

NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY

MISSION APPROACHES TO YOUTH MINISTRY  
IN KIBERA

BY  
MUDAMBA ELLY KISALA

*A Thesis Submitted to the Graduate School in Partial  
Fulfillment of the Requirements for the Degree of Master  
of Divinity in Missions Studies*

JULY 2006



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July, 2006



STUDENT'S DECLARATION

MISSION APPROACHES TO YOUTH MINISTRY IN KIBERA

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 Nairobi Evangelical  
Graduate School of Theology or the Examiners

(Signed) \_\_\_\_\_  
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## ABSTRACT

This study came up due to concerns raised about missions' approaches used in disciple-making youth in Kibera. This was because, from face value, youth challenges and problems seem un-addressed; hence some youth are seeking alternative solutions. This study was carried out to examine the relevance of missions' approaches used in youth ministry in Kibera with a view to rethinking effective approaches that will lead to holistic ministry appropriately addressing the youths' needs in disciple-making them for Christ.

The findings of this research show that there are various undefined mission approaches to youth ministry in Kibera faced by various socio-economical challenges and views. The socio-economical challenges vary from low income for individuals, larger number of family members with limited resources, inadequate education or training which leads to improper objectives and goals, and satisfaction of leaders in spite of the challenges. Though a large percentage of leaders in youth ministry are happy and satisfied with the situation of ministry in Kibera, some of them cannot really explain their need and goals they have for youth. Discipleship making among youth in Kibera cannot come to realization unless the approaches used are also able to address the socio-economic situation of the youth therein.



TO

God Almighty who loves the people of Kibera and gave me an opportunity to serve among them and opened my eyes to see the needs facing youth in a way I could not have imagined; and to my late father, Paul Kisala who introduced me to Christian faith early in life.



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## CHAPTER ONE

### INTRODUCTION

The world's greatest population growth rate is said to be in Africa at an increment of 3% percent per year (Rose and Hadaway 1984, 17). Again it is said that majority of people who live in suffering from hunger and other "natural" catastrophe are found in Africa south of Sahara as one of the writers puts it that:

...one-fifth of humanity suffers from hunger and malnutrition in developing countries. The majority of these men, women and children live in south and south-east Asia and the sub-Saharan regions of Africa. During the last decade, many of these countries have been able to make but little progress. If no fundamental changes take place, then this decade cannot expect to bring any improvements either. I might well mean more *underdevelopment* (Brandt 1985, 11).

It is therefore understandable that the developing nations have been calling for fundamental reforms in the world economy for a long time. However, the scope of international reforms has narrowed greatly (12).

One of the most challenging areas to address the problem of human suffering is urban Africa. "Several 'pull' and 'push' factors are increasing the rate of rural-urban migration, especially in tropical Africa. Reports show that at least 500 persons are added to Nairobi's population every day. Of these, over 90 percent are under thirty years old looking for jobs" (Mutunga 1993, 167). In contrast to population growth in the cities, job vacancies are decreasing annually. In 1991, for example, the ministry of Manpower and Development and Employment reported that 92% of applicants could not find placement



(171). Therefore, "unemployment rates are higher in Nairobi than in other urban centers... 35% (of job seekers) have been searching for jobs for over two years" (Mwaniki 1986, x). This situation has led to severe scarcity of resources and facility for persons in Nairobi. For example, in 1987, it is reported that Nairobi had one hospital bed for 152 people (Alikham 1987, 101). The urbanization rate in Kenya was estimated to be 18% in 1989 (Daily Nation 1991, 2). After ten years and more, the percentage should have gone up because ten years before 1989, which is in 1979, the urbanization growth was rated at 15%. The rapid growth of population and lack of employment placement has led to emergence of low income settlements in urban centers.

It is said that, in Nairobi alone there are almost 200 slums:

But Kibera is just one of Nairobi's 199 slums. More than 1.6 million (of the city's estimated population of 3.5 million people) lived in these slums, James Mwangi, a Nairobi City Council planner, told IRIN. The slums were also sometimes referred to as "informal settlements", he said (IRIN 04 June 2004).

In Nairobi slums, many people live in hard situations. Pointing out Kibera slum in Nairobi, IRIN says:

...to the estimated 700,000 people who live in Kibera, a sprawling shantytown in the south of the capital, Nairobi, lack of a functioning sanitation and drainage system is perhaps the greatest daily nightmare they must cope with.

Due to lack of most basic services, the residents of Kibera each day must, among other problems, endure the sight of filthy narrow alleys, and sludge and human waste from shallow latrines flowing into nearby streams, a situation that gets worse during the rainy seasons (ibid).

Apart from lack of basic sanitation, people are so crowded in Kibera. Alioune Badiane, the director of the UN Human Settlements Program (UN-Habitat) regional office for Africa and the Arab States, situated in Nairobi, says, "Kibera

is said to be Africa's largest slum...It has 3,000 persons per hectare; I do not see any other place in the world that has such a density" (Ibid).

According to research carried out by *International AIDS Society* (1993), 55% of the Kibera population is under 18 years of age. 17% of the adult population had permanent employment and 42.4% had no occupation at all. Prevalence of single orphan-hood in children was 4.5% and double orphans 0.4% of the child population. 3.7% were infants and 75% were school age children aged between 6-18 years. 77.1% of parental death was due to illness and 17.1% due to accidental. Orphans are significantly more malnourished than other children. 58.8% of orphans are cared for by the remaining one parent. 19.8% by grandparents and 22.1% by other family members. 38.9% of the guardians or orphans did not have gainful employment. The most pressing problem was lack of financial resources. From the outsiders view point and the study of the reality, Kibera can justly be categorized among the poor communities in Nairobi.

Despite of the church's effort to serve the folk in the slums, the hard situation described by many as above seems to be growing worse and worse. When looking at young people in Kibera, the situation is worrying because these young people have a lot of potential to do good for our generation. But yet, because of harsh environmental conditions (physical, social, economical and spiritual), these young people are left with no hope of leading a good life for today and tomorrow. According to the UN-Habitat report:

...there is "a lack of a clear policy that would facilitate and guide urban development in Kenya and urban interventions are largely made on ad hoc basis". "In the face of the failure to establish coherent and effective



Nairobi-wide urban policies, the outlook for the situation in slums appears to be rather bleak,"... (IRIN 04 June 2004).

Many people and organizations including the politicians, world's super powers and churches have failed to bring a solution to the challenges of slum dwellers and to the poor in the developing nations in general. Yet, as it has been observed, a lot of money is spent on other matters that do not address the situations of the unprivileged in the community. Brandt captures this well when he says, "every minute of every day of the week—work days and holidays alike—the nations of the world are spending around two million dollars on armaments and other military expenditure" (1985, 15). Surprisingly, at the same time, "every minute, some thirty children aged under five or six are dying because they do not have enough to eat, or there is no clean water for them and because they are denied any kind of medical care". This kind of scenario prompts one to think on the mission approaches that can adequately and meaningfully address the situation in Nairobi's Kibera slum.

### Problem Statement

There are many Christian churches and organization in Kibera busy disciple-making the youth for Christ. However, the approaches employed in the mission of disciple making among the youth in Kibera have raised concern because, from face value, youth challenges and problems seem un-addressed; hence some youth are seeking alternative solutions. This study was carried out to examine the relevance of mission's approaches used in youth ministry in Kibera with a view to rethinking effective approaches that will

lead to holistic ministry appropriately addressing the youth's needs in disciple-making them for Christ.

### Purpose of the Study

This study is designed to seek to understand relevance of mission approaches employed by the church to youth ministry in Kibera. This has been done with the intention of making biblical recommendations that will enhance relevant approach to disciple-making among the youth of Kibera. The suffering youth need to be addressed holistically for him to grow to maturity as a disciple of the Lord Jesus. This will enable the church to bear a strong witness for Christ today and tomorrow. This study is done with the view of helping the church in Kibera develop a more appropriate and effective approach to youth ministry. The ultimate goal of this study therefore, will be to awaken the church in Kibera to come up with appropriate and effective approaches to her youth ministry: approaches that will be able to address the needs of the youth and develop them holistically in the processes of disciple-making them for Christ in Kibera context.

### Significance of the Study

Youth are part of the church and should be mentored and developed to take up the leadership of the church in due time. Therefore, the missions approaches used to address their needs in discipleship-making in the church should be those that regard them as a group of people of paramount importance to the life of the church to day and in the days to come. If youth are ministered to in an appropriate way, the church of tomorrow will be strong



enough in terms of spiritual maturity, leadership, discipleship-making and mission to the world. This study seeks to understand relevance of mission approaches currently employed to youth ministry in Kibera. With a better understanding of these approaches, the findings of this study will help the church in Kibera by recommending appropriate mission approaches to be used in youth ministry in Kibera. In doing so, this study will also help the church have the appropriate mission approaches for effective youth ministry. With this, the church will have even a greater impact in the in the slum community. This study may constitute a resource material for pastors and youth workers in Kibera.

### Research Questions

1. What is the socio-economic context for youth ministry in Kibera?
2. What mission approaches has the church in Kibera used in doing youth ministry?
3. What are the current views of the youth, youth leaders and church leaders in regards to the relevance of the mission approaches of ministry to youth?
4. Are there any better mission approaches the church in Kibera can adopt and employ to her ministry among the youth?

### Limitations and Delimitations

This study is limited to specific selected congregations in Kibera. The study will also confine itself to the views of the youth, youth leaders, youth workers and pastors in Kibera context. The study is also limited to the current

period. This means that only the current happenings, plans for present past and future will be considered. The views of Youth who stay outside Kibera, though they may be fellowshipping in Kibera will not be considered. The views of pastors, youth leaders and workers in Kibera will be considered even though they may not be living in Kibera.

### Assumptions

In this study, the following is assumed to be true concerning youth ministry in Kibera:

1. The socio-economical context in Kibera is a challenge to approaches applied to youth ministry in Kibera.
2. The church/ministry leaders, youth leaders, youth workers and youth in Kibera have views about approaches to youth ministry that they may not be aware of.
3. Many ministries and churches in Kibera use similar approaches to youth ministry.
4. The approaches employed towards youth ministry in Kibera may not be appropriately addressing youth's needs holistically.

### Definition of Key Terms

1. Youth- youth are young people, unmarried aged between thirteen and thirty years.
2. Mission approaches to youth ministry- this refers to strategies or methodologies employed by different churches/ministries in discipling-making the youth for Christ.

3. Effective approaches - this refers to appropriate strategies/methodologies that holistically address the needs of the youth in disciple-making process.
4. Slum(s) – low income residential areas in urban areas.
5. Church(s) - this is a group of Christian believers involved in day to day activities of disciple-making. This term will be used inter-changeably with “ministries”.



## CHAPTER TWO

### LITERATURE REVIEW

In this section, I will deal with both the substantive literature and the methodological literature review. Substantive literature will consider missions and evangelism approaches, biblical perspective of holistic mission, urban ministry, and slum ministry to the youth. Methodological literature on the other hand will consider the appropriate methodologies suggested by different scholars that will be relevant to this study.

#### Substantive Literature Review

Substantive literature review will consider mission strategies that have been employed in mission work before, poverty and wealth, and understanding the city with an eye for mission. This will give light to draw insights from what scholars have written from their research work and experience.

#### ***Mission and Evangelism Approaches***

According to Bosch (1991, 9), Christian faith is intrinsically mission in nature. This is, for example, Christianity sees “all generations on the earth” as objects of God’s salvific will and plan of salvation or in New Testament terms, it regards the “reign of God” which has come in Jesus Christ as intended for “all humanity”. This dimension of the Christian faith is not optimal extra: is

missionary by its very nature. Christian mission for this matter, “gives expression for the dynamic relationship between God and the world, particularly as this was portrayed, first in the story of the covenant people of Israel and then, supremely, in the birth, life, death, resurrection, and exaltation of Jesus of Nazareth.”

Mission includes evangelism as one of its essential dimensions. Bosch defines Evangelism as “the proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ’s earthly community and to be in a life of service to others in the power of the Holy Spirit” (Bosch 1991, 9-11). Looking at mission and evangelism then, I will briefly explore the idea of one mandate evangelism, two mandates evangelism and *missio Dei*.

### 1. One mandate and two mandates evangelism

Agreeing with Bassham, Bosch uses the terms *one mandate* and *two mandates* in his attempt to solve the problem of the relationship between the spiritual responsibility and the social responsibility of evangelism. By “one mandate”, he refers to the commission to announce the good news of salvation through Christ, while “two mandates” refers to the call of Christians to participate in human society, including working for human well being and justice (1991, 403). Two mandates evangelism means preaching the gospel that addresses the total man and his needs in the society. This is in agreement with the World Council of Churches (WCC) since their Nairobi Assembly in 1975 which asserted that:

There is no evangelism without solidarity; there is no Christian solidarity that does not involve sharing of the knowledge of the kingdom which is God's promise to the poor of the earth. There is here a double credibility test: A proclamation that does not hold forth the promises of the justice of the kingdom to the poor of the earth is a caricature of the gospel; but Christian participation in the struggle for justice which does not point towards the promises of the kingdom also makes a caricature of a Christian understanding of justice (paragraph 34) (408).

It is the two mandates gospel that will address the total man. One mandate, on the other hand, dichotomizes between spiritual and social man. Moreover, it seeks to address the spiritual aspect of a sinner without considering other factors affecting the life and social conditions of the same. That is proclamation of salvation in Christ to those who do not believe in him, calling them to repentance and conversion, announcing forgiveness of sin, and inviting them to become living members of Christ's earthly community and to be in a life of service to others in a spiritual sense alone (11). In other words, one mandate does not consider the physical, social and economical well being of an evangelized person; it is a method that neglects all other aspects of life for pretence of the spiritual. Such gospel is man made and it does not have room in Kingdom of God 'yet' and 'not yet'. For this reason, according to one mandate evangelism methods, man is spiritual; the physical man with the physical, social and economical needs do not exist.

## 2. Missio Dei

Bosch points out that "Karl Barth became one of the first theologians to articulate mission as an activity of God himself". Following Karl Barth, Karl Hartenstein introduced the term *Missio Dei* "hoping to protect mission against secularism and horizontalization, and to reverse it exclusively for God". Although

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this did not happen, Bosch argues that the idea of *missio Dei* did help to articulate:

... the conviction that neither the church nor any other human agent can ever be considered the author or bearer of mission. Mission is primarily and ultimately, the work of the triune God, Creator, Redeemer, and Sanctifier, for the sake of the world, and a ministry in which the church is privileged to participate...mission has its origin in the heart of God. God is a fountain of sending love. This is the deepest source of mission. It is impossible to penetrate deeper still; there is mission because God loves people. The recognition that mission is God's mission represents a crucial breakthrough in respect of the preceding centuries...it is inconceivable that we could again revert to a narrow, ecclesiocentric view of mission (392-393).

The perceptual point of mission is very important for it directly affects the mission approach one will take. The view point of mission will affect, for example, the goals one sets for doing mission, purpose one has in doing mission, the specific objectives one would like to realize in doing mission. All these put together will determine the strategies that one will employ in mission work in order to achieve his goals, purposes, and objectives. Based on this, a person who sees mission as *missio Dei* will approach mission very differently from the person who views mission as a man's agenda and work. The perspectives of mission for every person will be revealed in the goals, purpose, objectives that one sets and also in strategies, and actions he employs in mission work.

### ***Poverty and Wealth***

This section will attempt to answer the question, "who is the poor in relationship to the rich?" "One of the most striking features of the world in which we live in is the great gulf between the rich and the poor" (Paget-wilkes,

1981, 9). In many places around the world, one can easily observe the living standards and be able to tell who is living in prosperity and who is living in poverty. For example, it is not hard to differentiate between the wealth of Johannesburg and that of Soweto in South African Republic; neither is it difficult to draw a line between the comfortable homes of Lavington or Muthaiga and that of Kibera or Mathere in Nairobi. As it has been observed, in big cities, we may watch extremes of poverty and wealth rubbing shoulders with each other, yet never meeting. For example a man can make a million shillings in a few days just by lifting his telephone in the office and returning to his cool Lavington home in a comfortable driven car. And yet, this woman living near his office, life means spending twenty four hours every day within the city in a hot sun and late in the night walk tirelessly to her Kibera shanty room in which she lives with her five children (10).

Escobar notes two aspects of the new awareness of poverty in our contemporary situation that are especially significant in analyzing the poor and the rich. First, he says that it involves the conviction that poverty in one part of the world is related to affluence in another part. Second, more specifically, related to mission, is that the gospel is announced to the poor and that the church grows especially among the poor (Escobar and Driver 1978, 37). From Escobar's perspective, there is a relationship between wealth and poverty and the Gospel. We can say that someone is lacking somewhere because someone elsewhere is having more than enough. Both poverty and wealth are unacceptable as a kind of natural order and with rising expectations has come to the awareness that these are man-made differences that have developed in the process of human history. "Poverty is no longer a simple detour that you

consider naturally. Missions have to do something about it. After all, they could be part of the system that produces poverty or maintain it." (38). The awareness of poverty is there because there is richness, and that the difference between poverty and wealth is caused artificially.

What is poverty then? According to Paget-Wilkes, People often imagine that poverty is a question of how much money one has. But, lack of money is only one element in a complex of deprivations which make up the experience of poverty. Therefore Paget-Wilkes sees poverty and wealth as having to do much with ability to make more out of what possesses due to ignorance or unfavorable environment (1981, 11-17). Citing Dannis Goulet, Escobar sees poverty from another point of view different from Paget-Wilkes. For Goulet, poverty is a by-product of wealth; that is the fruit of exploitation and injustice (1978, 37).

Myers says that poverty is the condition of people whom we describe as "the poor" (1999, 57). Poverty is not just a condition, but it is a condition beyond deficit. If poverty is the absence of things, then the solution is to provide things. However, citing Robert chambers, Myers says that poverty is an entanglement (65). A condition whereby an individual has been entangled or imprisoned in a way that he cannot help himself out. In this case, an external force, rescue is needed to set the entangled free. Wealth on the other hand is the opposite of poverty; anything that one describes to be poverty, the opposite of it should a fair definition of wealth.



## Causes of poverty

There are different things perceived to be the causes of poverty. Some say that poverty is a by-product of wealth, the fruit of exploitation and injustice (Escobar 1978, 37). This is how Myers describes the causes and nature of poverty:

The poor are poor because they live in the networks of relationships that do not work for their well being. Their relationships with others are often oppressive and disempowering as a result of the non-poor playing god in the lives of the poor. Their relationship with themselves is diminished and deliberated as a result of the grant poverty and the feeling of permanent powerlessness. Their relationship with those they call "other" is experienced as exclusion. Their relationship with their environment is increasingly less productive because of environment. Their relationship with God who created them and sustains their lives is distorted by an inadequate knowledge of whom God is and what God wishes for all mankind. Poverty is a whole is the whole family of our relationships that are and not all can be (1999, 13).

Myers (82-86) gives causes of poverty in four categories, namely, physical causes, social causes, mental causes, and spiritual causes of poverty.

1. Physical causes of poverty: this is lack of material needs and physical strength. People need food, shelter, water, and clean air. They need environment that supports life. Money, land, and livestock are helpful assets to have. If these things are wholly or largely absent, poverty is the result.
2. Social causes of poverty: The physical causes of poverty intensify and are intensified by social causes of poverty. "There are larger scale social practices and a whole system of social roles, often firmly approved by the members of the society generally, that cause or perpetuate injustice and misery."

3. Mental causes of poverty: Some causes of poverty have to do with the mental condition of the poor. At the simplest level, it is obvious that poverty is caused in part by lack of knowledge and technical information. The existence of debilitated mental states due to poor nutrition, illness, alcohol or drugs also creates and sustains poverty. Sometimes the poor are poor because mentally they have identified themselves with poverty and they feel hopeless in the situation.
4. Spiritual causes of poverty: "The spiritual causes of poverty are often overlooked or undeclared by the development academies...money is spent on charms for protection and time is lost to feast days...technical improvement is refused for the fear of the reaction of...spirit world."

#### Poverty and the Poor in the New Testament

The New Testament presents Jesus ministering both to the rich and to the poor in the cities and in villages as well. The poor are with us in the city and they will always be there (John 12:8). We can learn from the Gospel the godly view of the poor even in the modern urban setting. The missionaries should therefore try as they could to understand the urban poor in their own context.

The poor in the Gospels times lived in a different context from today's urban poor; however, the fact here is that the Christian message in the Gospels is very considerate of the poor. Jesus worked among the poor, and he gave them hope and a future. Among the four Gospels, the Gospel of Luke tells more of the mission to the poor than other Gospels. Luke shows how the poor should be viewed and ministered to by contrasting them with the rich. For

example, it is in Luke we get the parable of the rich fool, the rich, Lazarus and the rich, the rich man, the story of the rich tax-collector, Zacchaeus and the story of the economic sharing within the primitive community (Pilgrim 1981, 82). At the end of every story of the rich and the poor in Luke, the poor are given eternal hope while the rich are warned that unless they change, their enjoyment will end up with their dear lives here on earth as they enter into eternal suffering in the world to come.

Who are the poor in the gospels? According to Schottroff, in the Gospels, "...though the "poor" are mentioned in same breath with the sick in the earliest Jesus, tradition, and though poverty is synonymous with hunger and lamentation (Lk. 6:20f. 1:46ff.), these poor are not necessary beggars in the strict sense." That is to say that poor are not necessarily those who are completely dependant on help from others economically. Poor could also refer to the starving groups, unemployed day laborers, fugitive slaves or individuals rendered homeless by the economic forces of those days (Schottroff 1986, 16). This means that in the time of Jesus in Palestine, poor were in many categories, not just a single group of people like beggars. "All who experienced misery are in some very real sense, the poor. This is particularly true of those who are sick. Lazarus, the exemplary poor person in Luke is both poor and sick. Primarily then, poverty is a social category in Luke, although it certainly has other undertones as well" (Bosch 1991, 99). In the first century Palestine therefore, even in the whole Roman Empire, the economic condition seem to have been bad. Economic, political and religious distress went hand in hand along each other (Schottroff 1986, 16).



## *Understanding the City with an Eye for Mission*

Understanding the urban and urban youth is very important for anyone who is serious with urban mission to youth. However, different people try to understand urban from different point of views. For example, some people understand the urban as a place with certain buildings and with a minimal specific population as they set; for example, if a center has not more than 50,000 people living there, it might not be considered to be urban. But for some, urban is more of a life style of people regardless of their population. That is to say, an urban areas is determined by what people do; their economic activities, what is their neighborhood relationships and alike. I will take both the earlier and the later option in this study.

Urban is more of a culture of people and what they do; that aspect of it that makes them different from the rural. As David Claerbout says, "The city is not, however, just a place with certain structural forms: it is a set of processes that flow out through the suburbia and into rural communities" (Claerbout 1983, 15). This observation shows that the city changes from one place to another; there is that part that is close to the rural and that that is not. Moreover, the observation that City is a set of processes that flow through the suburbia to the rural is an implication that cities are dynamic. Understanding the city in this manner can help a missionary to apply an appropriate approach to youth ministry in a particular area of a city. The term "Appropriate" in this case refers to the strategies that can best suit the targeted urban people group and be dynamic at a pace similar to that of the city's dynamicity to bring a Christian impact effectively.

The understanding of a city from its relationship with rural relationships Sheppard says that, "Many city dwellers find they have no power to choose. They are sucked into big cities by forces with which it seems impossible to argue. They arrive (into the cities) in millions. The rural poverty is the main cause of (people's) movement to the city" whether they like it or not (1974, 16-17). This is a very powerful observation especially when the urban poor are considered. Almost everybody in the urban poor settlement, settled there because there was no other option left for them. The forces that have pushed people out of the rural village and pulled them to the city must be put in to consideration when one is planning for mission approaches in the city.

In his book "Gospel for the Cities" Tonna, brings in the understanding the city's social systems, and hence the Gospel to the city must carry with it the sociological and theological dimensions. Tonna's argument in the entire book is that the Gospel to the cities should put to consideration the city systems: persons, space, orderly response to human needs, meaning of the urban life, and urban planning (1978). If the city systems are considered carefully, then they can help to a great extent in formulating appropriate mission approaches to the urban youth. This is because the strategies will be able to challenge the mission barriers in efforts to addressing the needs of the targeted people.

Other important tools that an urban missionary should carry alongside the Bible to help in understanding the city include social sciences like anthropology, sociology, urban bureaucracy, psychology, public relations, cultural anthropology and many others. This idea is advocated for by Baker. She argues that social sciences offer tools for urban ministry and that social

sciences when used as tools in the hands of our sovereign God can be extremely helpful in preparing the urban missionaries to be effective in their calling. Urban leaders, she says that, needs training that is specifically designed to equip them as they confront these troublesome areas (2002, 82). For example, using social science, Tonna, finds out the reason why urban poor can be very violent and how one can handle them in that situation. The urban poor, because of the pathetic environment they live in and hardship experience they go through, they have the impression of not counting for anything, and of being destined to remain "out of it." In such circumstances, it is an easy step for them to join in with outlaw types of violent groups for exploits of pure vandalism or for banditry and terrorism—to which the cities are prone. The police are unable to control them. Only the attitude of cooperation by the larger community can contain them (1978, 22). This is extremely important because it will help the missionary to scientifically understand the people he is ministering to in a more better and in an objective way: the missionary can be able to swallow his pride, biasness and subjectivity.

Robert C. Linthicum views a city as a battleground of hostile principalities and powers of which the church is supposed to respond through mission. Linthicum gives principle guidelines through which a church will accomplish its mission in a city (1991). In the same way one will consider the socio-economical and political factors in modeling his approach to the city, Linthicum's view of a city makes one not to overlook the spiritual factors in his approaches to the urban mission as well. The city being a spiritual battle field, one cannot then, fight with the scientific tools and material or physical tools alone. One will need to consider arming himself with spiritual weapons in order



to be able to engage in the spiritual war. Apostle Paul reminds us of the spiritual warfare we are to engage in using the spiritual weapons. In his letter to Ephesians Paul writes:

Finally, be strong in the Lord and in his mighty power. Put on the full armour of God so that you can take up your stand against the devil's schemes. For our struggle is not against the flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore, put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground...and pray in spirit on all occasions with all kinds of prayer and requests. With this in mind, be alert and always keep on praying for all the saints (Ephesians 6:10-18, NIV).

According to the passage above, Linthicum agrees with the Apostle in deed, the world (city for that matter) is a battle field for the spiritual forces. The Apostle encourages us to be strong by putting on the spiritual weapons that God has provided for us. He explains why we should put on these spiritual weapons by telling the nature of the fight we are involved in, and he specifically tells us how to put on this weaponry and how to use it. The spiritual aspect in urban planning is of paramount importance as one thing of reaching out to urban youth in the slum. The spiritual world full of powerful forces is a reality that cannot be ignored in African cities.

Monsma, Timothy in his work *An urban strategy for Africa* says that urban description is complex; however, the description of urban complexity would not be complete without references to urban problems. Following this regard, the church leaders or missionaries to the urban cities in Africa must do their best to understand the systems of their days in the cities. Many things can go wrong in the city but no one will accept to be responsible. Monsma observes that, "In urban Africa today problems occur, especially in the area of government services, unemployment and criminal conduct" (1979, 24).

Monsma is drawing our attention to more specifics in the urban work. Having put on all the scientific and spiritual tools for mission work among the poor in the city, one needs to focus on specific problems for solutions. As the quote says, "urban description is complex": there are unfair governance systems, unemployment, crimes that face the urban poor every minute of their lives. These and many more are the problem to be addressed by the missionaries in the city. This is very crucial in the urban mission, especially to young people who have little experience in life. Knowing specific problems in the city will help a missionary make appropriate and effective approaches to youth ministry because his approaches will respond to the specific problems in a meaningful way. One cannot approach a complex problem wholesomely without breaking it into small units with success.

The urban problem should be known in relation to specific groups of people. This is because every group of people like youths and adults face different problems though they are all in the same context. Allan Yong, in the paper he presented in a missionary conference says that youth are unstable lot. They are easily swayed. They are easily "liberated" by movies, music, education and money that are made available for them. Youth tend to go through different experiences from adults even in the same environment. It is in this area that social science tools are to be employed to help explain why different people would have different experience and perception of reality in the same environment at the same time.

## The Urban Poor and Mission

The Urban poor are people who are so different from the rest of the urban dwellers in many ways. They have different environment, different social classes and classification, different social needs, different spiritual needs, different experience, different incomes different way of life and the list is endless. All these massive differences imply that mission work among the urban poor should be done differently.

Linthicum (1991) has tried to treat mission to the urban poor differently. First, Linthicum acknowledges that the population of the poor in the city is so immense to overlook. Second, he observes that the urban poor need empowering. In his book, "empowering the poor," Linthicum attempts to answer the question why there are so many poor people in the city and challenges the Christians on making appropriate strategies to the city mission that will empower the poor to break the dependency syndrome. Appropriate strategies in this case mean strategies that can appropriately address the challenges of the urban poor for effective mission. This calls for specific approaches targeting specific problems/needs among the poor in the city.

### Important Considerations in Mission to the Urban Poor

In approaching youth ministry to the urban poor, Jesus sets the best model for us. "The first fact of Jesus' presence among the poor is that it was the presence of a poor man among the poor" (Escobar 1978, 47). This model calls for true identification with the poor. This will lead to a meaningful response because the missionary will be responding from a true situation of experience. As Christians, "our point of departure for... understanding of



poverty is to remember that the poor are people with names, people to whom God has given gifts, and people with whom and among whom God has been working before we even knew they are there” (Myers 1999, 58). In developing appropriate strategies for ministry to urban poor youth, two things stand out to be of paramount importance: 1) the response to the need and 2) the attitude of the missionary.

*a. Responding to the need.*

First, a good strategy should respond to the need of the people in a holistic manner. All people have the spiritual, social, psychological, mental and physical needs. Some missionary approaches do not allow a whole person to be ministered to. For example, some people will say we do not respond to any need of food or clothing for the people, maybe because it violates our mission policies or maybe because we do not see that to be important to us. Yet, every aspect of life, be it physical or spiritual, it affects the whole person. The Bible that tells us to provide for that in need, yet, we do not provide because our strategies are not appropriate to the person in question, and this mentality not only renders the missionary ineffective, but also irrelevant to his context.

Second, a good strategy should respond to the roots while not ignoring the leaves of the perceived need. “...the response to the more immediate and visible disaster is often a course of action based on symptoms, not on the underlying causes...urban mission must try to go deeper to the very roots in what it undertakes while not ignoring the concrete and immediate suffering of the people” (Tonna 1998, 23). The argument of Tonna is that while we try to provide a temporary solution to the perceived need among the urban poor, we

should aim with even greater efforts to address the root cause of the problem. If the root cause of the problem is handled effectively, then problem can be handled, but if the root is not addressed appropriately, the problem will be there forever because its source will keep on producing. Responding to root cause provides a long term and permanent solution to the problem while responding to the immediate perceived need “leaves” provides a short term and temporary solution.

Third, a good strategy should be incarnational in response. A strategy used among people group should never be foreign. Missioners are to minister to people in their context for the transformation of their lives to be Christ like. Many people tend to resist things they perceive to be foreign. A foreign strategy in responding to the people’s need may turn to be a barrier for the work of God instead. In any case, any strategy employed should be as natural as possible. This strategy of incarnation calls for self sacrifice because it might call for a missionary to live among the people he is serving and identify with them. It calls for a hard work of acquiring and employing all the scientific and spiritual tools. Incarnational strategy will eventually bring about transformation. “The perception of which values need transformation, at which stage of Christian development and how this can be accomplished requires a deep understanding of the culture. The role of Christian missionary working with an indigenous movement is to understand these forces, acting as a catalyst to such changes within the movement’s leadership” (Grigg 1990, 63).

*b. The attitude of the missionary*

Attitude of doing ministry among the poor is very important. The sole attitude that should underlie mission work should be "to make disciples as Jesus commissioned the believer, nothing more, nothing less". The process of multiplying disciples began with Jesus. It was central to all he did. In his final prayer before he was taken to the cross, he told his Father, "I have accomplished the work which you sent me to do" (John 17:4-19, NIV). In other words, Jesus was saying that he had finished making disciples who will be able to carry on his mission in the world. This is true because before he left, Jesus commanded his disciples, "you go now and make disciples." The passion for a lifestyle of disciple-making was his passion (59). If the passion of Jesus was to make disciples, likewise our passion mission work among the urban poor should be to make disciples. Making disciples among the urban poor means that the people in the low income residential areas in urban centers have to find Jesus' answer to the exploited factory workers, for the hungry, for the sick, for the drunkard and for the oppressive governing injustice systems (62). Grigg says that:

Discipleship is transmission of life to life. It is caught, not taught. It is a fire that breeds fire. It is not a method, a program, not even a teaching and preaching of the Word of God—though all these are involved. Discipleship making is God's love being poured out through one life into another until the second life catches that love. It is faith imparted by one life to another. It is absolute commitment to the Word of God, communicated in the midst of ministry pressures as men and women co-labor together (ibid).

Therefore, discipleship is far more than just have a following behind someone. People come with their needs and cry for help, unfortunately, many Christian missionaries give handouts which might try to give a temporary



solution to the problem leaving the real problem to take root and thrive in the lives of individuals and of the community. Sometimes, the handouts we give have a lot of conditions to be met, at the end of it; the handout becomes a new kind of a problem added to the individual or community instead of it being a solution to the problem.

Grigg gives his personal experience that led him to discover that disciple making must go far deep beyond addressing the problem at its face value. In the slums of Manila where he served as a missionary, one day as he walked to the bus stop he heard a woman calling and running after him. Stopping to respond to the call, the woman requested for twenty *pesos* (money). The woman spoke softly and urgently. On her hip, she was carrying a child who was obviously very sick. Her eyes indicating desperation had overtaken her shame to beg as she insisted not for twenty but fifty *pesos*. The woman grasped his arm. Grigg says that inwardly he cowed back, but he knew that Jesus could not have pulled away. When he asked the woman what the matter was, she said that her child was about to be hospitalized, and that she, herself was nearing death. She was afraid to die in the presence of her child who was very ill. The woman continued to plead now for a hundred *pesos*! Grigg pulled out hundred *pesos*, the only money he had for his bus fare and gave it to her. "She left softly and as quickly as she had come, embarrassed and murmuring, 'God bless you.'" This incident troubled Grigg and led him to think of the social aspect of disciple-making from the tradition that had been taught to them that "disciple making was individualistic and "spiritual"—that our responsibility was to teach, to preach and make disciples (i.e., to impart truth about prayer, the Bible, devotional life and the Holy Spirit and to 'save souls.'"

Grigg began to see that Christians had commanded non-involvement in the great social issues of our time. In answer to the cries of the poor, Christians had turned their backs by asking, "Am I my brother's keeper?" Grigg discovers that he gave that woman a hundred *pesos* yet she had asked for his life! From this time, he made a long life commitment to bring what has come to be known as "holistic discipleship" to the masses of Asian cities (1990, 59-62). "Holistic discipleship is what African urban poor needs. This can only be achieved if the missionaries are willing to deal with the roots of the problem holistically, that is, if they are willing to give their lives to the people instead of handouts wrapped in a thousand conditions. Jesus gave his life to us, Grigg gave his life to the poor in Manila; we can give our lives to the urban poor in African cities.

### Methodological Literature

This study takes a survey strategy of research. According to John Creswell (2003, 153) "a survey design provides a quantitative or numerical description of trends, attitudes, or opinions of a population by studying a sample of the population." Survey research method is quantitative. This means that survey research method includes designs, techniques and measures that will produce quantifiable data (Mugenda and Mugenda 2003, 156). Survey is an attempt to collect data from members of a population in order to determine the current status of that population with respect to one or more variables. Survey is therefore a self-report study which requires the collection of quantifiable information from the sample. Survey research could be descriptive, exploratory or involving statistical analysis (164-165).

Mugenda and Mugenda (1993) also outlines four important purposes of survey research, these are:

1. Survey research seeks to obtain information that describes existing phenomena by asking individuals about their perceptions, attitudes, behavior or values. Survey research is therefore a type of descriptive research.
2. Survey can be used for explaining or exploring the existing status of two or more variables at a given point in time.
3. Survey research is probably the best method available to social scientists and other educators who are interested in the collecting of data for the purposes of determining a population which is too large to observe directly.
4. Surveys are excellent vehicles for measurements of characteristics of a large population.

This research methods suits my study because of the following reasons: First, it will help me find and describe missiological trends (missions approaches) used by churches in Kibera to disciple young people (youth). Second, survey research will enable to find out the attitude of youth and church leaders about the missiological approaches used to disciple youth. Third, because Kibera is so populated with an estimation of people over a million, survey research method will help me study a sample of that population to get a cross-section data that can represent the whole community.

Therefore, considering what I want to find out in this study, the survey method is the best. The main goal for this study is to find out mission approaches used in ministry to youth in Kibera and the attitude of people



towards the same in terms of their effectiveness in disciple-making. This examination will include establishing the understanding of the approaches that are employed by the four different congregations as sample groups to represent the entire Kibera community. Conclusions and suggestions will be drawn from the analyzed data. As mentioned earlier, Kibera is a large area with an estimation of over a million people living in the shanties. The survey method of research will help collect sample data to be analyzed in the study. However, it is important to note that Survey is not concerned with characteristics of individuals as individual; rather it is concerned with the statistics that results when data are abstracted from a number of individual cases. Survey is essentially cross-sectional (Best and Kahn 1998, 115).

Surveys have a number of limitations that should be noted. Mugenda and Mugenda (2003, 166) give four of these limitations as follows:

1. Surveys are dependant on the cooperation of respondents. If data collection procedures are erroneous, the response given may be inaccurate and hence the whole study flawed.
2. Information unknown to respondents cannot be tapped.
3. Requesting information which is considered secret and personal encourages incorrect answers.
4. Surveys cannot be aimed at obtaining forecast of things to come.

In this study, the main way of collecting data will be through questionnaires, interviews together with observation. Collecting data by means of questionnaires has long been criticized because of its various limitations. However, it is evident that competent use of questionnaire in investigation of important problems cannot be condemned (Engelhart 1972, 96). Competent

questionnaires should be simple and clear. "A questionnaire that requires the recipient to spend much time in collecting the requested information is not likely to be very successful and should be used only when the problem is one of the considerable importance" (98). The recipient's participation in providing information should be simplified as much as possible.

On writing a questionnaire, Engelhart suggests that the content of the items therein should be organized logically. The questionnaire should be stated clearly to minimize misinterpretation and technical words and terms used should be explained. The first draft of a questionnaire should be submitted to competent persons for criticism and be given preliminary trial by persons typical of the proposed study group (99, 101).

Interviews were face-to-face encounters with the respondents. Just like with the questionnaire, to get accurate and useful information through interviews, a researcher needs maximum cooperation from the informants.

## CHAPTER THREE

### RESEARCH METHODOLOGY AND PROCEDURES

The main purpose of this chapter is to describe and explain the survey research design that was used in this study. The instruments of data collection, that is, questionnaire, interviews observation, population of study and pilot testing were discussed. Field procedures of data collection, recording, analysis were proposed.

#### Research Design

This was a descriptive field survey that sought to find out the mission approaches used to do youth ministry by churches in Nairobi's Kibera slum. A survey strategy of research suits this study best because "a survey design provides a quantitative or numerical description of trends, attitudes, or opinions of a population by studying a sample of the population" (Creswell 2003, 153). Kibera is a community of a big population; only a sample will be taken thus making Survey research method which is quantitative suitable for the task. Also survey research method includes designs, techniques and measures that produce quantifiable data (Mugenda and Mugenda 2003, 156).

The criteria of judgment were based on the desired outcome in terms of meeting the needs of the youth in Kibera in the process of making them the disciples of our Lord Jesus. The primary source of information of this study was from the field. Library resource served as the secondary informant.



Because the main goal of the study was to find out mission approaches used for youth ministry in Kibera, descriptive study was adopted. This sought to describe current approaches to youth mission employed by the church therein.

### Research Instruments

Five questions were identified and used in collecting data in achieving the purpose of the study. A questionnaire including both the open-ended and closed response questions were formulated. Two different but related questionnaires were prepared; one for youth and another one for the leaders involved in youth ministry in Kibera. The questionnaires were hand delivered to informants by the researcher personally. In the possible cases, the researcher grouped some informants in one sitting and requested each one of them to respond to the questionnaire handed to them at that moment. The questionnaire had some preliminary spaces for important information as for sex, age, educational level, years spent in Kibera, position in the youth ministry, and number of family members where one comes from.

### The Population of Study

The population of study included pastors, youth leaders, youth workers, elders and youth from four different congregations in Kibera. For the leaders and youth to qualify, they were supposed to be actively and directly involved in youth ministry within Kibera. This population was expected to give their personal current information, experiences, views and opinions as in relations to the youth ministry where they were involved by then.

## Sampling

The researcher approached the authorities concerned in different church congregations in Kibera for permission to carry out this study. The permission was granted in four different congregations. In every congregation, youth participants made a major and important part of the correspondents. Sampling among the youth group was done successfully. Random selection targeting fifteen youth from each of the four congregations was done. There was no need for sampling among the leaders in all capacities because all the leaders involved in youth ministry were targeted as correspondents.

### Permission of Conducting the Study

The researcher made a visit to each of the selected congregation in Kibera to introduce himself. He expressed his interest in surveying the mission approaches they use for youth ministry. A formal letter from Nairobi Evangelical Graduate School of Theology (Deputy Vice Chancellor Academic Affairs' office) was presented to each church leader to back up the researcher's identity and request for carrying out the study. A request for cooperation in carrying out the study was sought with leaders of every targeted selected congregation. Upon the acceptance of the request for the study, the researcher made appointments and possible arrangements for the delivery and completion of the questionnaires.

### Data Collection and Recording

The data for this study was collected through questionnaires, and interviews. Engelhart (1972) points out important criterion that was be

considered in collecting data for this study. He asserts that first; relevance to the problem is the basic criterion in deciding what data should be collected. Second is the validity of the data. The collected data should be tested to determine if they are valid for the purpose implied by the study. And third, the data collected should be represented well, that is, evenly represented. These criteria were put into consideration in collecting data. The collected data were recorded in its raw way ready for analyzing.

### Preparation of the Questionnaires

Questionnaires were prepared in a way that helped link the actual information needed in this study to the actual current needs of the respondents. The questionnaires contained five "interrogative questions that the researcher sought to answer in this study" (Creswell 2003, 108). The research questions were made simple clear and concise to the respondents. This implies that each guiding research question was sub-divided and presented to the respondents in bits for simplicity and clarity purposes.

Formulation procedure of the research questionnaires begun with the researcher writing the questions based on the research problem. Before forwarding the questionnaires to the research supervisor for scrutiny, the researcher passed them to other people who were able to criticize them for improvement. These questionnaires were printed a few copies ready to be used to for pilot testing. The same questions were adjusted verbally to suit for an oral interview interrogations in the field.



## Pilot Testing

After the questionnaires had been prepared and scrutinized they were pre-tested at Karinde Free Methodist Church. Five youth workers including two pastors and five youth members were requested to go through the process of respondents. The purpose of this exercise was to determine if the five youth workers and five youth members have the similar understanding of the questionnaires as that of the researcher. It should be noted that there is no special relationship or similarity between Karinde Free Methodist Church and Kibera. However, the pre-testing purpose was accomplished well because the researcher was able to find out the places that the administered questionnaires needed corrections for clarity and those that were understood clearly.

## Data Processing and Analysis

Data analysis was done on the basis of understanding the research problem and the kind of data collected. For example, data collected through questionnaires, the main means of getting data in this study was analyzed using different tools from those collected using interview method. In other words, the first step was to sort out data collected through questionnaire, from that collected through interviews. Second step, the quantitative data was organized into frequency tables and there after converted in bar graphs using excel charts ready for interpretation. The qualitative data was organized ready for interpretation as well.

In general, the collected data followed the following procedure of processing and analysis: for the data collected through questionnaire and

interviews open-ended questions, these were described in various ways relevant to this study. For data gathered through the closed questions they were processed through tabulations. Percentages were calculated for each category for each question in a significantly applicable and acceptable ways in this kind of study. Variables like gender, age and socio-economical aspects were not overlooked. From this point, some conclusions were drawn from the interpreting the analyzed data.

After both the questionnaire/interviews data had been analyzed, appreciations were also given to general responses that were given by the respondents to clarify some of their basic values that are relevant to this study. This led to the final stage of conclusive interpretation and recommendations based on the final findings of the study.

## CHAPTER FOUR

### FINDINGS

This study is designed to seek to understand relevance of mission approaches employed by the church to youth ministry in Kibera. This has been done with the intention of making sound recommendations that will enhance relevant approach to disciple-making among the youth of Kibera. Through a careful designed questionnaire with both open ended and closed questions, the researcher was able to collect relevant data from youth leaders, youth workers, pastors and youth in Kibera. The analyzed data, findings and interpretations are reported in this chapter.

#### Data Analysis

The researcher administered 65 questionnaires to the same number of participants in four different churches in Kibera in order to gather data that that helped to study socio-economic context and relevance of mission approaches employed by the church to youth ministry in Kibera. The number of leaders who participated in this exercise was 20 and the number of youth that participated was 45. The participants in this study were all selected randomly from four different churches (congregations) in Kibera. The data shows the picture of the socio-economic context in which youth ministry is done in Kibera and discusses the approaches applied to youth ministry in the situation. To investigate into these approaches, four research questions were discussed.



These include:

1. What is the socio-economic context for youth ministry in Kibera?
2. What mission approaches has the church in Kibera used in doing youth ministry?
3. What are the current views of the youth, youth leaders and church leaders in regards to the relevance of the mission approaches of ministry to youth?
4. Are there any better mission approaches the church in Kibera can adopt and employ to her ministry among the youth?

In the light of these four research questions, the collected data was tabulated in the frequency tables to cross-tabulate variables that are under study. The frequency tables 1 to 14 (see appendix three pages: 79-82). The frequency tables used are divided into three sections: first, socio-economic context; second, views of participants regarding youth ministry in Kibera and third, the approaches applied to youth ministry in Kibera. It is from this analytical tabulation that the interpretations and findings in this chapter have been arrived at.

### Findings and Interpretations

The findings and interpretations of this study are divided into three major parts in response to three main research questions as follows:

1. What is the socio-economic context for youth ministry in Kibera?
2. What are the current views of the youth, youth leaders and church leaders in regards to the relevance of the mission approaches of ministry to youth?

### 3. What mission approaches has the church in Kibera used in doing youth ministry?

At this point, it is important to note that the data collected for this work has been tabulated in the frequency tables (see appendix three). In the frequency tables, percentages and valid percentages have been calculated.  $\text{Percent} = y/t \times 100$  ( $y$ = total number of people who responded to a particular issue in the same way giving the same answer. While  $t$ = total number of people expected to respond).  $\text{Valid percent} = y/t(100 - z)$ , where  $t$  and  $y$  remain as in percent with  $z$  representing the number whose response did not contribute to the information being sought or simply, they did not respond to the questionnaire. Frequency, percent and valid percent are put on the same bar chart using the same scale for the purpose of comparison. In this case, comparison is important because it helps looking at the same findings from three different points of view.

#### **RQ 1:** What is the socio-economic context for youth ministry in Kibera?

In the light of RQ 1 nine areas of investigation has been found out as part of the socio-economic context in which youth ministry in Kibera is done. The findings are as follows:

##### *1. Ration of leaders to youth*

The finding indicates that for every 20 leaders, there are 45 youths as shown in the fig. 1 (pg 41). This frequency translated into ration of leaders to youth is 4:9.

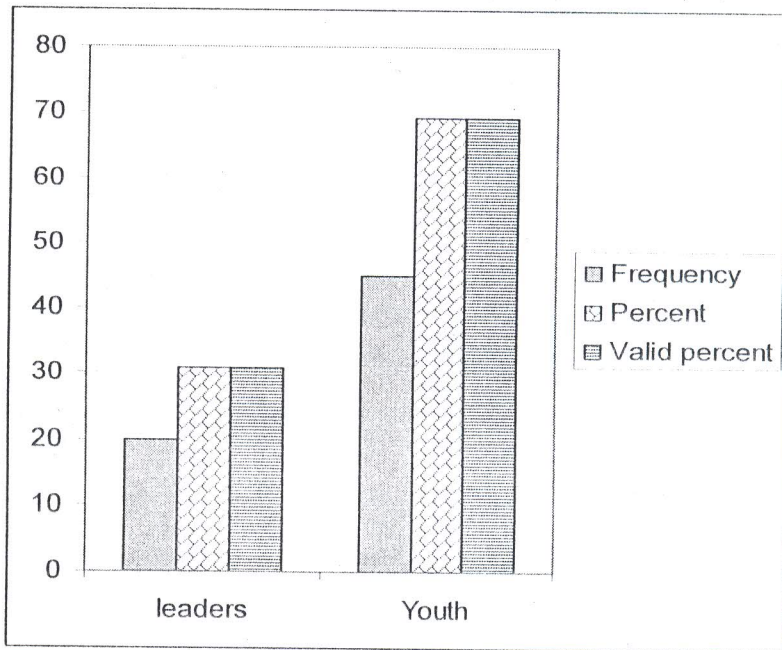


Fig. 1: *Interviewed participants*

According to these findings, for every four leaders involved in youth ministry, there are nine youth. This is a high ration indicating that there are enough leaders in Kibera that are involved in youth ministry in one way or another. Therefore, lack of leaders for youth ministry in Kibera cannot be the need; if there is lack, not for the availability of leaders involved in youth ministry.



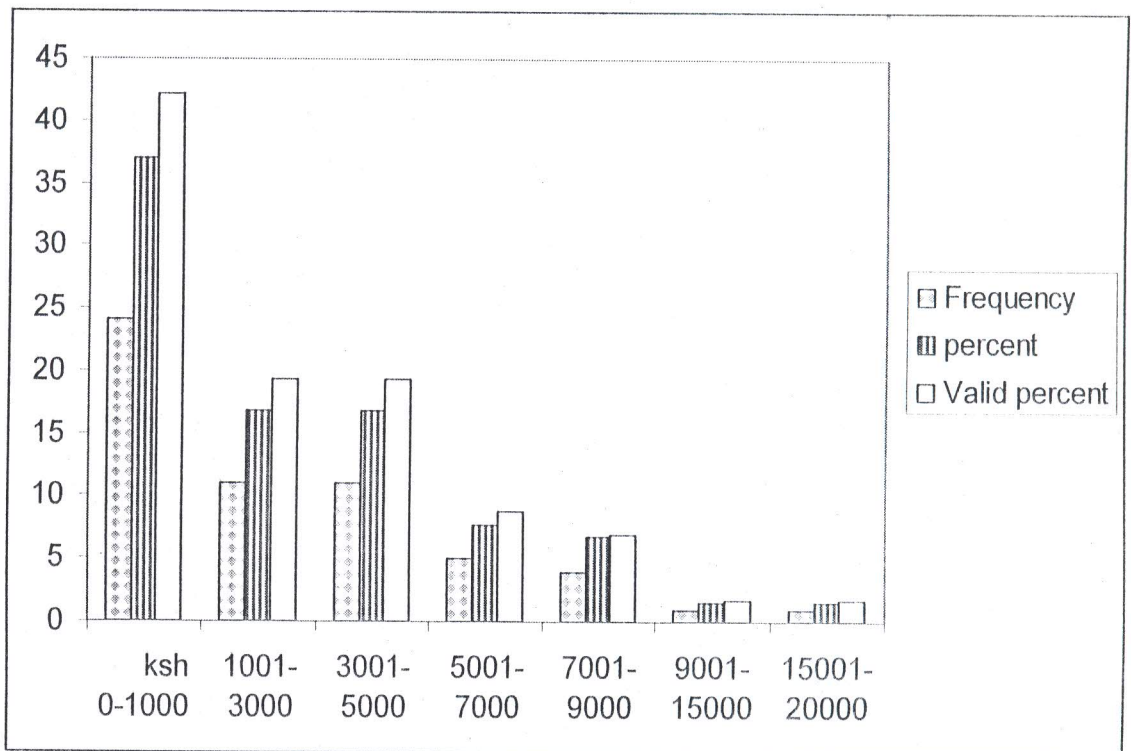


Fig. 2: monthly income per person in Kenya shillings

Fig. 2 above stipulates that, 42.1% of people interviewed in Kibera have a monthly income between ksh 0/ and ksh1000/. The next is that 19.3% of the interviewee have a monthly income of between ksh 1001/ and ksh 3000/ per month. And another 19.3% of the persons interviewed have a monthly income of between ksh 3001 and ksh 5000/. Less than 2% of the population interviewed get ksh 9001/ and ksh 20000/ as their monthly income. The findings indicates that there is no one who gets a monthly income of over ksh 20000/. From these statistics, it is clear that the financial income of people in Kibera is low meaning that youth ministries that are funded by the Kibera people should be experiencing financial hardship. In other words, money is a true need in the youth ministry in Kibera.

## 2. Leaders' educational level

According to fig. 3 bellow, 47.4% of the interviewed youth leaders have attained some kind of secondary school education. 21.1% have attained primary education; 15.8% have college certificate; 15.8% have college diploma while none has college or university degree. The educational level may not necessarily mean that this people cannot do youth ministry, however, everybody will agree that education is a very important tool for ministry. About 5% did not have provision in the system that the researcher provided on his question.

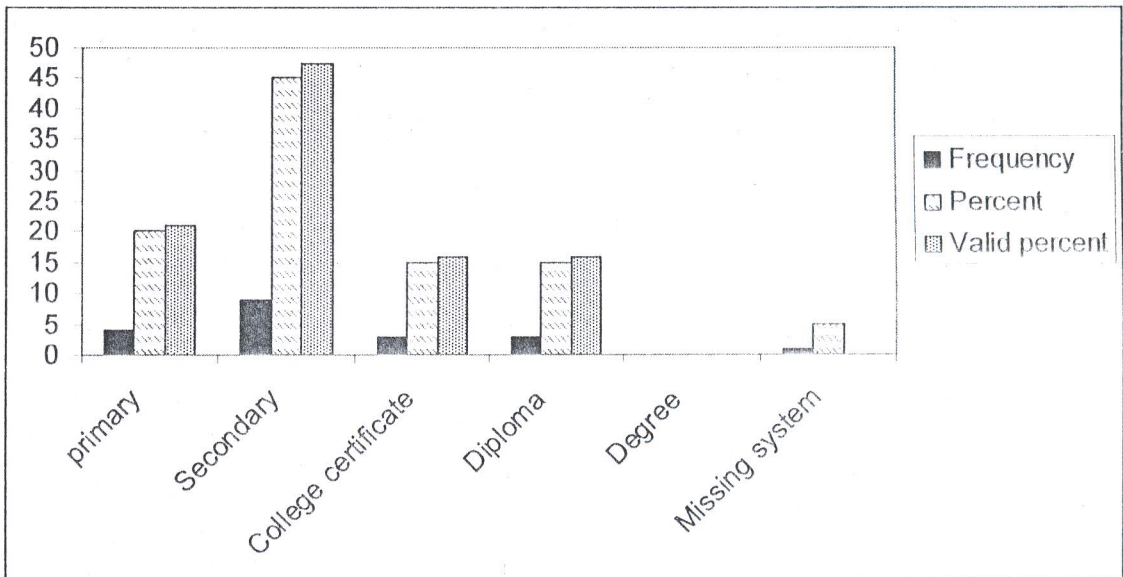


Fig. 3: leaders' general education level:

Leaders who did not fit in any system among the ones that the researcher provided on the questionnaire may have gotten informal kind of education. These leaders may have not enrolled even in standard one of primary education in the formal school.

### 3. Training for youth ministry

The findings, as in fig. 4 below, point out that 36% of the leaders in youth ministry in Kibera have had no training for youth ministry at all. However, 21.1% of the leaders in youth ministry in Kibera have at least one day training seminar for youth ministry; other 21.1% has at least one week training for youth ministry; 5.3% has 3-6 month training for youth ministry and less than 11.0% of the leaders in youth ministry in Kibera have attained 1 year and above training for youth ministry. This speaks loud about the socio-economic context of youth ministry in Kibera in that people are available for ministry without training. Therefore, majority of the people involved in youth ministry have no specific training for the same. If there is a need then it is that of training people for youth ministry in Kibera.

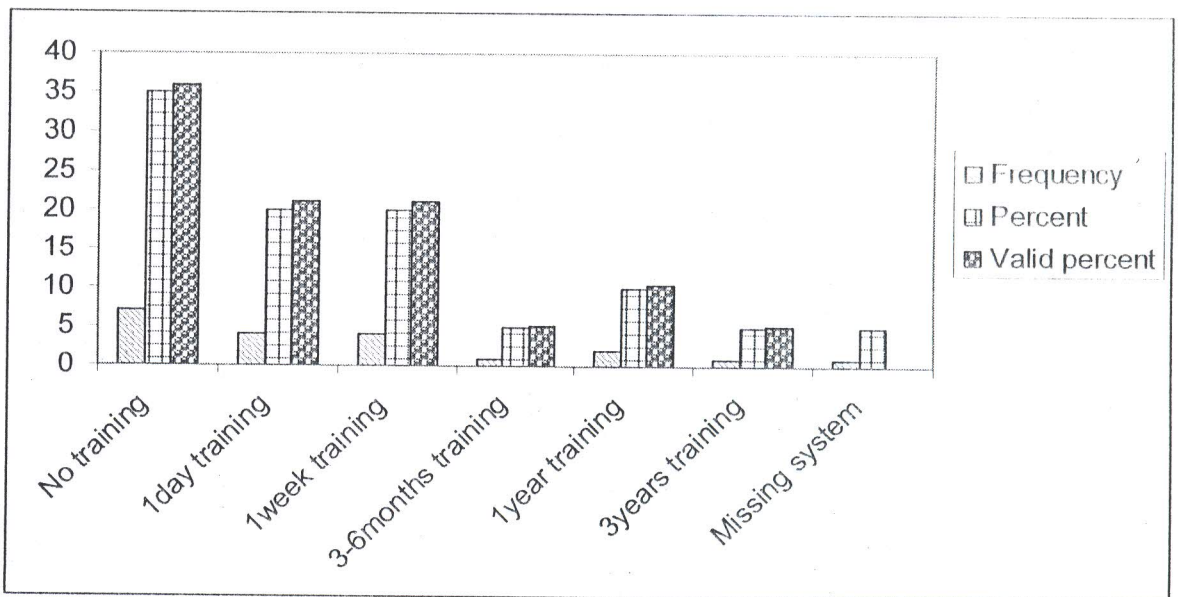


Fig. 4: Specific training for youth ministry leaders

### 4. Leaders' experience

Concerning the leaders' experience in ministry, the findings, according to fig. 5 (pg 45) indicate that 44.4% has an experience of between 6-10 years



of service in Kibera. 3-5 years and 1-2 years experience carry 27.8% each. This is strength in this social context of ministry because many leaders have reasonable experience in youth ministry. This means that a good number of Christians in Kibera are willing to be involved in youth ministry.

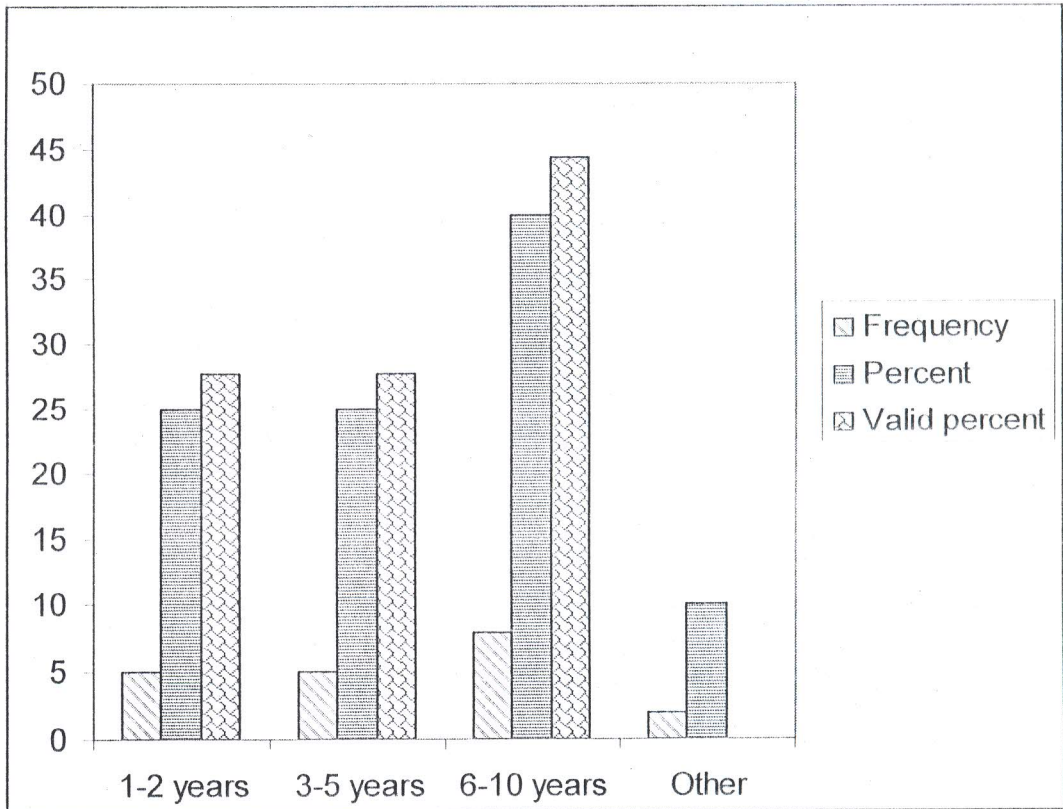


Fig. 5 *leaders' experience*

#### 5. Youth: gender and age

Fig. 6 (pg 46) shows a statistical summary of youth participant in the research exercise. The total number of youth involved was 45 of which 51.1% were male and 48.9% female. The stipulation in the figure indicates that the difference between male and female youth in the church is slim.

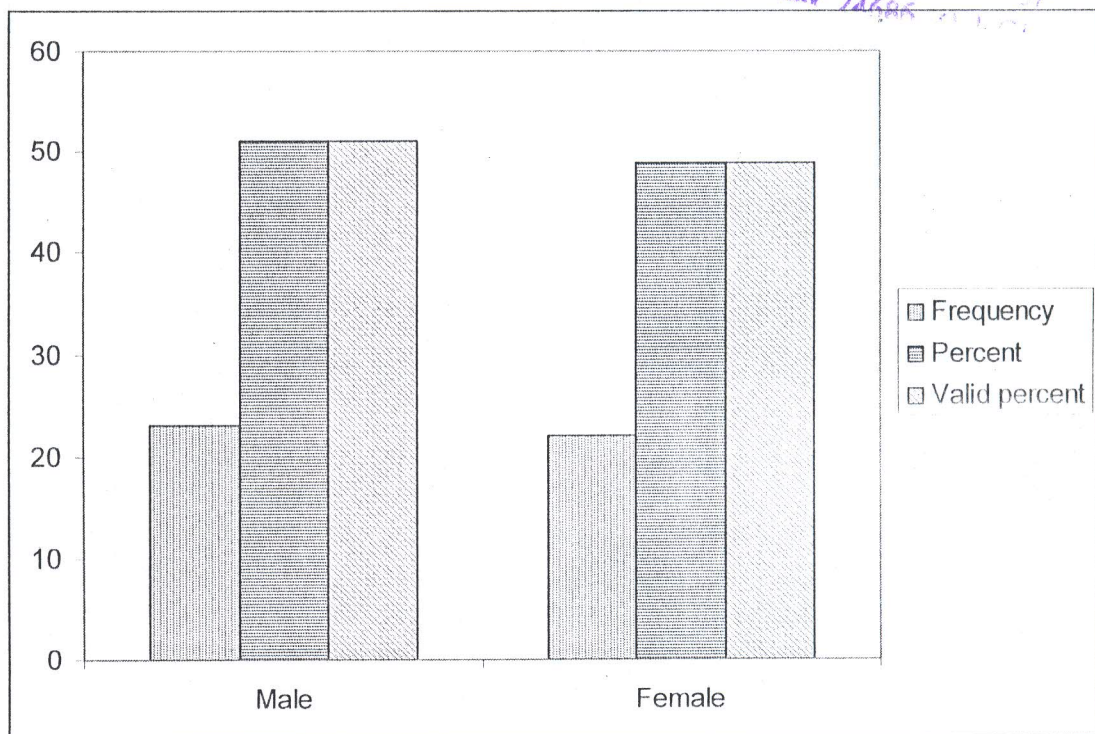


Fig. 6: youth gender ratio

According to fig. 7 (pg 47), the findings indicate that 53.3% of the youth participants were between 13-20 year age bracket. 33.3% were between 21-30 years old; 8.9% were between 31-40 years and 4.5% 41-50 years old. This report reveals that the majority of the youth are between 13 and 20 year bracket; however, we have people as old as 50 years and yet are still considered or they consider themselves to be youth. Investigation into the reasons why such mature people should identify themselves as youth should be done. It should be noted that the definition of youth given in this work does not include the age bracket of 31-40 and 41-50.

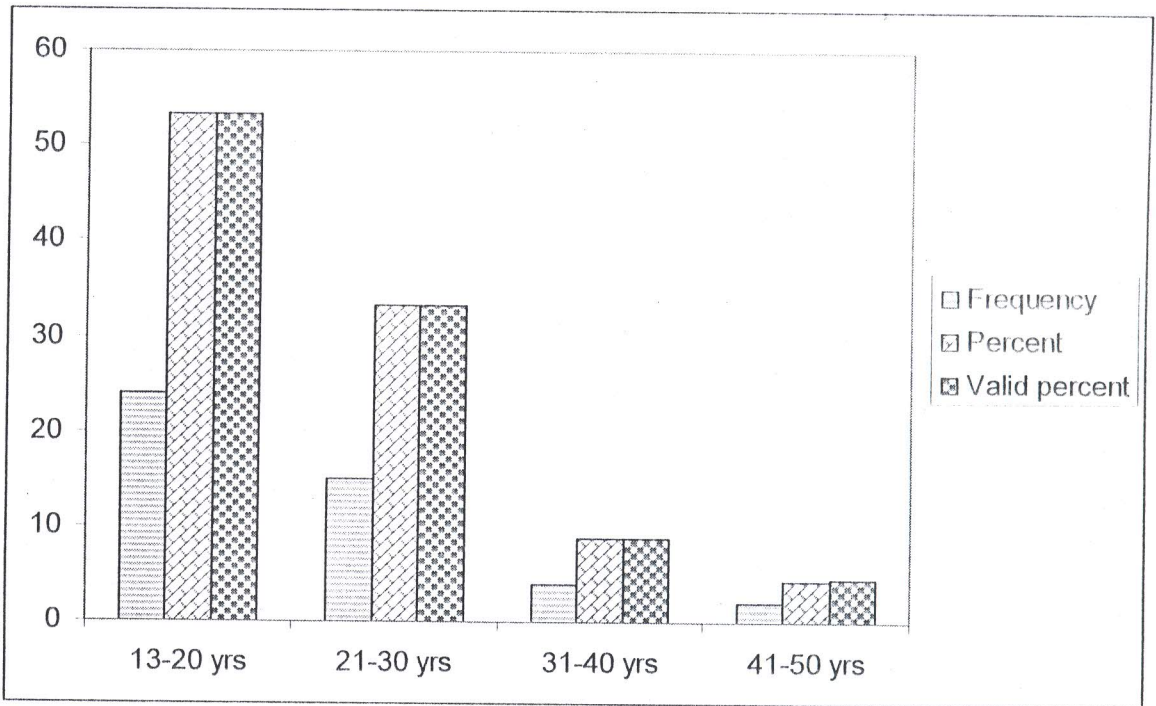


Fig. 7: youth participants age bracket

#### 6. Youth marital status

The researcher also found out the marital status of youth participants in the exercise (fig. 8, pg 48). The findings indicate that 73.3% of the youth participants were single against 15.6% who were married. 4.4 percent of the youth participants indicate to be single parents and 6.7% does not indicate to be in any of the categories mentioned here. More concentration in terms of resource and developing youth ministry should focus on the single people where majority of them fall.



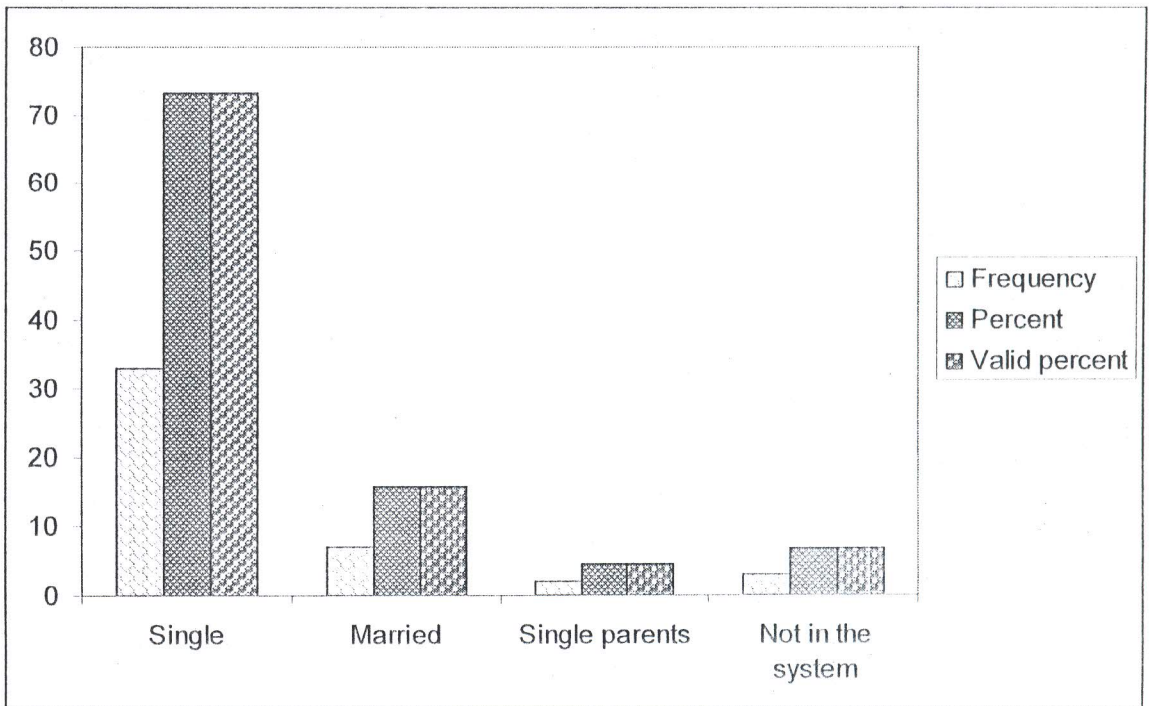


Fig. 8 Youth: marital status

### 7. Youth participants' and number of their family members

About the family size of the youth participants (fig. 9, pg 49), the findings indicate that 48.9% of the youth come from a family of 8-9 members. 37.8% of the youth participants come from a family of 4-6 members; 4.4% come from families of 13 and above members against another 4.4% of the youth who come from families of between 0-3 members. The findings further indicate that 2.2% of the youth come from families of between 10-12 members as opposed to another 2.2% who come from families of unknown members. Therefore an average family in Kibera has 8-9 members.

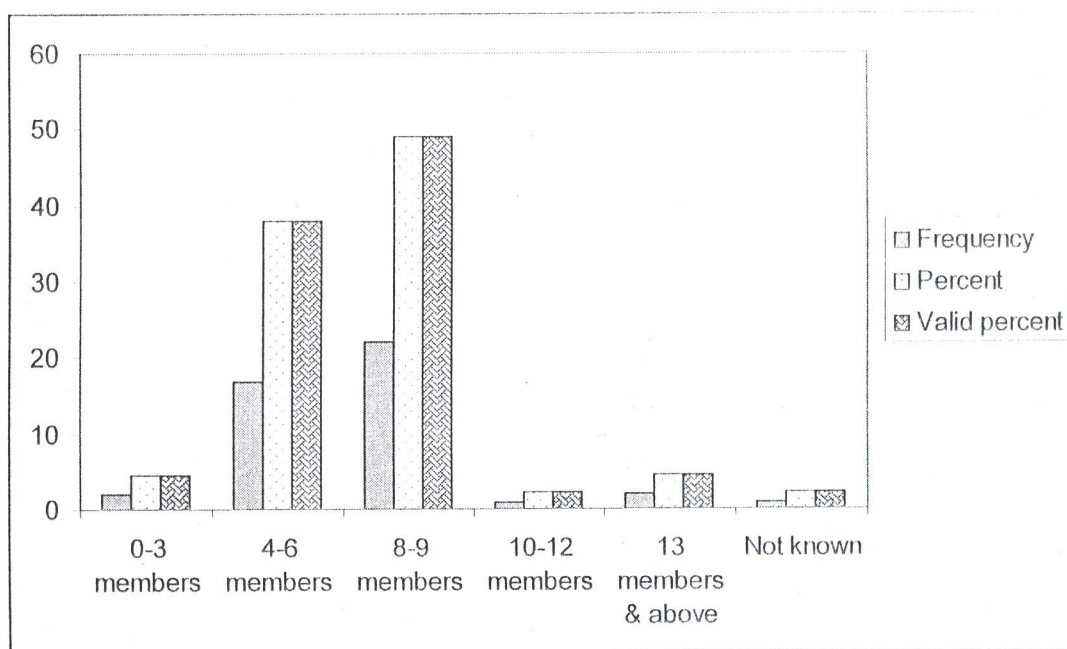


Fig.9 Youth: number of their family members

**RQ 2:** What are the current views of the youth, youth leaders and church leaders in regard to the relevance of the mission approaches of ministry to youth?

RQ 2 helped the researcher to find out the views of those involved in youth ministry in Kibera. Leaders and youth expressed their views in five different areas as bellow:

### 1. Reason for doing youth ministry

As per the reasons as to why different leaders are involved in youth ministry, the researcher found that people have different reasons. According to the findings in fig. 10 (pg 50), 45% of the leaders want youth to serve in church; 20% want to nurture youth spiritually; 15% do not know reason for doing youth ministry; 5% of the leaders want to guide the youth generally in life; and other 5% want to create employment for themselves and for the

youth. So, in the minds of most leaders, youth should become church workers in one way or another.

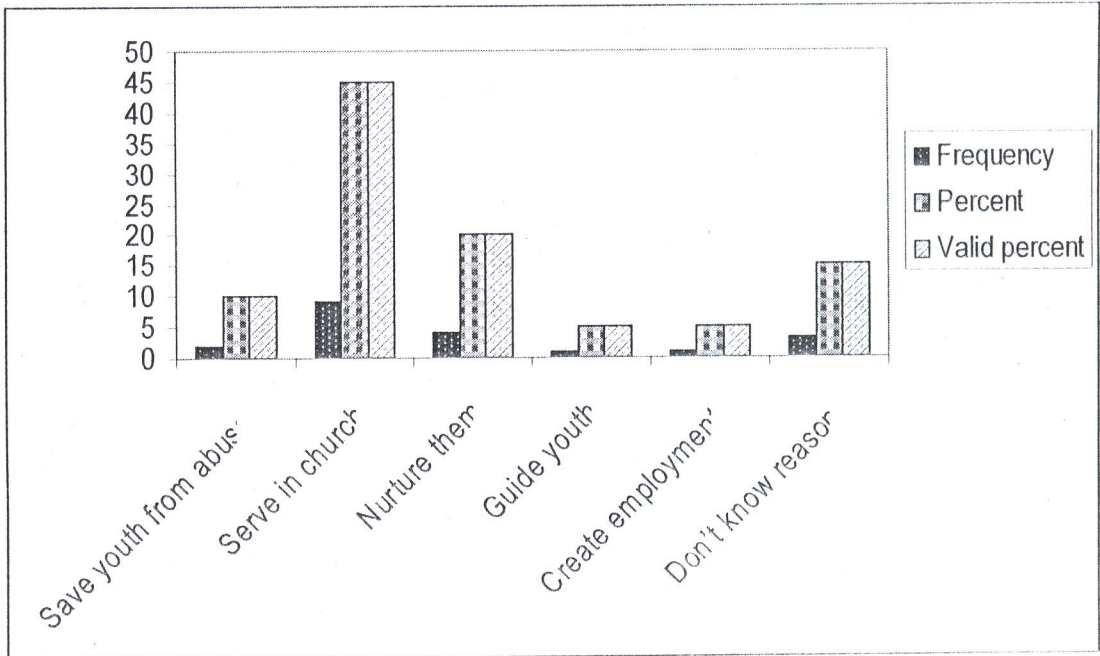


Fig. 10: leaders' reason for youth ministry in the church

## 2. Leaders' goals for youth ministry

As the statistics in fig. 11 (pg 51) indicates, it was found out that 25% of the leaders interviewed in Kibera have a goal of making youth to be evangelists so as to bring people to their respective churches while another 25% of the interviewed leaders have no goal (s) for youth ministry at all. 15% of the leaders want youth to mature spiritually; 10% of the leaders want youth to be leaders like themselves; other 10% of the leaders want youth to be married while 5% of the leaders want youth to be respected so that their denomination will gain respect in the community. 5% of the leaders want youth to be reliable people in the community and the remaining 5% of the leaders want youth to be happy people. This means that  $\frac{1}{4}$  of the leaders have a heart fro the world around them to know Jesus, while another  $\frac{1}{4}$  has no objective at



all. The remaining  $\frac{1}{2}$  of the leaders have various objectives for the youth. The lacking objectivity of youth ministry among the leaders in Kibera should be taken to be an issue of great concern in the church.

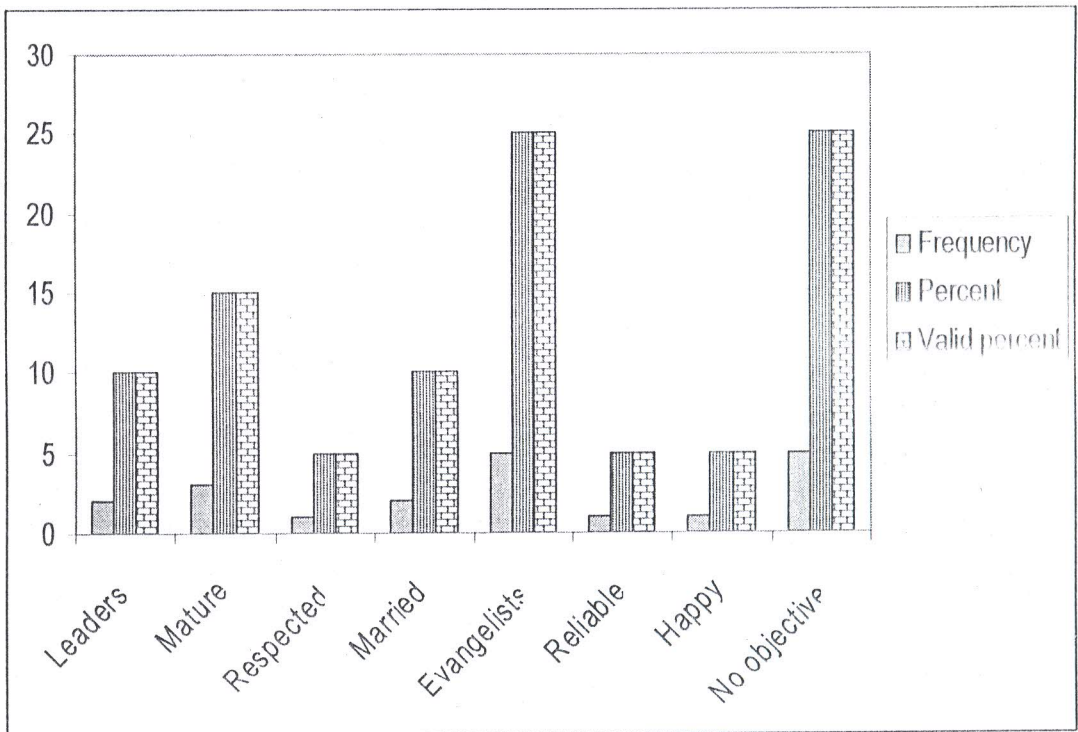


Fig. 11: Goals leaders have for their youth

### 3. What make leaders happy and satisfied?

The researcher's findings indicate that there are specific outcome in youth ministry that make leaders feel happy and satisfied. As the graph in fig. 12 on page 52 points out, 30% of the leaders have no idea of what makes them happy and satisfied. 25% feel happy and satisfied when they have youth under them preach in church while 15% of the leaders feel happy and satisfied when they help youth to be reliable in life. 10% of the leaders feel happy and satisfied when they win more youth to church; other 10% of the leaders feel happy and satisfied when they lead youth begin projects. 5% of the leaders feel happy and satisfied when they have youth taken to high school while the

remaining 5% of the leaders feel happy and satisfied when they have youth married. Just like the idea of lacking objectives for youth ministry, a large number of youth leaders in Kibera have no idea of what goals for youth ministry should be. This might be the implication of less or no training for youth leaders and workers in Kibera.

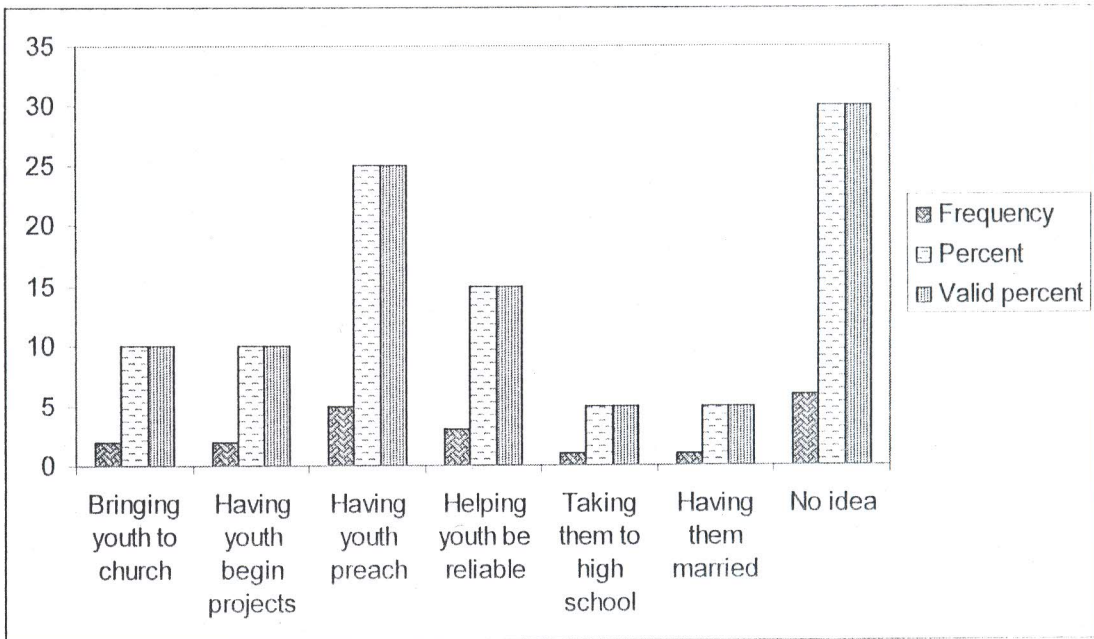


Fig. 12 Outcomes that make leaders happy and satisfied

#### 4. Percentage of leaders happy and satisfied with youth ministry

According to the findings summarized in fig. 13 (pg 53), 70% of the youth leaders are satisfied and happy with youth ministry; 15% of the leaders are not satisfied and are not happy with the present situation of youth ministry; while 15% are neither satisfied nor happy. this means that there is no much efforts to bring change of approach to youth ministry because many leaders are in the comfort zone; they would like to be where they are and happy to see what is happening continuing to happen in the same way.

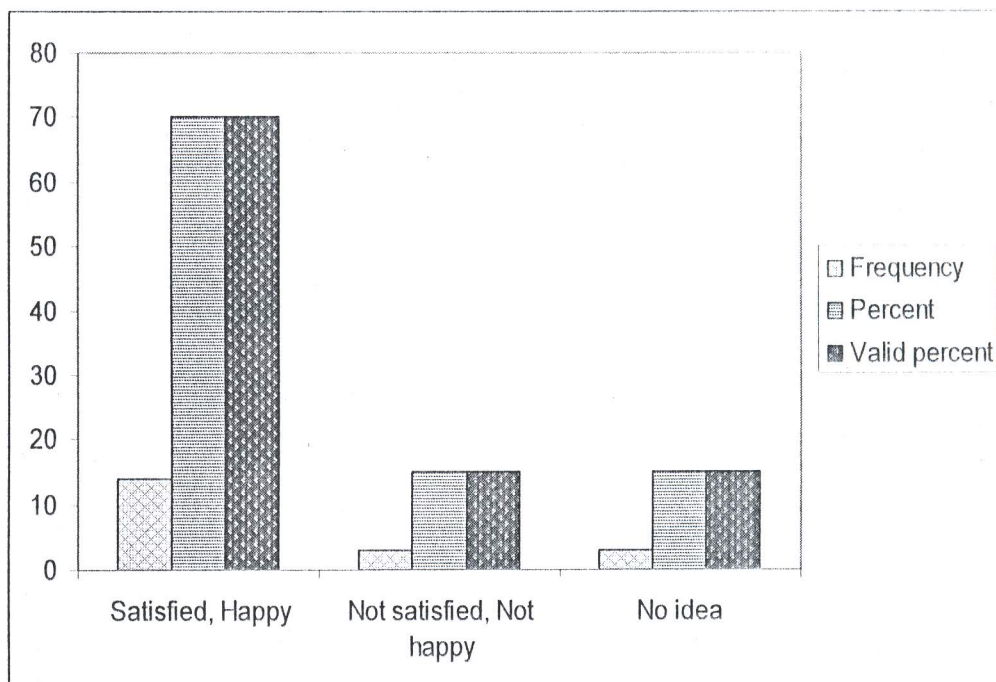


Fig. 13: *Percentage of leaders happy and satisfied with youth ministry in Kibera*

##### 5. Discussion with youth

When asked whether the church helps them address their spiritual needs on a personal level, one youth says, "No, it is only through the word of God preached every Sunday that my church has helped me grow and through the daily commitment through prayer" (*questionnaire for youth part 2 G and H*). Some were asked if the church has helped them address their social and financial needs. They said, "Yes, because they taught me how important it is to give to church and God has lifted me through giving," Another says "No, I have never gotten any financial help." Another says "No, because I face my financial and social problems alone" (*questionnaire for youth I and J*).

**RQ 3:** What mission approaches has the church in Kibera used in doing youth ministry?



Concerning the mission approaches applied to youth ministry in Kibera, the researcher found out that there are diverse ways of approaches that are applied by different leaders as shown in fig. 14 bellow; 20% of the leaders interviewed have no idea of what approaches or activities they do in youth ministry. Those who pray for the youth, those who give them advice and those who encourage them to develop their spiritual gifts are 15% each. The findings indicates that 10% of the leaders use the approach of spending time with youth; 10% of the leaders attempt expose youth to other Christian organization for help; other 10% apply the approach of providing financial support to their youth and the remaining 5% arrange for regular revival meetings for youth.

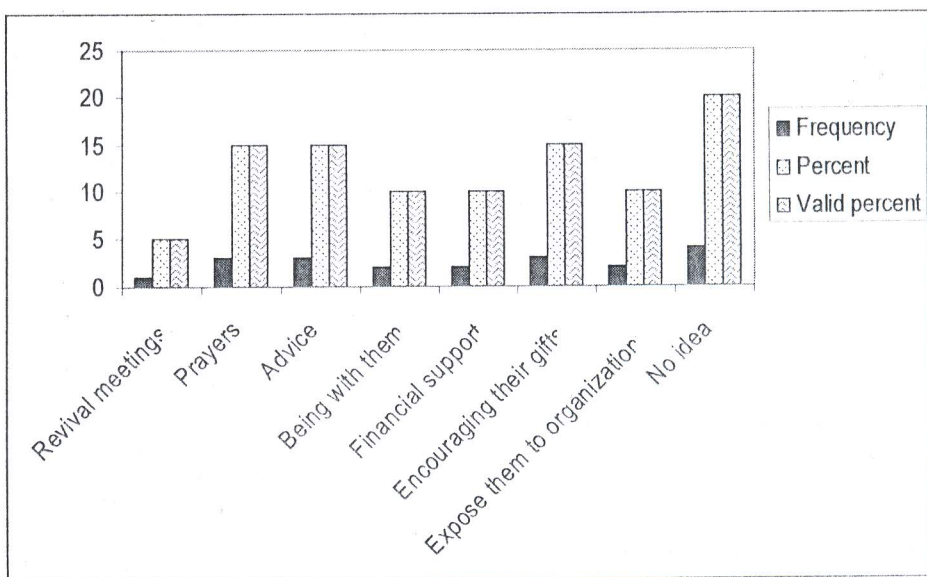


Fig. 14: Approaches applied to youth ministry in Kibera

### Summary of the findings

The findings of this research show that there are various undefined mission approaches to youth ministry in Kibera faced by various socio-economical challenges and views. The socio-economical challenges vary from low income for individuals, lager number of family members with limited

resources, inadequate education of training which leads to improper objectives and goals; and satisfactions of leaders in spite of the challenges. Though large percentage of leaders in youth ministry is happy and satisfied with the situation of ministry in Kibera, some of them cannot really explain their need and goals they have for youth. However, manpower for the youth ministry is adequate and available for the job.

In short, the findings of this study have satisfactorily answered the research questions as explained below:

**RQ 1:** What is the socio-economic context for youth ministry in Kibera?

The findings show that the youth ministry context in Kibera is unique and special due to its unique socio-economical context. The findings also show that the youth have mixed marital status from singles who are the majority to married and to single parents. There are mixed age groups from 13-20 year group being the majority to 41-50 year group being the minority. Leaders working in Kibera have diverse objectives and goals of which some of them have nothing to do with disciple-making the youth. Some of the leaders have neither goals nor reasons for doing youth ministry.

**RQ 2:** "What mission approaches has the church in Kibera used in doing youth ministry?" The findings have revealed that there are various undefined mission approaches to youth ministry in Kibera faced by various challenges.

**RQ 3:** "What are the current views of the youth, youth leaders and church leaders in regards to the relevance of the mission approaches of ministry to youth?" Larger percentage of leaders and youth alike are satisfied with the mission approaches applied to youth ministry in Kibera. There is a

reasonable percentage that is not comfortable at all, and another reasonable percentage has no views, meaning, they do not know if they are comfortable or not.

**RQ4:** “Are there any better mission approaches the church in Kibera can adopt and employ to her ministry among the youth?” This is an interpretive question that researcher should answer based on the findings and interpretations. The answer for this comes in the recommendation section (chapter five, page 63).



## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATIONS

The church in Kibera cannot afford to ignore the responsibility of making youth in their community disciples of our Lord Jesus Christ. Making disciples is a commission given to the church (of which Kibera is part of) by the Lord himself (Matthew 19:20). The willingness of the leaders involved in youth ministries, pastors and to allow their youth to give their views and information to the researcher during data collection indicates they are both interested in the youth ministry. This chapter deals with conclusions that results from the findings of the research. It also deals with the recommendations that will address the need to more adequate approaches that should be applied to youth ministry among the churches in Kibera.

#### Conclusions

It can be concluded that youth ministry in Kibera context needs special and specific approaches that can adequately address the needs that face the community day by day in the process of disciple-making for Christ. There are enough people available for youth ministry in Kibera with enough experience (majority over 6 years in ministry). However; these leaders are not as effective as they should be due to the following reasons:

1. Lack of adequate financial and material resources: The study indicated that majority (42.1%) of the Kibera residence get a monthly income of

between ksh 0 and 1000. This can be translated to over 42% of people in Kibera live on ksh between 0/ and 33/ a day. This income includes paying bills like house rent, food, transport, school fees among the rest. This is a situation that must be considered in approaches applied to youth ministry.

2. Inadequate education and training: The study has shown that 45% of the leaders involved in youth ministry have attained at least secondary school education, however, 51.1% have no training for youth ministry at all. This speaks loud on the approaches used in making disciples in the youth ministry.
3. Improper reason for doing youth ministry: 45% of the leaders are involved in youth ministry because they want youth to serve in the church. This may not be a wrong reason for ministry; however, if this is the ultimate reason for doing youth ministry then it becomes hard or even impossible to make converts and disciples of Jesus Christ.
4. Improper or no objectives for doing youth ministry: In Kibera, 25% of the leaders in the youth ministry have an objective of making evangelists out of them at the same time; other 25% have no objective for youth ministry at all. Some have other objectives like having youth get married and making them happy. Only 5% of the leaders say that they want youth to grow to maturity as Christians.
5. Ineffective Mission approaches to youth ministry: There are no definite or defined approaches applied to youth ministry in Kibera. However, there are diverse activities that leaders do to minister to youth. For example, 20% of the leaders have no idea of the activities or

approaches they should apply to youth ministry; 15% give advice to the youth and 10% give financial support among others. Even though, there are some important approaches some leaders have taken for example, 15% seek to do activities that will help youth be reliable spiritually and financially.

6. Varied perceptions of success in discipleship making: Many leaders (30%) do not have an idea of what success in mission to youth is to them. To others, 25% of the leaders perceive success as helping youth to make a vocal sermon in church or in open air meeting while 15% of the leaders perceive success in youth ministry as helping the youth to be reliable. Some leaders perceive success as helping the youth to get married, to begin projects or to attend high school.
7. Satisfaction and happiness: Leaders (70%) are happy and satisfied with what is happening with youth ministry in Kibera. They feel they are doing the right thing and hence they should continue with the same trend as far as they are concerned with youth ministry in Kibera. Only 15% are not satisfied, they are seeking a way of doing it better. The rest 15% are not aware if they are satisfied or not.
8. Youth group is not limited to marital status or age: Though the majority of the youth are singles aged between 13 and 20, there are 15.6% married people still regarded as youth. We have 4.4% single parents regarded as youth. This is not enough, 8.9 % of people aged between 31 and 40 are regarded as youth and 4.5% aged between 41 and 50 are as well regarded as youth.



## Recommendations

Mission approaches to youth ministry in Kibera should be able to address the issue of lack of adequate financial and material resources. Having 42.1% of any particular with a month income of between ksh 0/ and 1000/ can be stressful to both the missionary and the youth. Discipleship program for youth in Kibera should be rounded to address the financial and material needs of the youth in Kibera as well as spiritual. This is a situation that must be considered in approaches applied to youth ministry.

In order to develop proper approaches to youth ministry in Kibera, the issue of inadequate education and training must be addressed in a keen, steady and proper way. This is because education or training people for ministry may not solve the problem of ineffective approach to youth ministry. The right people with the right passion should get the right education and training for the right task. People should not just be taken for training in youth ministry simply because there is an opportunity and for them there is nothing else they are engaged in. Training should begin with people who are ready involved in the youth ministry and since most of them have secondary education, they can undergo specific training for youth work in Kibera community. Training will help youth leaders and workers together with pastors to know how to handle youth in current context of Kibera and also they will be acquainted with the principles of setting visions, goals, and objectives that can be achievable in time. In the business of making disciples for the master, the church cannot afford to let her workers be untrained for the job.

Every individual and groups that are involved in the youth ministry should set their objectives. This will help them have a proper focus and a

direction in doing ministry. It will also help them to evaluate themselves whether they are succeeding or not. Leaders who do not have any objectives for the youth ministry should learn to come up with one. The objectives should be biblically sound and focus on an issue that will help disciple youth holistically.

The church in Kibera should develop effective and defined mission approaches to youth ministry. It is not easy to come up with this suggestion; however, several things can be considered to be helpful to come up with specific mission approaches. There are different needs facing many different youth in Kibera. If every need that is identified can be approached from its own specific way with the view of addressing the root cause, approaches will come up with ministry. This might take a lot of time but it is worth it. Social sciences like psychology, anthropology and sociology could be borrowed and be integrated with the Bible as instruments of ministry to youth. One of the methods that works slow but effective in making disciple for Christ is self-giving. This is where a leader gives his life fully to the people he is making disciples until he pours his life to theirs.

Leaders should develop the biblical perception of success in discipleship making business. The Bible talks about making people from all nations the Disciples of Christ (Matthew 19:20) and not making the denominational converts. The business of the church therefore is to obey the Bible and make disciples. Leaders should move from making denominational converts and making disciples after themselves. Christ should be the center of all that is done in the name of youth ministry.

The idea of youth varying from 13 years through 50 years; from single to married and to single parents should be considered with seriousness. If single parents must remain in youth group for example, then a special group within the youth for single parents must be considered for effective redress of needs. The same should be applied to married youth, and those who are 31, 40 and above years old yet consider themselves to be youth because they are not compatible with the youth.

Finally, I suggest that leaders should move from the attitude of being satisfied with the situation. Satisfied leaders will hardly think beyond where they are because they do not want to move from there. They are happy and they feel to have accomplished their task. This kind of leaders then should pave the way for those who want to do something beyond what exists at present.

#### Areas for Further Studies

There are several areas, if studied further, can help in understanding and designing more relevant approaches to youth ministry in Kibera.

Therefore, the researcher recommends the following for further studies:

1. The researcher recommends a study on the perception of youth in Kibera community. This study may help in understanding the reason for having people with mixed marital status including single parents being part of the youth. It will also help in understanding the reason why we have a wide range of age bracket, from 13 to 50 included in the youth group. If the reason for such social phenomenon is understood, better approaches can



be developed to address people's needs in this category through the discipleship process.

2. A study should be done on the factors that motivates church leaders (of various category) to participate in youth ministry with eager and for so long as it has been proved that most of them have experience of between 6 to 10 years in youth ministry in Kibera. The factors that motivate leaders to be active in youth ministry, even when they do not have objectives, if discovered should be encouraging for this may increase the availability of individuals laboring in youth ministry in Kibera.
3. A study should be conducted to find out why the majority of the leaders in Kibera churches have no training program for youth ministry even though they have attained high school education.

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F. **Family size** (please give the number of children )

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G. **Occupation:** 1. teacher ( ) 2. Nurse ( ) 3. ( ) business man/woman ( )  
4. Security guard ( ) 5. others (specify your occupation please)

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H. **Income** per month in Kenya shillings: between 1. 0 – 1000 ( )  
2. 1001 – 3000 ( ) 3. 3001 – 5000 ( ) 4. 5001 – 7000 ( )  
5. 7001 – 9000 ( ) 6. 9001 – 15000 ( ) 7. 15001 – 20000 ( )  
8. 20001 and above ( ) 9. other ( ) please specify

I. What is your position in the church? 1. Pastor ( ) 2. Youth leader ( ) youth worker ( )

J. Have you served in any other position in this church? (If yes, please name the position).

K. How long have you served in this church? 1. Less than 1 year ( ) 2. 1-2 years ( ) 3. 3-5 years ( ) 4. 6-10 years ( ) 5. 11 and above

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**PART II:** please give information asked below to the best of your knowledge by putting a (√) against the answer you choose and/or giving your opinion in the space provided.

A. Do you think youth ministry is important in your church? 1. Yes ( )  
2. No ( )

B. Please explain your answer to of "A" above

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C. Have you received any training in youth ministry? 1. Yes ( ) 2. No ( )

D. If yes, how long was the training? 1. 1 day seminar ( ) 2. 1 week seminar ( ) 3. 3 -6 months training ( ) 4. 1 year training ( ) 5. 2 years training ( ) 6. 3 years training ( ) 7. 4 years and above training ( ) 8. any other ( )- explain

please \_\_\_\_\_

E. Is the training you received helpful to youth ministry in your church? Yes ( ) No ( ). Please, explain your answer

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F. Do you know of anybody else involved in youth ministry in your church that went for training? Yes ( ) No ( )

G. Do you have any objectives/goals of youth ministry in your church? Yes ( ) No ( )

H. Please explain what would you like youth in your church to be like in 3 to 5 years to come?

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I. What do you do for youth (as an individual and as a church) in order to get your desired outcome from them?

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J. Have you succeeded in anyway by seeing some of your youth become what you would want them to be? 1. Yes ( ) 2. No ( ).

K. Please give an example for your answer in "H"

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L. Are you satisfied and happy with what your church/leaders are doing towards the youth ministry? Yes ( ) No ( )

M. Please give reason for your answer

above: \_\_\_\_\_

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N. Do youth benefit from the youth programs you have in church? Yes ( ) No( )

O. Please give reason for your answer in "O"

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P. Are there some things you think the Church could do to make the youth ministry better than it is today in your Church? Yes ( ) No ( ).

Q. Please explain your answer in "N"

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R. Please, use the space below to say anything else you would like to say about youth ministry in your Church.

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Q. **Family size** (please give the number of family members)

\_\_\_\_\_

R. **Occupation:** 1. teacher ( ) 2. Nurse ( ) 3. Driver ( ) 4. Security guard

( ) 5. Business man/woman ( ) 6. others ( ) [please

specify]\_\_\_\_\_

S. **Income** per month in Kenya shillings: between 1. 0 – 1000 ( )

2. 1001 – 3000 ( ) 3. 3001 – 5000 ( ) 4. 5001 – 7000 (

) 5. 7001 – 9000 ( ) 6. 9001 – 15000 ( ) 7. 15001 – 20000 ( )

8. 20001 and above ( ) 9. other ( ) please

specify\_\_\_\_\_

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**PART TWO:** Please give the answer that best describes your opinion

A. Youth ministry of my church is very important 1. Yes ( ) 2. No ( )

B. Please explain your answer in "A"

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

C. Youth ministry in my church helped me grow as a Christian 1. Yes ( )

2. No ( )

D. Please explain your answer in "C"

\_\_\_\_\_

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\_\_\_\_\_

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E. Pastors and youth leaders arrange for us (youths) very important youth activities and seminars 1.yes ( ) 2. No ( )

F. Please explain your answer in "E"

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G. My leaders in the church have helped address my spiritual needs. 1. Yes ( ) 2. No ( )

H. Please explain your answer in "G" above?

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I. My leaders in the church have helped address my social and financial needs. 1. Yes ( ) 2. No ( ).



J. Please explain how "I" has happened to

you: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

K. Our youth group has the most exciting activities I have ever attended. 1.

Yes ( ) 2. No ( ).

L. Please tell us what was the most exciting youth activity you

attended \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

M. Our leaders do not understand the young people 1. Yes ( ) 2.

No ( ).

N. Please give reasons for your answer in "M"

above \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

O. I enjoy being in a church activity than other activities around. 1. Yes ( ) 2.

No( )

P. Church work is a burd en to the youth. 1. Yes ( ) 2. No ( )

Q. Please explain your answer to "P" above

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R. Do you have ministry opportunity to serve in your church? 1. Yes ( ) 2. No ( )

S. Please explain your answer in "R" above

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T. Would you like to be a youth leader/worker/pastor in your church? 1. Yes ( ) 2. No ( ).

U. Please give reasons for your answer in "T" above

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## APPENDIX THREE

### FREQUENCY TABLES

**Table 1: Participants in the questionnaire: youth and their leaders**

	Frequency	Percent	Valid percent	Cumulative percent
Valid leaders	20	30.8	30.8	30.8
Youth	45	69.2	69.2	100.0
<b>Total</b>	<b>65</b>			

**Table 2 Financial status: monthly income of leaders and youth in Kenya shillings**

	Frequency	percent	Valid percent	Cumulative percent
ksh 0-1000	24	36.9	42.1	42.1
1001-3000	11	16.9	19.3	61.4
3001-5000	11	16.9	19.3	80.7
5001-7000	5	7.7	8.8	89.5
7001-9000	4	6.7	7.0	96.5
9001-15000	1	1.5	1.8	98.3
15001-20000	1	1.5	1.8	
<b>Total</b>	<b>57</b>	<b>87.8</b>	<b>100.0</b>	<b>100.0</b>
Missing in the system	8	12.3		
<b>Total</b>	<b>65</b>	<b>100.0</b>		

**Table 3 Education level: leaders**

	Frequency	Percent	Valid percent	Cumulative percent
Primary	4	20.0	21.1	21.1
Secondary	9	45.0	47.4	68.5
College certificate	3	15.0	15.8	84.3
Diploma	3	15.0	15.8	100.0
Degree	-	-	-	
<b>Total</b>	<b>19</b>	<b>95.0</b>	<b>100.0</b>	
Missing system	1	5.0		
<b>Total</b>	<b>20</b>	<b>100.0</b>		

**Table 4 Trained leaders for youth ministry**

	Frequency	Percent	Valid percent	Cumulative percent
Valid No training	7	35.0	36.0	36.8
1day training	4	20.0	21.1	57.9
1week training	4	20.0	21.1	79.0
3-6months training	1	5.0	5.3	84.3
1year training	2	10.0	10.5	94.8
3years training	1	5.0	5.3	100
<b>Total</b>	<b>19</b>	<b>95.0</b>	<b>100.0</b>	
Missing system	1	5.0		
<b>Total</b>	<b>20</b>	<b>100.0</b>		

**Table 5 Leaders' experience in their current youth ministry**

	Frequency	Percent	Valid percent	Cumulative percent
1-2 years	5	25.0	27.8	27.8
3-5 years	5	25.0	27.8	55.6
6-10 years	8	40.0	44.4	100
Total	18	90.0	100	
Other	2	10.0		
Total	20	100.0		

**Table 6 Leaders' reason for youth ministry**

	Frequency	Percent	Valid percent	Cumulative percent
Save youth from abuse	2	10.0	10.0	10.0
Serve in church	9	45.0	45.0	55.0
Nurture them	4	20.0	20.0	75.0
Guide youth	1	5.0	5.0	80.0
Create employment	1	5.0	5.0	85.0
Don't know reason	3	15.0	15.0	100.0
Total	20	100.0	100.0	

**Table 7 Leaders' objectives for youth ministry: youth to be...**

	Frequency	Percent	Valid percent	Cumulative percent
Leaders	2	10.0	10.0	10.0
Mature	3	15.0	15.0	25.0
Respected	1	5.0	5.0	30.0
Married	2	10.0	10.0	40.0
Evangelists	5	25.0	25.0	65.0
Reliable	1	5.0	5.0	70.0
Happy	1	5.0	5.0	75.0
No objective	5	25.0	25.0	100.0
Total	20	100.0	100.0	



**Table 8** Leaders' approach to youth ministry

	Frequency	Percent	Valid percent	Cumulative percent
Revival meetings	1	5.0	5.0	5.0
Prayers	3	15.0	15.0	20.0
Advice	3	15.0	15.0	35.0
Being with them	2	10.0	10.0	45.0
Financial support	2	10.0	10.0	55.0
Encouraging their gifts	3	15.0	15.0	70.0
Expose them to organizations	2	10.0	10.0	80.0
No idea	4	20.0	20.0	100.0
Total	20	100.0	100.0	

**Table 9** Leaders' view of success in youth ministry

	Frequency	Percent	Valid percent	Cumulative percent
Bringing youth to church	2	10.0	10.0	10.0
Having youth begin projects	2	10.0	10.0	20.0
Having youth preach	5	25.0	25.0	45.0
Helping youth be reliable	3	15.0	15.0	60.0
Taking them to high school	1	5.0	5.0	65.0
Having them married	1	5.0	5.0	70.0
No idea	6	30.0	30.0	100.0
Total	20	100.0	100.0	

**Table 10** Leaders' satisfied and happy with youth ministry

	Frequency	Percent	Valid percent	Cumulative percent
Satisfied, Happy	14	70.0	70.0	70.0
Not satisfied, Not happy	3	15.0	15.0	85.0
No idea	3	15.0	15.0	100.0
Total	20	100.0	100.0	

**Table 11** Youth: participants' gender

	Frequency	Percent	Valid percent	Cumulative percent
Male	23	51.1	51.1	51.1
Female	22	48.9	48.9	100.0
Total	45	100.0	100.0	

**Table 12** Youth: participants' marital status

	Frequency	Percent	Valid percent	Cumulative percent
Single	33	73.3	73.3	73.3
Married	7	15.6	15.6	88.9
Single parents	2	4.4	4.4	93.3
Not in the system	3	6.7	6.7	100.0
Total	45	100.0	100.0	

**Table 13** Youth: age bracket

	Frequency	Percent	Valid percent	Cumulative percent
13-20	24	53.3	53.3	53.3
21-30	15	33.3	33.3	86.6
31-40	4	8.9	8.9	95.5
41-50	2	4.4	4.5	100
Total	45	100.0	100.0	

**Table 14** Youth: their family size

	Frequency	Percent	Valid percent	Cumulative percent
1-3	2	4.4	4.4	4.4
4-6	17	37.8	37.8	42.2
7-9	22	48.9	48.9	91.1
10-12	1	2.2	2.2	93.3
13 and above	2	4.4	4.4	97.7
Not known	1	2.2	2.2	99.9
Total	45	100.0	100.0	



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31<sup>st</sup> January, 2006

## TO WHOM IT MAY CONCERN

Dear Sir/Madam,

## RE: RESEARCH WORK

The bearer of this letter, Mr. Elly Mudamba Kisala is a student at Nairobi Evangelical Graduate School of Theology (NEGST) and is doing research towards the completion of the Master of Divinity (Missions) Degree. The research is on **“An Examination of Mission Approaches to Youth Ministry in the Urban Fringe of Kileleshwa and Sturges in Nairobi”**.

Any assistance that you can give to Mr. Kisala will be much appreciated.

Sincerely,

  
Dwight Jescup, PhD

**Ag. Deputy Vice-Chancellor for Academic Affairs**

## APPENDIX FIVE

### BUDGET

Inter-library cost	ksh 1000
Field work stationeries	ksh 1000
Transport	ksh 6000
Photocopying	ksh 7000
Final photocopying and binding	ksh 15000
<b>Total</b>	<b>ksh 30000</b>



## VITA

### **Personal data**

Name: Mudamba Elly Kisala  
Date of Birth: 13<sup>th</sup> April, 1975  
Marital status: Single  
Nationality: Kenyan

### **Academic Qualification**

2006: Master of Divinity in Mission- Nairobi Evangelical Graduate School of Theology  
2002: Bachelors of Arts in Theology- Kenya Highlands Bible College  
1996: Kenya Certificate of Secondary Education – Lugari Secondary School  
1992: Kenya Certificate of Primary Education – Marakusi Primary School

### **Work Experience**

1997-1998: Electoral Commission of Kenya Clerk  
1998-1999: Emukhuru Secondary School Teacher  
2000-2001: Eland Academy Chaplain  
2002-2004: Free Methodist Academy-Kawangware Chaplain  
2002-2004: Free Methodist Academy-Kibera Chaplain

### **Ministry Experience**

1999-2002: Assistant Pastor – Free Methodist Church Mautuma  
2002-2004: Assistant Pastor – Free Methodist Church Karen  
2004-2005: Senior Pastor – Free Methodist Church Kibera  
2006- to date: Senior Pastor-Free Methodist Church Karen