuable in reaching their purpose statement as mentioned above by Eric. He writes in his thesis in slightly different words this purpose statement,

The task of Life Challenge Africa is to act as a catalyst to challenge, motivate and train the evangelical churches, para-church organizations and individual Christians in Africa, wherever they live in the proximity of Muslims, to reach out to these with the Gospel presented in a form understandable and comprehensible to them. (Eric 1998, n.p.)

Results of this research reveal seven different strategies used by LCA. They are: Training of Trainers (TOT), Personal Relationship, Open Debate, Daughters of Abraham, Community Development Project, Chronological Story Telling, and Literature/Resources. The research found that each strategy has its own strength in its purpose to bring the Gospel message to Christ. However, many of these strategies build on one another. For example, if one were to take Personal Relationship out of the list they will lose a very central part of LCA's strategies. It would be like removing the heart out of the body, the other organs simply would not work. On the other hand, removing another strategy out of the list may not have as drastic an influence on the rest, such as the Community Development Project or Daughters of Abraham; yet these are the strategies that puts into practice Personal Relationships, through which the fruits of these relationships are eventually seen.

In the evaluation process it was evident that the informants of LCA believe that their strategies and efforts are of great value to the spreading of the Gospel to Muslims in Nairobi. Although there was not a great amount of detail that was collected from the informants, their simple answers do reflect on what they know they are there to do, and believe they are doing it.

Further analysis in this area shows that indeed their strategies are effective. This was seen more strongly in the examples given by some of the informants of specific areas in which certain strategies have seen the fruit of their labor. Walter Eric, who has done an early study on LCA's strategies, sees these strategies as very effective, for the following reasons. They are multi-faceted; they each are an attempt

to present the Gospel in a relevant way in which case they are culturally appropriate and culturally sensitive. LCA partners with many different organizations in which case they seek to encourage and support the nationals who are involved in instituting these strategies. This shows they are very committed to the strategies they are involved with and strongly believe these are the ways in which the Muslims in Kenya will come to know Christ. In saying this they do realize there is also need to research new ways of reaching Muslims.

Concerning implementation of strategies in the Church, this has been an area of difficulty for LCA. They have been able to use several avenues of getting their materials into the church, and also getting them into the hands of pastors through the Pastor Book Set Project; however, the desire for the church to take on this vision does not seem to have taken a strong hold. In light of this the researcher has given the suggestion of a focused approach in which LCA focuses on an specific area, focus on the pastors, and focus on area representatives to help mobilize the church. Having a focused goal or vision in this area will help LCA have a controlled group in which they will be in close proximity too, which will enable them to cast there vision onto those who have influence within the local churches.

Missiological Implications

The strategies used by LCA are such that any organization could develop in their own ministries. Other organizations would do well to incorporate these strategies into their own ministries. LCA is willing to work with other organizations who have a vision to reach out to Muslims. They are willing to share their resources with anyone who wants to be apart of there ministry. Their focus is working with local churches in casting there vision, but they are also willing to partner with other

Mission agencies from abroad. Many organizations work along side these Churches and could have a strong impact if they themselves were to take on this vision.

Organizations such as World Gospel Mission work along side Africa Gospel Church, African Inland Mission work along side African Inland Church, Assemblies of God have their own Churches within Kenya, and there are many others. LCA is an project of SIM who are committed to serving Christ and expanding his love to Muslims in Africa. Those who carry this same burden are welcome to join in their efforts.

In light of the above research there are a couple of recommendations that may assist LCA as they continue this life long battle of searching for new ways of sharing the love of Christ with Muslim neighbors and friends. The recommendations given are not completely new and for the most part are an extension of what is already being done.

Recommendations for Further Studies

In the words of Walter Eric, “Developing a strategy which enable Christians for Muslim evangelism in an area as large as East Africa, and with such diverse Islamic communities, is an enormously complex undertaking... There are no simple solutions; even less can we expect to find a standard strategy to reach all these peoples” (Eric 1998; n.p). What has been discussed in this paper is hardly a conclusive solution for the task of reaching Muslims. Indeed there is much more that needs to be done. There are a number of areas that deserves greater creativity and attention. For the sake of LCA and other organizations who are interested in Muslim outreach the researcher has identified certain areas that are in need of further studies.

One such area is in reaching Muslim youth. There has not been much research done on reaching youth in Kenya. This seems to be an area that has not been given

much attention, even though many say that it is at this age when many of them are beginning to form their own views about God and religion in general. In an area like Nairobi, there are many opportunities to influence these children with right teachings about God and Christianity.

Secondly, a study that would be of great use to organizations such as LCA is to look at the psychological reasons for the attitudes that Christians have towards Muslims, which leads to a genuine fear of outreach. This comes from the lack of commitment by several Christians who are excited about Muslims evangelism, who are knowledgeable of ways to reach out, yet neglect to do so. What is the reason for this?

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