

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

*A STUDY OF EASTLEIGH FELLOWSHIP
CENTER'S MUSLIM -YOUTH MINISTRY
METHODS FROM A CHRISTIAN
CROSS-CULTURAL PERSPECTIVE*

BY
WAIRIMU KAMAU

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

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July 2005

STUDENT'S DECLARATION

A STUDY OF EASTLEIGH FELLOWSHIP CENTER'S
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FROM A CHRISTIAN CROSS-CULTURAL PERSPECTIVE

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

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

Wairimu Kamau

July 2005

ABSTRACT

Eastleigh Fellowship Center is a Christian social service that serves the neighborhood of Eastleigh. It has been operating for the last twenty-six years and has established itself as a unique cross-cultural ministry in Nairobi. It is a favorite recreational and instructional center for hundreds of Muslim, Ethiopian and Kenyan people who frequent its premises and is said to be known as far as the Middle East. This study sought to describe how the center used its activities as part of its Muslim youth ministry methods, what impression of Christianity that made on them and what implications for cross-cultural mission arise out of that understanding. To do that effectively in a sensitive cross-cultural setting, the researcher used library research, participant observation and ethnographic interviews for data collection purposes.

The researcher concluded that the provision of social services is an important preliminary step in cross-cultural mission because it provides a natural environment for interaction. In addition, the higher the level of interaction in the provision of social services, the greater the opportunity for relationship building. Most importantly, the building of relationships based on trust is important for the creation of an environment within which meaningful cross-cultural dialogue can occur. Sports and recreation are important evangelism tools. For that reason, Christian ministries need to view sports not as time-wasting child's play but as the fertile ground for nurturing and discipling believers of the Lord Jesus Christ. Quite clearly, the center could benefit from training in cross-cultural ministry skills through support by other established Muslim evangelism ministries.

A number of other study topics arise out of this investigation. The Kenya Mennonite Church is in the process of taking on the full responsibility for the work of this center. They could benefit from an understanding of how an urban church can effectively reach Muslim people. Secondly, sociology of language scholars could investigate the relationship between language patterns and cultural transformation in this setting and its influence on Muslim evangelism. Another area is that of the theology of urban youth music. Young people provide a window into their world through music. This would help enhance our understanding of their worldview with a view to providing holistic and relevant ministry to this age group. Finally, the People of God office could benefit from improved use of the wide array of data available on their work if they could be equipped to employ more analytical methods of data presentation.

DEDICATION

To Christian ministries devoted to the enhancement of cross-cultural understanding

ACKNOWLEDGEMENTS

I would like to acknowledge the following people for their support in this important chapter of my life. To my Savior and Lord Jesus Christ who shepherds me gently and firmly- May all honor and glory be to you. To my family Dado, Mark and Vicki- May the Lord reward your patience for my many days buried in books. To the youth and staff of Eastleigh Fellowship Center- I salute you. Thank you for sharing your lives with me and teaching me what it means to minister in the city. To the Missions Department faculty and students of Nairobi Evangelical Graduate School of Theology- Thank you for reducing my ignorance about Muslim people.

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LIST OF ABBREVIATIONS

EFC	Eastleigh Fellowship Center
EMM	Eastern Mennonite Mission
FOCUS	Fellowship of Christian Unions
NEGST	Nairobi Evangelical Graduate School of Theology
POG	People of God

GLOSSARY

Allah- The Muslim name for God.

Baraka- Blessings from God.

Hajj- The pilgrimage to the Ka'bah in Mecca.

Hijab- The veil worn by Muslim women.

'Eid-al-Fitr- The three day festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân immediately.

Fitr- Literally means "breaking the fast." Muslims fast the whole of Ramadân, the ninth month of the Islamic calendar and when Shawwâl comes, they break their fast.

Imam- The head of the Shi'a Muslims who traces his genealogy to the Prophet.

Injil- The Gospels

Insh Allah- God willing.

Isa- Islamic name for Jesus Christ.

Jihad- Striving in the path of Allah.

Jinn- Evil spirits.

Ka'bah- The house of God in Makkah in which there is a sacred black stone towards which all Muslims face when they pray.

Kafir- One who according to Muslims has lost his faith.

Khatib- Special mosque functionary who normally delivers the sermon.

Maruhani- Muslim jinn considered to be benevolent, powerful and godly spirits

Mashetani - other ordinary jinn considered to be malevolent spirits

Madrassa- literally, "to study," Islamic religious seminary.

Nabi- A prophet of God who proclaims the will of God.

Qur'an- The revelation of Allah's word that was given to Muhammad.

Ramadhan- The Islamic month of fasting.

Rasul- The apostle of God through whom God reveals a Book.

Salah- The ritual prayer in Islam.

Sawm- Fasting.

Shahada- The Muslim creedal witness: "There is no god but Allah, and Muhammad is the Apostle of Allah."

Subha- Muslim prayer beads.

Sunna- The way or practices of the Prophet.

Surah- A chapter in the Qur'an.

Taurat- Arab equivalent for Hebrew Torah which is the law of Moses.

Waganga- Muslim shamans who work as priests for folk Muslims in their quest to deal with their problems

Zabur- Arab equivalent for Hebrew *Zimra* which is the Psalms.

Zakat- Obligatory alms.

CHAPTER 1

INTRODUCTION

In 1978, David W. Shenk, his wife and four children moved into Eastleigh to participate in an experiment that attempted to bring Christians and Muslims into dialogue and understanding through inter-community relationships. This attempt was based on his intuitive conviction that God would bless this interfaith understanding because there were many similarities between Christian and Muslim expressions of worship and community living. He was particularly concerned with the plight of the young people in Eastleigh and hoped that the center would nurture them into useful members of society through social activities (Shenk 1977, 1). He later reported that following the success of this experiment; a similar center was opened in Garissa in 1982 (Shenk 1977, 21).

Twenty-six years later, the Eastleigh Fellowship Center (EFC) is a beehive of activity with main hall used for private family functions, weekday language and high-school classes and church services on Sunday. The center houses a basketball court that is used for volleyball, netball and tennis. There also are gymnasium services, which consist of weightlifting, aerobics and Tae Boo. A nursery school is housed on the ground floor. A visitor to this center will notice the presence of a large number of young people congregating in the basketball court where many teams practice for competitions. EFC has for many years used its premises to reach Muslim young people and its fame is said to have spread as far as the Middle East.

This center is a program of the Eastern Mennonite Mission. A brief history of the Mennonites states that they originated from an Anabaptist reformer, Menno Simons (1495-1561), who renounced Catholicism in 1536 in Netherlands. Mennonite Christians hold that believers enter the state by natural birth, and the church through new birth. The church consists of those who are walking in the resurrection of life. Consequently, the church is a fellowship of love where men and women love the Lord and one another. Christians turn away

from crime and sin because of an inner desire to please Christ and not out of fear of punishment (Osiro 2004, 8).

The center is a non-governmental non-profit organization under the Mennonite Board of East Africa. Its stated objectives are the provision of an up-to-date lending library, educational instruction and seminars, sports and recreation, rent facilities, spiritual discipleship and promotion of interfaith cooperation. These activities are meant to generate sufficient income to sustain their provision (Osiro 2004, 4).

The purpose of the study was to describe the ministry methods used by EFC in reaching Muslim youth, to investigate the Muslim youth perception of Christianity resulting from this encounter and to propose a number of implications for Muslim evangelism. According to Patrick Johnstone and Jason Mandryk, "Muslims have become active in reaching Christians. They are building mosques, schools and giving rewards for the conversion of Christians.... [In Kenya], all Somali's in the cities are Muslim. Over half of the population is under fifteen years old. For this reason, youth ministries are vital" (Johnstone and Mandryk 2001, 382). For the purposes of Christian cross-cultural mission, it was hoped that this study would underline the importance of understanding the contemporary urban Muslim young people because they will become a part of the next decade's political, social and religious leadership in whatever society they find themselves.

How shall the church ensure her continued relevance in the urban world? The study should also prove helpful in the effort to reach urban youth in general. Postmodernism and deconstructionism are terms that have been developed to describe the urban youth phenomena where they do not adhere strictly to any one religious faith but take what they find useful and create a religious and social culture of their own. To reach the urban youth, Kevin Huggins suggests that youth evangelism is not so much about youth pastors changing the behavior of young people as it is about pointing them to Jesus Christ (Huggins 1989, 87). The difficulty in effectively evangelizing not only Muslim youth but youth in general should lead the church to a scrutiny of this matter.

PROBLEM STATEMENT

The problem addressed in this research was a description of the ministry methods used by EFC in reaching Muslim youth, from a Christian cross-cultural perspective.

SIGNIFICANCE OF STUDY

This study is expected to contribute to the understanding of Muslim-youth ministry methods and to underscore the importance of research in the area of urban youth spirituality. It has been observed that many Christian ministries have attempted to reach and disciple the young people by preaching without making sufficient attempts to understand their worldview. According to Gary R. Collins, young people are frustrated by the failure of adults "...to realize the intense pressures and problems facing them today." In addition, adults often take conformity to adult standards as evidence of spiritual maturity when what they do is conform just to please them (Collins 1988, 172). The methods used by EFC will shed light on the distinction between effective and non-effective outreach methods in reaching Muslim youth and urban youth in general.

In many areas of Christian mission work, there seems to be an aversion to Muslim evangelism due to religious tensions between Christianity and Islam in general. Obviously, lack of information and cross-cultural exposure are major hindrances. The second significance of this study is its attempt to provide a way into the Islamic world, through the youth for two reasons. They are what will provide leadership in the Islamic world in the generations to come. Their present experiences will therefore influence societal relationships in the future. Secondly, they are at their most vulnerable in terms of ideological and spiritual formation and so, contrary to popular belief about the difficulties of Muslim evangelism, they have great long term potential for evangelization.

RESEARCH QUESTIONS

1. What activities attract Muslim youth at EFC?
2. How have these activities influenced the Muslim youth view of Christianity?
3. What implications for Christian cross-cultural ministry arise out of this study?

LIMITATIONS OF THE STUDY

Methodological Limitations

This study was limited to the use of library research, participant observation and ethnographic interview tools of data collection. Library research was useful in understanding the Muslim worldview in general, youth psychology and the outreach methods that have been used to reach Muslims. Participant observation allowed the researcher to make contact with some of the

young people who come to EFC so as to provide the necessary environment for dialogue and observation. Ethnographic interviews sought to collect more specific and detailed data, not accessible through observation alone.

Substantive limitations

EFC offers activities to a wide variety of age groups. Missionaries teach English as a second language to adults. Muslim families conduct wedding ceremonies in the hall. Kindergarten age children have their own classroom. In the past, the dialogue room was used for interfaith discussions but is now used for the discipleship class. Not only are there Muslims using these facilities but also the Ethiopian community as well. The library, gymnasium and basketball facilities are dominated by a large number of Muslim and non-Muslim young people. The POG office distributes Bible study material mainly through correspondence. This study was focused on Muslim youth of both sexes in their interaction with each other and with the staff who facilitate Library Services, Sports, Discipleship Class and POG Bible Study because according to the researcher's observations, those were the activities of highest interest to Muslim youth. Over the course of the study, an increased number of Muslim youth were observed in the language classes. The researcher's decision on this potential area of study was that it should be reserved for later study due to limitations of the study's parameters.

DELIMITATION'S OF STUDY

The study was limited to EFC where a large number of young people congregate for various activities. No other center was known to offer these activities to all religious groups of people living in Eastleigh. Two samples consisting of all Mennonite staff and Muslim young people registered as members of the center were interviewed. The Muslim youth were chosen at random based on who came to the center when the researcher was there and who was willing to be interviewed. These two groups were expected to give a fair impression on the Muslim youth use of the facilities and their perception of Christianity as a result.

OPERATIONAL DEFINITION OF TERMS

Muslim youth: They are expected to be not younger than eleven years and not older than twenty-four years. The lower boundary takes into account the beginning of puberty and the upper boundary is associated with young people of college age.

Ministry to Muslim youth: EFC is expected not only to provide social services to Muslim youth but also to have the intention of evangelism leading to conversion.

CHAPTER 2

LITERATURE REVIEW

A review of literature on the subject of Muslim evangelism methods shows a serious lack in focus concerning the spiritual formation of Muslim young people. Cross-cultural issues and doctrinal differences between Islam and Christianity in general dominate much research because they are quite complex, so that a focus on the spiritual formation of urban Muslim youth is yet to be seen. In an urban setting like Nairobi where young Muslims are confronted with modernity, they are especially vulnerable because for the first time they must wrestle with the development of mature faith in an environment that provides much distraction. This chapter discusses contemporary Muslim and Christian evangelism strategies with a view to contextualizing them for Muslim-youth ministry. It also looks at literature on the research methods that were employed in the study.

SUBSTANTIVE LITERATURE REVIEW

According to class discussion with Dr. Caleb Chul Soo Kim, Muslims have for the most part a watertight system of indoctrinating their children in the Muslim religious and cultural ways through rites of passage, *madrassa* classes and a highly structured and secluded social life. Muslim young people like any other young people, though indoctrinated into their religion and culture, tend to hold their religious beliefs more loosely than the adult Muslims. They may dutifully attend class without totally assimilating the contents of the lesson because they have an innate need to question everything, characteristic of their stage of maturity. According to Gerald Corey "adolescence is a time of transition between childhood and adulthood. This is a time for testing limits, breaking dependent ties, and establishing a new identity. There are major conflicts over clarification of self-identity, life goals and meaning. Failure to achieve a sense of identity results in role confusion" (Corey 1996, 101). From a Christian cross-cultural perspective, what makes this kind of study interesting are the similarities among urban youth in general. According to Ginger Sinsabaugh, "urban youth are kids; their values are set by the media; they are exposed to sex,

violence and drugs; they need to belong; they are bored and apathetic; they fear the future; they are talented and creative; they love pizza and they need Jesus!" (Corey 2001, 15).

A Survey of Contemporary Evangelism Methods

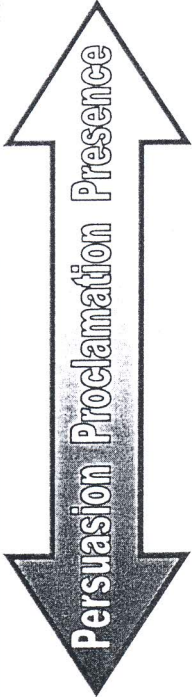
A look at general evangelistic methods provides a point of departure for the discussion on methods suitable for Muslim youth evangelism. Esther A. Famonure evaluated nineteen evangelism methods used by ministries based in Muslim communities in Northern Kenya and came up with interesting findings. Street evangelism, open-air crusades and market evangelism were found to be unsuitable methods. The Christian bookstore approach, literary class evangelism, drama and music, and free Bible distribution were used sparingly but were fairly suitable. She recommended that the three P's of evangelism- Presence, Proclamation and Persuasion should be the focus evangelistic effort.

The Navigators ministry in the Middle East produced a guideline for reaching Muslims for their student ministry called "Steps to Conversion (See Table 1. below for details). The arrow in the table shows that while the three P's are used in succession (light to dark shading) they are also used cumulatively (two sided arrow). This means for instance that presence does not end at proclamation but continues throughout the relationship. Proclamation is in words and deeds. For that reason, the lifestyle of the Christian as depicted in his or her presence among the Muslims is also a proclamation of the Christ who rules in his or her life. This lifestyle can be persuasive enough for conversion even before verbal proclamation of the Word has been attempted. This approach is good because it is conscious of the need to base effective evangelism on relationship building. Depth in relationship allows for real feelings and opinions to be expressed, for real exploration on the claims of Christ. This relationship will also be crucial in the discipleship stage when many converts need a helping hand in dealing with the disorientation and possible persecution that results from conversion to Christianity.

Identification with people involves an understanding of their culture, worldview and language. This can only be done effectively through immersion into their lives (Famonure 1993, 78). Christian youth ministry teaches that you must earn the right to be heard in order to influence them effectively for Christ. Spending time with young people allows them to get to know you better. A good minister of the gospel seizes available opportunities for the proclamation of the

gospel in a relevant and opportune manner. This is the concept of Incarnational ministry. John 1:14 (NIV) says "The Word became flesh and made his dwelling among us." Jesus came to live among his people so that they could get a better sense of whom God is. Verse 16 says "...from the fullness of his grace we have all received one blessing after another." The presence of Christians among any people group is an important channel that God uses to bless them.

Table 1. Steps to Conversion

The 3 P's of Evangelism	Step	Bible Basis	Goal	Activities
	Identification	Lev. 19:18, 33-34	To communicate a quality of relationship characterized by the love of God.	-Relationship introduced -Acceptance established. -Freedom in relationship. -Trust established.
	Exposure	Matt. 5:16; Mark 5:19	To develop a clear understanding of what it means to be a Christian by highlighting a life changed through conversion in Christ.	Clarification of the concept "Christian".
	Investigation	Acts 8:26-40; 17:11	To establish that the Bible is the basis of our message.	-Discussion of the Bible -Communication of accurate picture of Jesus -Explanation and understanding of gospel message -Identification of key to responsiveness.
	Commitment	Acts 8:36-40; 16: 30-34	To communicate the necessity for personal response and to help them make it.	-Contemplation of personal decision. -Making of personal decision. -Assurance of salvation -Identification of stumbling blocks.

Source: Mizra, Nate. 1993. Steps to Conversion. In *Planting churches in Muslim cities: A team approach*, ed. Greg Livingstone, 235-238. Michigan: Baker Books.

On the part of the gospel communicator, it reminds Christians that before they came to Christ, they were aliens and therefore need to empathize with their Muslim counterparts (Lev. 19:18, 33-34 NIV). Role modeling the Christian faith through personal experience an example (Matt. 5:16; Mark 5:19 NIV) is crucial to portraying the life that the Muslims are called to especially because the difference in religious expressions between Islam and Christianity is a source of disequilibrium and anxiety. The story of Philip and the Ethiopian eunuch (Acts. 8: 26-40 NIV) shows a key method to leading Muslims to Christ. In verse thirty-four, the Ethiopian eunuch was reading

Isaiah. He met Philip and asked him many questions, which allowed Philip to begin where he was and proceed to present the Lord Jesus to him. In the end, the Ethiopian eunuch could not see any hindrance to his being baptized.

Calisto Odede spoke during the 2004 FOCUS (Fellowship of Christian Union) conference in Nakuru on strategies used for reaching Muslims. He cited adoption of Muslim children, marriage, and humanitarian approach to felt needs, apologetics and contextualization. His conclusion however was that "75-80% of converts encountered Christ through super-natural means" such as dreams and visions. That means that no human intervention was involved. While it is apparent that Christ reaches his people even without the help of his disciples, he did commission them to be useful evangelism vessels and so there is need for us to understand our role and to grow in knowledge and wisdom in this kind of ministry.

On contextualization, Lindsey Brown also spoke at the FOCUS 2004 conference, giving a plenary session on reaching people different from your own culture. His point was that the woman of Samaria in John 4 (NIV) was someone of a different and despised culture from the Jews. She was Samaritan, was syncretistic, a woman speaking to a man and had been married five times. Brown said " Jesus approached her and used contextual dialogue by using water as a metaphor. He used a balance between respectful empathy and confrontational Christology by challenging her lifestyle but provided a solution, one that made her rejoice so that many came to know of Jesus through her" (Brown 2004). It is therefore clear that contextualizing the message to the Muslim culture is an important part of bridge building.

Suraja Raman's study was on the Christian conversion and development experiences of Muslims in an urban setting. She found that "mutual trust builds friendship and interest in each other's families. Dialogue creates openness where the and the Bible can be discussed." Reasons for conversion include sermons, Christian literature translated into Arabic, radio and television broadcasts, Bible studies, provision of Bibles and the examples of mature Christian lifestyles (Raman 1993, 81). She recommended that Christian ministers should be trained in relational skills. These are useful insights in considering the question of Muslim-youth evangelism because they are similar to the methods advocated by Christian youth ministries. Relationship building allows the parties involved to study each other and get to know each other without coercion. Success in cross-cultural ministry is however not without hindrances.

Famonure stated a number of barriers to Muslim evangelism. There are historical barriers caused mainly by Muhammad's misinterpretation of Christianity in addition to the wars between the two groups. Cultural barriers consist of the diffusion between Islamic culture and religion. Religious and theological barriers consist of Muslim fundamentalism concerning the authenticity of the Bible, the infallibility of the Qur'an and the perception of Jesus as a prophet but not God. According to some Muslim converts to Christianity, one cannot abandon one without abandoning the other. The rejection of Islam is viewed as the rejection of one's society at large (the Brotherhood), one's family and one's faith. In essence, it is considered an honorable thing to do to kill such a person. (Famonure 1993, 17-21).

What do Muslims think Christians are calling them to? Their general view of Christianity is synonymous with American secular culture, women who dress scantily, people who wear shoes to the temple and throw their Bibles around; people whose style of worship, considering their dressing and shouting looks far from pious. Christian workers will do well to introduce Muslims to Christ who transforms all our cultures and in whom there is no sin so that they are able to see God in spite of our seemingly eccentric cultural preferences. However, the choices we make speak of our values and as such need to be above reproach.

Islamic Articles and Pillars of Faith

The rituals that constitute the religious expression of Islam are a useful source of information regarding the Muslim religious worldview and indoctrination process. Osiro said "...to accept or conform to the laws of God is Islam.....Emphasis is on practice as the correct doctrine or belief. [Faith] Iman and the right action are used interchangeably" (Osiro 2004, 19). The following section discusses the articles and pillars of faith (See Appendix A and B for a tabulated summary of each).

Belief in Allah

The central pillar of faith in Islam is monotheism. The recitation of the shahada (*la ilaha illa 'Ilah Muhammadun rasul Alah*) is an essential part of prayer and worship on a daily basis (Kateregga and Shenk 1980, 1). Submission is the ultimate expression of faith in Allah. While submission is beneficial for a person's standing with Allah it is no guarantee that He will rule

benevolently towards any of his followers for He is above the questioning of humankind. While Muslims and Christians are both monotheistic, the bone of contention is the deity of Jesus Christ and his ability to save sinners. This is probably the biggest hurdle to conversion from an ideological point of view. However, from a relational and experiential point of view, the relationship with a personal Christ is one of the motivators to conversion. Dr. Stephen Sesi said "Muslims are not looking for a new doctrine to believe in but for a personal relationship with Jesus Christ." Muslim youth may grow up reciting the *shahada* as a matter of obedience without internalizing this belief if it does not translate into an everyday relationship with a powerful deity who is involved in their lives.

Belief in the Spirit World

An important aspect of Muslim folk belief that Christians need to understand is that of *jinn*s. Muslims need to find a way of dealing with their pain in misfortune, to foretell the future, protect their family and wealth from harm. Since Allah is too far removed from them, there is a tendency to revert to lesser spiritual beings such as the spirits. Caleb Chul Soo Kim's study on Supernaturalism in Swahili Islam reveals that "Muslim *jinn* are called *maruhani*" and are considered to be "helpful, powerful and godly Muslim spirits" while other ordinary and possibly malevolent *jinn* are called *mashetani* (Kim 2001, 137).

Paul Hiebert deals with this aspect of faith and practice by describing what in the contemporary Christian world he calls "the flaw of the excluded middle" (Hiebert 1994, 196). His experience was that the Western linear and logical way of thinking had excluded the spirit world from his theology while it was evident that Muslims and many other non-Western societies were aware of and interacted with the spirit world. While the urban youth pop culture seems to make light of this as depicted in their music, this is an important area of exploration for Christian cross-cultural mission.

Belief in the Revealed Books

According to the Ahmadiyya Muslim community, "The Muslims not only believe in all the earlier prophets but also in the revelations and Scriptures given to those Prophets by God" (2005, 3). The following table shows this list.

Table 2: The Revealed Books of Islam

<i>Arabic Name</i>	<i>English/Hebrew Name</i>	<i>Surah</i>
Sohof	Scrolls of Abraham	87:20
Taurat	Torah of Moses	3:4; 5:45
Zabur	Psalms of David	4:164
Injeel	Gospel of Jesus Christ	5:47
Qur'an		6:20

Source: Ahmadiyya Muslim Community. 2005. A book of religious knowledge. Available from [http://www.alislam.org/books/religious knowledge/decl.html](http://www.alislam.org/books/religious%20knowledge/decl.html); Internet: Accessed on 16th January 2005.

The approach to appropriating the Holy Books is through interpretation. There are four main schools of thought namely "*Hanafi, Maliki, Hanbali, and Shafie*" (AIRazavy 2004). The decrees of God are viewed as absolute and non-negotiable but an understanding of those decrees is subject to the interpretation of the different schools of thought. The pillars of faith are the practical expressions (*aamal*) of the articles of faith (*iman*) as derived from the Holy Books. The pillars to be discussed in this section consist of prayer, almsgiving and fasting.

Prayer

Islamic law dictates that all Muslims must pray. According to Mustafa Yusuf McDermott and Muhammad Manazir Ahsan "...all men, women and children must pray in all circumstances of sickness, war and emergency etc. Children are also obliged to pray after the age of twelve, though they are encouraged to pray as soon as they can" (1986, 24). Prayers are compulsory and those missed for any inconvenience must be made up later. According to Parshall, "Islam has placed prayer in the very center of its theological and practical emphasis. Prayers are to be said five times a day and consist of ablution, recitation from the *Qur'an*, bowing, prostration, recitation of the *Shahada* and ritual salutations" (1980, 200). Attendance at the Friday noon service is incumbent on all Muslims. It includes a sermon by the *Khatib* of the mosque and may last at least an hour (Parshall 1980, 75). An interview with a pastor involved in Muslim evangelism, showed that while prayer as an aspect of worship is about submission to the will of Allah, submission is for one's benefit because it increases one's chances of going to heaven. Allah is the all-mighty and is not concerned with the petty acts of disobedient humans. For that reason, every person is responsible for his or her actions.

Almsgiving

An important pillar of the Muslim faith is almsgiving (*zakat*). This is the Islamic teaching on giving to the poor, a portion of one's wealth as a sign of gratitude for prosperity and as a way of protecting one's fortune. Muslims give to the poor through many avenues. Beggars who line the streets outside mosques can expect to receive various amounts of money, food and other goods. The Islamic faith teaches also that much blessing is received from almsgiving and helps to "improve" one's status of righteousness before Allah. Young people in general are known to be quite self-centered because they are just beginning to consider the needs of others. Though they are not generally known to practice this pillar of faith religiously, Muslim youth groups have been formed for the express purpose of propagating the cause of Allah through social action. They identify community needs that are within their abilities and raise funds and goodwill towards the completion of projects that help the under-privileged. One other pillar to be considered that expresses submission to Allah is fasting.

Fasting

According to Parshall, fasting (*saum*) is a practice that is expected of every Muslim above the age of puberty who is not sick, or is traveling over more than three days or pregnant or nursing mothers (Parshall 1980, 208). It tends to be difficult because they are not allowed to swallow saliva or drink any liquid. Older Muslims take this opportunity to spend a lot of time at the mosque reciting the Qur'an and chanting prayers. Surah 2:184 states that "fasting is prescribed for you as it was prescribed for those before you, so that you may attain to righteousness." Muslims wake up in the night to eat so as to prepare for the day's fasting. After six in the evening, the fast is broken. According to George C. Fry and James R. King,

(F)asting during the month of Ramadhan ends with great celebration. There is a general feeling that human beings have tested their powers of endurance by self-denial and have overcome their own baser instincts. Not to keep the fast is seen by many believers to be just as serious as- or even more serious than neglecting daily prayers. It is an act of defiance of the communal moral code; it is an assertion of atheism (Fry and King 1980, 80).

Adolescent and child psychology shows that there is not sufficient motivation for fasting among many Muslim young people especially in the urban centers where their parents may not be orthodox Muslims. Qur'anic teachings show that the reward for fasting is righteousness-humility before God, gratitude, and contrition (Surah 2:185). These are for the most part abstract

concepts that the young person, Muslim or Christian is beginning to understand but not necessarily appreciate. In a religious environment that is heavily influenced by ritual, urban young Muslims are faced with the dilemma of continuing cultural practices that may have according to their postmodern reasoning, illogical elements in them.

What has emerged to be the most meaningful result of this study is the need to understand how relationships provide the context for faith in God. According to Chester Wood a lecturer at Nairobi Evangelical Graduate School of Theology (NEGST), young people no longer respond to sermons. They respond to narratives and they respond to personal relationships. In this study, a number of relationships stand out and will provide the subject matter of focused observation. They consist of relationships with God, with family, with friends, with mentors and with Christians.

Relationship as the Context for Cross-cultural Evangelism

Walter Eric in his analysis of ten ministries in Kenya that are focused on reaching Muslims found that relationship building was the most effective tool in breaking barriers between missionaries and Muslim communities. At the point of entry, the mission organization conducted research of community needs, followed by relevant community projects, which facilitated making of friendships, which in turn provided opportunity for the proclamation of the gospel. Following participant observation and ethnographic interviews of Muslim youth and Christian workers at the EFC, it was useful to examine what is known concerning Muslim perception and experience of different relationships in their lives with a view to shedding light on cross-cultural ministry. Topics of discussion consisted of Muslim relationships with God, family, friends, community, and heroes and with Christians.

Muslim Youth Experience of God

The Qur'an teaches Muslims to honor Allah as the highest form of religious worship. "Islam means total submission to the commands and will of Allah, Who is the only true God" (Kateregga, and Shenk 1980, 1). Submission to the will of Allah through the performance of the five pillars describes in general, the relationship between Muslims and Allah. These acts lead the person to an increased understanding of Allah's will but not necessarily to a personal encounter

with God. He is removed from the everyday experiences of Muslims due to their perception of his nature.

This is the perception of God that Christian workers have to work through in their attempt to introduce a God who is personal, close and involved in everyday life; a God who grieves because of man's sin and who paid the price for their redemption. The contrasting relationship with Allah, which at once has submission and love for Allah at its core, is well described in the following quote.

To fear the Lord is to love Him so intensely that you fear to do anything which is against His will, and you do it because you realize Him intensely in your hearts, though you do not see Him with your bodily senses. Nor is it of any consequences whether other people see your lover or the consequences that flow from your love, for your good deeds are for the love of Allah, and not for show in the eyes of men. Such intensity of love obtains forgiveness for any past, and is indeed rewarding with Allah's love, which is immeasurably precious beyond any merits you may possess. (Commentary on Surah 67:12 note 5569, page 1785).

This sounds much like the description of a Christian's relationship with God. However, it is far from their daily experience. According to a Christian pastor involved in Muslim evangelism, a Muslim that he talked to explained it this way. "God is concerned with dealing with the major affairs of the whole world. There are earthquakes and floods, famine and wars to deal with. How then can you pray for a mobile phone?" The findings of this study sought to highlight some of the heartfelt needs of Muslim youth for God and suggest some approaches for evangelism.

Muslim Youth Experience of Community

The Muslim experience of family and community relationships is probably their greatest strength. *Surah* 49:10 says, "The Believers are but a single Brotherhood: So make peace and reconciliation between your two contending brothers; and fear Allah, that ye may receive mercy." The footnote to this verse explains that this is the highest social ideal for the Muslim community the complete realization of Islam.

In this society, all aspects of life including religion, occupation and law are interwoven to provide a holistic context for life. Unfortunately, once the community ceases to be self-sustaining, this strength is greatly eroded. One of the sources of community erosion is migration to non-Muslim communities due to war and famine. Exposure to non-Muslim culture makes them vulnerable to outside influences so those individuals find it difficult to maintain their social and religious ideals. Adherence to religious teachings on matters of everyday life, to the finest details,

orders the Muslim household. In traditional settings, time is set for different activities and is adhered to strictly. Parents are expected to take responsibility for the religious instruction of their households. In fact, the call of the minaret is seen as a call for parents to gather the family members together for prayers and instruction in the Qur'an.

The Muslim Youth Peer Group

In the traditional setting, members of Muslim communities use family terms to refer to each other. Men are brothers regardless of blood relationships. All adults of parent age play their roles as parents to anyone of lower age across the board. Muslim young people practically grow up together under the tutelage of Imams (religious teachers) and share deep bonds. This *madrassa* teaches the young people how to conduct themselves in the market place, the home and at school. Many classes are held at night to allow for the students to learn from secular disciplines in regular schools. Learning is through the memorization of the *Qur'an* and adherence to community values. For this reason, to contemplate leaving this tightly woven society is to contemplate becoming a *kafir* (a person who has lost his faith).

The Muslim peer group is the source of much strength and boldness in effecting the teachings and ideals of Islam. The young men encourage each other to become martyrs for the sake of Allah. They are used as vehicles of revolution where the society as a whole would like to get their presence known and established. They are not afraid to effect the radical decisions of their community for the sake of Allah. Muslim young women on the other hand may not enjoy the same privileges as their male counterparts. While the *shariah* guarantees their fair treatment, it is generally known that Muslim women suffer much from lack of education, quarantine in their homes, neglect and even abuse. That topic has received some amount of attention by scholars.

Heroes in the Muslim Youth World

Anyone who is seen to be fearless and a charismatic leader who stands for what he believes is adored as a hero. Islam has consistently portrayed itself as an answer to Western imperialism, which seeks to dominate the world through the propagation of its ideals. One such person was Gamal Abdul Nasser. "Gamal Abdul Nasser was a Egyptian revolutionist who successfully drove British out of his country after 72 years of rule. Under his presidency Egypt came out of intense poverty to prosperity, he became famous all around the Arab Peninsula after

standing firm against the western nations and his efforts of combining the Arab power to combat anti-Muslim forces mainly the Israel.... Even his harshest critics who accuse him of turning Egypt into a police state with controlled rule, censorship, still beyond doubt see him as the foremost Arab leader, who restored Arab dignity after the long humiliation of Western domination" (Iqbal 2005, 1).

Another such person is Muhammad Ali the famous boxer who was cited by most sources as an all time Muslim hero. He has nine children from three ex-wives and is now married to a fourth one. Iqbal also reports that after being introduced to Islam by Malcolm X, he went on to become a Muslim minister. When he was drafted for the Vietnam War in 1967, he declined on religious grounds. This cost him his boxing license, championship title and passport. This turn of events virtually brought him to a career standstill for two and a half years. During this time he made his money by speaking to colleges. His personality, decisions and attitude to life was seen to be the inspiration of millions worldwide because in Iqbal's words, "made fighters of all of us," (2005, 2).

Muslim Youth and Christians

The process through which young Muslims go through in settling down in the center's activities means that each of them must evaluate their perception of Christians. *Surah* 5:51 says, "O ye who believe! Take not the Jews and the Christians for your personal friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust." The footnote to this verse says that it is okay for Muslims to look to Christians for help and comfort but not for deep relationships that build mutual trust and vulnerability. The warning that Christians can easily turn against Muslims was based on Muhammad' experience. For that reason, Christian motives should not be trusted.

The post-modern phenomenon called deconstructionism describes the rejection of all that different eras have held dear and the assertion everyone is capable of constructing new ways of doing things, new ways of perceiving the world. The relevance of this concept to the study at hand comes out of general observations in Nairobi concerning the breaking of barriers between races and faiths. This means that Muslim youth will like other young people reach across cultural and racial barriers to make strong friendships with other youth. Segregation makes less sense to them

than it does to their parents. Students going to urban schools report that cross-cultural friendships are common on one hand because segregation does not necessarily mean anything to them and also because they are seen to be the ultimate sign of rebellion. For this reason, Muslim youth relationships with Christians cannot be easily defined by the dictates of Islam or of Christianity.

METHODOLOGICAL LITERATURE REVIEW

Participant observation, ethnographic interviews and perusal of records were useful data collection methods for this study. This choice of research tools was important because of the barriers to communication and understanding inherent in cross-cultural research, especially on religious matters. The population of this study consisted of Muslim youth. Since this area of study has not been given due attention, it was important to select methods that had the highest probability of encouraging them to talk about their perceptions of life, religion and personal preference.

Participant Observation

This method involves the immersion of the researcher into the particular community so that people eventually treat him or her with familiarity while at the same time allowing for the detachment required for objective reporting of activities. "Participant observation is the foundation of anthropological research" (Spradley 1980, 148). This is a good method for the study of cultural groups. The Muslim community falls in this category because of their complex, socio-religious and political structure. Participant observation builds the necessary environment of friendliness and harmony required before any serious dialogue on spiritual matters can be done. Borgman proposes some "exegetical questions of culture" that can be used in the study of groups. They include questions of how a culture can be described, distinguished from others, protected, prospered and reproduced. It is also important to ask about the relationship of the particular culture to other cultures and how its systems affect young people (Borgman 1997, 50).

Descriptive questions are useful in participant observation because they increase the chances of collecting comprehensive material on the subject concerned. They also clarify meanings inherent in certain behavior and practice so that the researcher has an *emic* perspective of phenomena and refrain from a judgmental attitude. In "passive observation"

(Spradley 1980,61-62), the researcher observes the cultural rules at work in the activities, better than those involved in the activities. This observational activity can then be supplemented by dialogue to clarify the significance of the activities. Frequently, non-Muslims tend to have judgmental attitudes concerning some Muslim religious practices like ablution, prostrating during prayer, chanting and recitation, but dialogue help to increase understanding of these phenomena.

Data collected from participant observation can be analyzed so that "cultural themes" are discovered. Cultural themes are defined as "any principle recurrent in a number of domains, tacit or explicit, and serving as a relationship among subsystems of cultural meaning" (Spradley 1980,141). An example of such a theme is submission to *Allah*, as seen in their reference to him in casual conversation, devout prayer life, fasting, the pilgrimage to Mecca (*hajj*) and in the giving of alms (*zakat*).

Best and Kahn said that there are a number of characteristics of good observation. Participant observation needs to be carefully planned, systematic and perceptive so that distractions do not distort the research. Observers are expected to look at each individual phenomenon within its background because it is examined as a subset of the setting in which it occurs (Best and Kahn 1998, 298). Recording should therefore include time for reflection so that the researcher's bias is addressed and reduced over time.

Ethnographic Interview

Ethnography seeks to build a systematic understanding of all human cultures from the perspective of those who have learned them. It is based on the assumption that knowledge of all cultures is valuable. This knowledge is useful in "informing culture-bound theories" so that alternative realities can influence perception and decision-making (Spradley 1979, 11). Ethnography was particularly useful for this study because it helped to tell the story of the young Muslim person, so that non-Muslims and especially Christians in mission can reduce their inaccurate views of Islam as a religion and the reality of Muslim-youth life.

According to Spradley, good informants are thoroughly entrenched and indoctrinated in the culture, are currently involved in the cultural activities being studied, are not inclined to take the researchers perspective in cultural analysis and are willing to spend adequate time with the researcher (Spradley 1979, 30). This method has certain advantages. Isaac and Michael say that

they permit greater depth of data derived from probing. In addition, increased rapport between informants and interviewers helps determine the effectiveness of communication between them (Isaac and Michael 1979, 96). Islam is considered by Christians to be a complex society. For this reason, the ethnographic interview had the best chance of unraveling the aspects of the Islamic culture and religion that were pertinent to this study.

Evaluation of Literature

There is a large collection of literature available on Muslim evangelism in general. In contrast, youth evangelism and youth psychology have not received as large a focus. This study did not find much scholarly material on cross-cultural evangelism with an emphasis on Muslim youth. It therefore relied on the general methods researched by Raman, Famonure, Parshall and Shenk to propose deviations that could be contextualized to Muslim youth. They were useful in evaluating the suitability of different Muslim evangelism methods.

By the end of the study, more sources were found on the Internet that gave useful insights on the lives of Muslim youth. A number of web pages were created in the last few months of 2004 sought to help young Muslims deal with discrimination in society and answer questions regarding their faith and custom. They provided an emic perspective on the lives of Muslim youth, which were useful for the study. In addition, Muslims have greatly increased the use of the Internet in providing the general public with information about Islam. For instance, there now are sites that teach people the *Qur'an* and others that explain how one can become a Muslim much like Christians provide information on how one can be a Christian. This is an interesting and welcome departure from the previous attitude where scholarly work was not available freely and instead many warnings were issued on Christian sites that Muslim youth should not visit. It seems as though they have realized that openness about their faith may actually increase the number of people interested in the Muslim faith.

A number of sources in methodological research were useful in the study because they made possible enquiry into what is considered a closed society. Spradley, Bernard and Kateregga and Shenk were especially useful in giving extensive guidelines on the research process. For the purpose of this study, not all of Spradley's steps were followed but a number of fundamental ones were used in the data collection and presentation stages. Bernard provided ample explanations of

the merits and demerits of participant observation and ethnographic interviews. Kateregga and Shenk provided interfaith dialogue that gave insights on how each faith thinks of God and interprets each other's understanding of scripture.

CHAPTER 3
METHODOLOGY

The study used Spradley's method of observation, beginning with a wide focus and finishing with selective observations. The study focused on the POG Bible correspondence course, library services, discipleship class and sports and gymnasium. The process of the study was as depicted in the table below.

Table 3. The Research Timetable

<i>Month/Year</i>	<i>Activity</i>
January-March 2004	-One preliminary visit to seek permission for the study -Proposal writing
April 2004	-Two preliminary visits for meeting center staff and Muslim youth and soliciting their interest and cooperation.
July-August 2004	-Six visits weekly for participant observation –aerobics, basketball for beginners.
September-November 2004	-Pilot interviews, editing of questionnaires; staff interviews
December 2004	-Participant observation, final Muslim youth interviews
January-February 2005	-Interviews with secondary informants
January-April 2005	-Preparation of final report

PARTICIPANT OBSERVATION

“Initial contact is the first stage of participant observation” (Bernard 1988, 148). There is adjustment required in the orientation needed to enter a different society. The table above shows that the researcher made a number of preliminary visits to the center, to lay the groundwork for the study. During the July-August 2004 period, the researcher made use of invitations for participation in the center’s activities to learn more about the work there. For that reason, more visits than had originally been planned were made.

According to Bernard, language skills are important because this is the main medium of communication (Bernard 1988, 153). English, Kiswahili, Arabic, Somali dialects and *sheng* are in use in Eastleigh. Since the targets of the study are young people, the researcher was free to use English and Kiswahili but sought to cultivate an awareness of nuances in the use of terms not only in these languages but also in *sheng*. Conversations with center staff were in Kiswahili and

English because these two languages are used interchangeably in this center and in Nairobi in general.

Language skills are part of relational skills. The researcher was aware that she was not in the same age group as the Muslim youth and so involvement in sports activities, sharing of lunch and helping them choose sports shoes helped make acquaintances. After some weeks they began to call her *mathe* (meaning mother), which to some extent indicated their ease in relating with her and talking about their experiences. This allowed for informal conversations, which elicited a lot of useful information.

According to Bernard, another important skill is the building of explicit awareness of the little details. These details contribute to the understanding of attitude, custom and tradition. Details included the manner in which the staff planned and executed their tasks, how they attended to the Muslim youth and how they related among themselves. These details aided in the understanding of why the Muslim youth appreciate the services offered in the center. These details were recorded on the same day that observation was made and reflected upon in the following days.

ETHNOGRAPHIC INTERVIEW

Participant observation was followed by the ethnographic interview which according to Lienhard takes this process further by seeking clarifications on observed phenomena, "through in-depth, open-ended interviews where people share their experiences, opinions, feelings and knowledge" (2000, 71). Preliminary interviews were held, interviews that sought for general information only. This gave the informants the opportunity to get an idea of the kind of questions to expect in the main interview sessions. It also gave the researcher the opportunity to identify areas of discussion that would prove difficult and areas that allowed for further investigation. For instance, conversation on the Muslim youth view of the spirit world, even if introduced after weeks of participant observation and general conversation was a sensitive subject. That may have been for at least one reason. Young people in general frown on actual involvement with spirits even though the use of the terms *kuroga and jinni*, (meaning to cast a spell and evil spirits respectively) are part of some of the hit songs on the market. One Muslim youth convert to Christianity gave some expression of their experiences. A subject more easily discussed was that of love potions. They were willing to describe what people do in general to win those they are attracted to.

As the research subjects increased in the trust of the researcher, quantitative data was sought to help enrich the analysis of the study. Quantitative data was not available in complete units because record keeping at the center was dependent on the need and investment. A conversation with Stephen Sesi a lecturer at NEGST revealed that extensive data might not be the method of choice for the center because of the sensitive nature of their ministry and the fear of misuse of such data in wrong hands. However, what was available was useful in helping to show a general picture of what the center was able to achieve. Once trust was established, more reports from the different departments were made available. This information provided much needed background data on the work in this center and affiliated offices. Gall, Borg and Gall have supported collection of data in ethnographic studies when they state that, "in qualitative research and in quantitative research as well, you need not view methodology as fixed. You are always free to invent new methods if they will help you gain further insights into the phenomena you are studying" (1996, 615).

THE RESEARCHER'S ROLE

John W. Creswell said "the role of the researcher as the primary data collection instrument necessitates the identification of personal values, assumptions and biases at the outset of the study" (2003, 200). The researcher identified one assumption and one bias that guided her approach to research, which consist of the following. The researcher's personal experiences in urban youth ministry over the last fourteen years showed that urban young people of different cultural and religious backgrounds have many characteristics in common. Common characteristics mean that methods used in reaching through to the teenagers will be similar across the board. For that reason, the findings of this study will be useful in increasing our understanding of how minister effectively among urban youth in general.

One important bias that the researcher has developed over the years is the use of Incarnational ministry methods in urban youth ministry. It is the researcher's belief that ministry with urban young people is most effective when strong relationships are built, relationships that increase the level of accountability for personal behavior. For that reason, this center was chosen for its emphasis on sports and gymnastics as the chief means of reaching the youth.

POPULATION

The population consisted of all Muslim youth who take part in the activities offered at EFC and six staff members. It was difficult to ascertain a good estimate of the population for two reasons. First, the center's membership records were compiled solely on departmental basis and only for the purposes of making sure that only those who had paid the monthly fees used the facilities. For that reason, one member could be registered in two or three departments such as library, gymnasium and basket-ball. The tabulation below shows how the researcher arrived at a rough estimate of the population of 5333 people.

Table 4. Calculation for the Estimation of the Population

Department	Regular Members	% Muslim	Irregular Members	% Muslim
Sports	100	95% of 100= 95	250	95% of 250= 238
Aerobics	40	50% of 40= 20	20	65% of 20= 13
Library	100	95% of 100= 95	300	95% of 300= 285
Discipleship Class	15	95% of 15= 14	10	95% of 10= 9
People of God	1911++2740= 4651	98% of 4651= 4558	0	0
Total	4906	4782	580	545
Staff= 6				
Gross	4782+545+6= 5333			

As shown in the records, on average, about 95% of all members are Muslim (see Appendix C). Sports and Aerobics are divided into two for this purpose because their membership is different. Regular members consist of those who renew their membership every month. Irregular members consist of those who renew their membership every three to four months. The People of God figures are based on the courses sent in 2004 in English and Kiswahili (see Appendices G and H). A rough estimate of the total population would therefore be 4782 regular members, 545 irregular members and 6 staff members bringing the total to 5333.

SAMPLE

Four staff members out of a total of six were interviewed. These consisted of the sports and discipleship director, the librarian and educational programs director, the POG program assistant and the general manager. These officers were chosen based on their roles at the center, especially as it related to the needs of the Muslim youth. Three Muslim ladies in the Mennonite Ladies basketball team were interviewed. One of them regularly attended the aerobics and Tae Boo sessions during study, which the researcher joined during some of her visits.

Conversations held in the shower stalls after exercise were very informative. Three Muslim young men from the Mennonite Men's basketball team were also interviewed. Two young men who attended the discipleship class frequently and young lady who attended it infrequently were interviewed. One Muslim young man who had used the library for the last three years was also interviewed. Except for the one Muslim young lady who struck a friendship with the researcher in the aerobics class, the Muslim youth were chosen by convenience sampling based on the staff's identification and request of Muslim youth who were present when the researcher was at the center and who after having understood the purposes of the study were willing to be interviewed.

Due to the sensitive nature of this study, all staff interviews were conducted prior to youth interviews to give the staff an idea of the information required so that they could assess the suitability of different areas of inquiry. They also perused the questionnaire guides for the youth interviews and approved them. Bernard Russell's opinion is that convenience sampling is open to personal bias and therefore not good for assuring the reliability of the study. However, he thinks that it is useful for exploratory research that wants to find out "what's going on out there" (1988, 97). Having considered this, the researcher found that this was the method that would have the highest probability of getting respondents to give meaningful data while at the same time retaining a comfortable atmosphere that would not jeopardize the work of the center.

Allowing the informants to lead the discussion so that the researcher's input was limited to asking basic questions increased data validity. The researcher encouraged them to tell their stories so that what was important to them formed the basis of understanding and exchange. While random sampling may increase validity, volunteers were more desirable in this study because of the sensitivity of interfaith discussion. According to Gall, Borg and Gall, some of those selected randomly can refuse to be interviewed if they are uncomfortable with interfaith dialogue or are suspicious of the intentions of the researcher (Gall, Borg and Gall 1996, 237). Volunteers make possible dialogue that is otherwise difficult.

RECORD KEEPING

A fieldwork journal consisted of two sections. This data was then analyzed for running themes which provided categories for more focused observations. A tape recorder was used in the second level interviews with some of the respondents because trust had been developed and the amount of information shared was too much to be recorded in note form. Brief notes

consisting of questions requiring investigation and non-verbal observations were made as the interview continued. Once the researcher finished meeting the young people, she then went to a cafeteria in town and took a drink and wrote down reflections and observations not necessarily recorded in the taped interview before proceeding home for preparation for the next visit.

CHAPTER FOUR

FINDINGS

EFC has been providing a wide range of activities for Muslim youth, with a view to reaching them for Jesus Christ. According to the sports coordinator, they have done well in achieving their goals of making a difference in the lives of Eastleigh youth because quite a number of them have found jobs with big companies through the sports program. This is a good alternative to the high level of idling, drug trafficking, prostitution, *miraa* chewing and crime in Eastleigh. It was David Shenk's vision that the center could produce good sportsmen and women who would be equipped in leadership for community service and job placement.

While the most common indication of a Christian ministry's success has traditionally been conversion figures, this was not the focus of this study primarily because it was a descriptive study of factors leading to conversion. More importantly, conversion figures are not the center's main evaluation method because according to the center's general manager, converts to Christianity will frequently want to keep the fact secret for their own safety. In addition, their high mobility means that their utilization of center facilities is sporadic and seasonal. In years past, a large number of them migrated to foreign countries as asylum seekers. These factors make it difficult for extensive follow-up. The center staff perspective on conversion figures as an evaluation tool is that it is difficult logistically for them to find out the exact situation on the ground and therefore satisfaction comes from knowing that they contribute to that process, whether they get to prove it or not.

This chapter presents descriptions and analysis of some the activities provided at the center, according to their focus on Muslim youth needs. The format in this first section followed the format of the research questions which sought to describe the activities attracted the Muslim youth, find out what their resulting impression of Christianity was and what implications that had on Christian cross-cultural ministry. These descriptions include quantitative data that was collected by the different departments. The researcher's role was that of collating and formatting that data in ways useful for the study at hand. The researcher did not collect raw data for the POG

Course but used what was available in the presentation of tables and graphs for the purpose of analysis. As will become evident, some areas such as library and gymnastics did not have comprehensive data as compared to POG. Before describing the activities that have a particular focus on Muslim youth, it is useful to present a summary of general observations that fall outside the specific departments. These observations are concerning the leadership and management structure of the center. The terms coach, Sports and Discipleship director refers to one person. In the section describing his sports responsibilities, the term coach was is while the term Sports and Discipleship director is used in all other instances.

MINISTRY LEADERSHIP

EFC has a general manager who supervises the different departments. He is a member of the Kenya Mennonite Church that meets in the premises. He oversees the staff using monthly goals and objective targets and reports to the Eastern Mennonite head-office in Nairobi. He works on encouraging the staff to work as a team, a united force that accepts all the people who come to the center. In his view, this is difficult work. It is difficult to tell how well they are doing in ministry to the community because of temporary nature of membership. In all departments except POG, documentation consists of financial data while supplementary membership data shows the current status of members, for the purposes of admission into the center (See Appendix C: Current Library Members as at 2nd December 2004). While there are some who have used these facilities consistently over two years and above, and so are known by name, others are seasonal and sporadic.

He felt that it was also difficult to find qualified people who were qualified both in ministry and in sports. For that reason, some of the staff employed for their professional qualifications sometimes get into problems because of their non-Christian values. It was the researcher's observation regarding the center's management that except for the sports and discipleship director, the librarian and the POG program assistant who have learnt some amount of cross-cultural ministry skills on the job, none of the other staff are sufficiently equipped for this ministry, including the general manager. He admitted as much.

He further explained that the Eastern Mennonite Mission (EMM) office that oversees the operations of this center does not provide sufficient resources but has high expectations of the staff. Two other staff members had similar sentiments and felt discouraged by the arms length

relationship that EMM had with them. To complicate things further, the Kenya Mennonite church is in the process of taking over this ministry. This process has been on going for the last three years. The apparent reluctance of EMM to give up total control of the center makes it difficult for the church to take full responsibility of the center. It was one staff member's view that it is possible that EMM fears that the church, by virtue of her poor understanding of cross-cultural ministry, would turn out all the non-Christians and use the premises for other purposes. It is extremely unfortunate that the church of Jesus Christ finds more hindrances to doing his work among the lost than it does to take advantage of this wonderful opportunity.

THE PEOPLE OF GOD BIBLE CORRESPONDENCE COURSE

This office distributes Bible study material called 'A study of the Holy Book' free of charge. This is a Mennonite Church program in 'awareness training and nurture for the un-reached' (Osiro, 2003). This course was developed twenty five years ago following an informal discussion between an inquirer and a Mennonite missionary in Somalia where the inquirer wanted to know if there was material introducing Christianity among non-Muslims (Osiro 2004). The course consists of four studies, which take the student from studies in creation, sin and covenant to God's love for people, which initiates them into the life of the church. The officers investigate requests for courses material¹, which come mainly from secondary school students, grade lessons brought in from the field, award certificates on course completion and coordinate student follow-up. According to the program assistant, many Muslims do very well in the tests but return the whole book because keeping Christian material in their homes may jeopardize their safety.

The book illustrations are contextualized to local scenarios and characters while the language appeals to the Muslim reader due to use of phrases such as 'the first book of the *Taurat* of the Prophet Moses. Translations of the POG course are in thirty-eight languages from around the globe. Fifteen of those are in Africa, twenty in Asia and one in Europe. (For details see Appendix D: Translations of the POG Course). The graph below shows that graduates from other countries accounted for 13% of the total number graduates, having the fourth highest number of graduates after Nyanza, Coast and Mombasa in that order. Graduates consist of those who complete the courses indicated above and by having them all graded. In Kenya, students taking the course are concentrated in the Western, Central and Coastal regions.

According to the office's estimates, in 2004, Western Kenya accounted for over 40% of them (See Appendix E: Map- Student Allocation in the Kenyan Region for details). Nyanza had the highest number of graduates, accounting for 18% (194 graduates) of the total 1,107 over three years. The graph below combines the results of the English and Kiswahili languages. This graph shows the researcher's compilation of source data (Appendixes H and I) for the purposes of analysis.

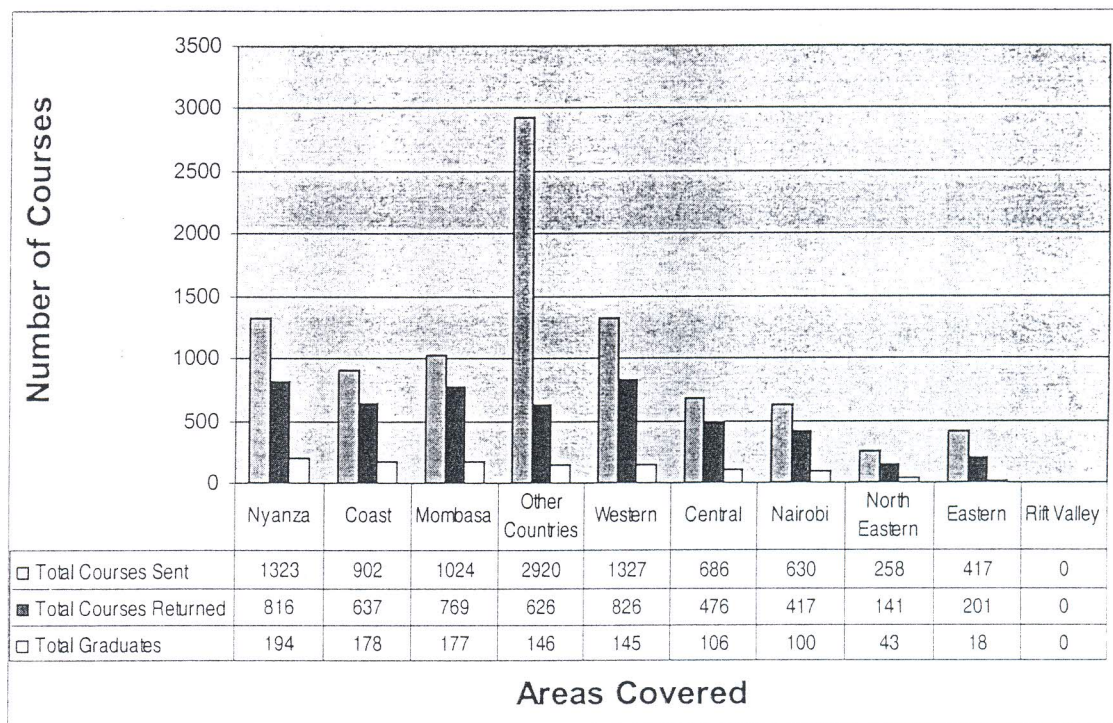


Figure 1. 2002-2004 POG Course Results: English and Kiswahili Combined

Source: People of God Office, Eastleigh Fellowship Center.

Notes: Original source data used for this summary is found in Appendixes F, G, and H. Permission for use granted by the office.

A total of 9,487 courses were sent out to students. Of those, a little over than half (4,909) were returned for grading. Of those returned for grading, 1,107 graduated successfully, which shows that only 12% of potential graduates did graduate. 23% of all courses returned were certified as graduated. According to the program assistant, the reason that not all that actually completed the course are recorded is because fear of persecution, poor postal delivery services, lack of localized distribution facilities and follow-up hindered completion of courses and retrieval of data. Surprisingly, considering the hindrances to

communication with the North Eastern area, 17% percent of students who received course from that region graduated- a close second to the highest number which was 20% from Nyanza and Coast.

The graph below shows a comparison between English and Kiswahili students. It was only in Central and Other Countries that English was the preferred language. In all other areas, Kiswahili was the preferred language. The program assistant reported that the students in urban areas find it easier to understand the English translations because their Kiswahili is poor while students in places like Mombasa preferred Kiswahili because it is the spoken language.

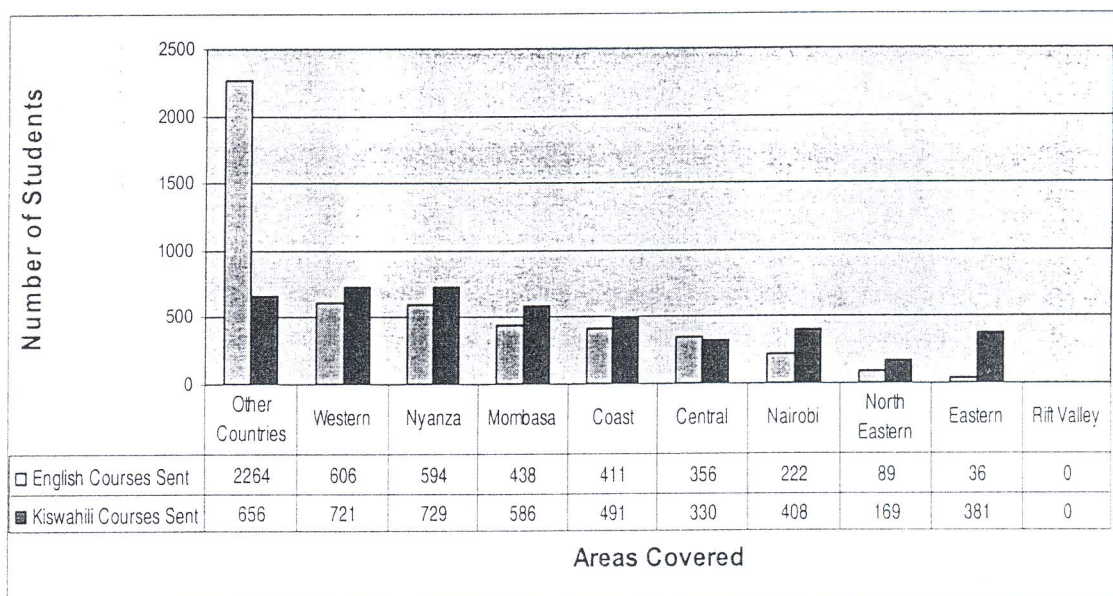


Figure 2. 2002-2004 POG Course Results: English and Kiswahili Students Compared

Source: People of God Office, Eastleigh Fellowship Center.

Notes: Original source data used for this summary is found in Appendixes F, G, and H.

Permission for use granted by the office.

Schaupp the Program's international director, in his evaluation of the 1977 to 1994 courses attributed the success in Western to collaboration with "Here is Life" which is an arm of the Anglican Church in the area. Their director who is a former Muslim helped set up village libraries for the materials which serve as contact points between them and students and distributes the material by working on the troublesome postal distribution system (Schaupp 2003, 10). The 2002 to 2004 results show that since that time Nyanza, Coast,

Mombasa areas and other countries have increased their success rate and surpassed the Western province. According to the program assistant, Rebecca Osiro has in the last few years done a great job in introducing this course material in the coastal region.

According to the program's stated goals and objectives, the strategy was to unobtrusively circulate the course in Muslim communities throughout Kenya and then to enlarge that circulation to include Tanzania and possibly Somalia (Schaupp 2003, 4). This was to be followed by a follow-up program that would integrate students into local churches including the building of contextualized communities. The process so far has laid emphasis on the first stage of providing study material. A perusal of Schaupp's report gives the impression that the reason for this trend is that the program does not receive the required amount of personnel and financial investment needed to move it from the initial stage of distributing material to providing support and follow-up services. Further enquiries reveal that the program has in the last year been unable to support the director who had to leave and therefore the Eastern Mennonite Missions East African director oversees the work run by program assistants.

Muslim Youth View of the POG Course

None of the current students or graduates was available for interview. According to the center's staff, one potential respondent who had been willing to be interviewed had to leave Eastleigh to settle elsewhere due to persecution from his family. Their views are presented as deductions based on the interview with the POG program assistant, office records and on Darren Schaupp's report of this program's work.

This Bible correspondence course is popular with students in Western Kenya, Mombasa and Uganda. Muslims who have taken the course recommend it to their friends, this being the main distribution method. Librarians are especially useful in distributing application forms and study material. According to Schaupp's report, most of them took the course to 'learn more about religion' (Schaupp 2003, 8). Interestingly enough, most of the parents know that their children are taking the course and like it. The students are hungry for

more material than is provided. They would like to have discussion groups to supplement the personal study done through correspondence.

Their view of Christianity is that as it is presented in the course material, it is not very different from what they know in Islam but is challenging in some areas. Based on the kind of questions that they submitted to the program assistant, the most contentious issues concerned Jesus Christ- his deity, incarnation and ability to forgive sin. They felt that that they had previously received faulty information about him but were grateful that they could read for themselves from the Bible.

Implications of Bible Correspondence for Cross-cultural Ministry

The POG program has shown that even with obstacles, it has great potential in reaching Muslim youth and even their families. This data is encouraging because it is possible that the course has had greater impact than the graduates who formed sixteen percent of applicants who applied for it, since as the program assistant said, there are many who do not graduate but do an extensive part of the study. The word of God is truth and it confronts all people regardless of religious or cultural background. Those who get to know the truth and believe in Jesus are set free (John 8:31-32 NIV). It must be stressed that follow-up of students and improved data collection are crucial if this program is to reap the benefits of the investment. Those interviewed by Joash and Schaupp in the first report showed sustained interest in learning about Christianity because their highest concern was how they could continue their learning process by receiving more literature and coming together for group discussion. The findings of this study show that there has not been much improvement in the follow-up of students since Schaupp undertook that study, especially because of the reduction of staff.

The POG program assistant said that the Kenyan Mennonite church had been trained in Muslim evangelism but had responded poorly. It would have been useful to establish how many specific points of action had been proposed to the church and what the hindrances to action were. It would be useful also to establish how many of those who

graduated in Kenya (at least twelve percent of those sent) converted to Christianity and how many of those joined local churches. The researcher's general experience in churches in Nairobi is that there is a great need to demystify Muslim evangelism. Far too many Christians are uncomfortable with Muslims and therefore do not allow themselves to get to know them better. To know them as human beings and to understand their concerns is to realize that they are human beings in desperate need of God, much like our own relatives and friends who are not Christians.

LIBRARY SERVICES

The EFC library is located on the upper floor and provides sitting space for about seventy people. It has about nine hundred books, about two thirds of which cover post secondary subjects like nursing, engineering and computer maintenance. A small section is devoted to stocking high-school materials for reference. These are well worn from constant use. During the holiday months, the room is fully in use. High demand for quiet reading space forces the librarian to improvise sitting space by placing reading desks in the corridors outside the library. He said that the holidays created high demand for its use for students studying for final national examinations. A look at the registration records for the year 2004 (Appendix C: Current Library Members as at 2nd December 2004) showed that judging from their names, only an average of five library members were non-Muslim. The center did not keep records of how long individual people had been members but estimated that a number of familiar members had used these services for at least three years while the lowest usage ranged from one month to four. During the term, a few students used it for their studies. Upon enquiry, the researcher found that most of these students were in commercial colleges where class work was done only about four hours a day. The varied choice of class hours meant that students were free to study in the early hours of the day and attend classes in the evenings.

Library Service Influence on Muslim Youth View of Christianity

In an interview with one of the Muslim students who has been a member for the last three years, he said that he appreciated this library because though it was a Christian institution, it was the only quiet place in Eastleigh he could find to study and think. On enquiry as to why he was not put off by the fact that it was a Christian institution, his reply was that he did not have any problem with that because they provide a social service and did not expect members to be Christians. He pointed the researcher to the plaque at the entrance to the center, which said, "This building was opened and dedicated to the development of human community for service to the people of Eastleigh by Mr. Ahmed Abdallah- Director General, Supreme Council of Kenya Muslims, 8th June 1980."

According to the informant, Muslims were free to utilize facilities provided by Christians for social purposes in so far as they were not geared to proselytization. According to Dr. Zac Nirigiye in a cross-cultural ministry consultation, (Karen, January 2005) proselytization is when you say, "Take off your shirt, wear mine," which means the abandoning of personal culture for a foreign one. Conversion is when faith is changed without the loss of cultural practices that are not in contradiction to the gospel. Muslim youth using the library facilities did not feel threatened religiously or culturally and therefore renewed their membership frequently. The library only maintained current membership records to make sure that all users were registered. The informants reported that they had been using these facilities for the last two to three years.

According to another informant, the daily interaction with the Christian workers at the center, especially in the library gave her a good impression of Christians. She continued to marvel at the Christian acceptance of Muslims at the center as contrasted with Muslims in Eastleigh who did not treat their non-Muslim workers kindly. One example she gave was of Muslim owned businesses, which required their workers to convert to Islam and for the women to wear the *hijab* to work, in order to keep their jobs. In addition, the librarian was patient with the poor command of English, which made communication difficult. Most importantly, his commitment to understanding the Muslim worldview especially through

attending the street debates held by Muslim religious teachers made him approachable. They felt free to ask him questions concerning faith.

Implications of the Provision of Social Services for Cross-Cultural Ministry

The provision of social services that addressed felt needs allowed for the natural environment within which relationships could be built. The provision of those services regardless of their recipient's responses communicated unconditional acceptance- a powerful motivator for the consideration of religious issues. The Bible encourages Christian workers not to get weary of doing good because perseverance will have its reward (Gal. 6:9 NIV). The center's general manager expressed his perplexity by wondering if what they were doing was making any difference. The difficulty of following up Muslims and the lack of feedback made him wonder just how effective they were in reaching their goals.

DISCIPLESHIP CLASS

This class was designed to cater for the needs of young believers, many of who had recently converted to Christianity and who needed help to get established in the study of God's word and in relationship with him. The class aimed at having three sessions a year, at the end of which time the director made endorsements for job placements for those who excelled in the class. They aimed to teach discipleship by instruction and example for the establishment of the church of Jesus Christ among the youth in Eastleigh.

The class started in 1996. To date, thirty-three students have taken it. Eighteen of those graduated successfully and fifteen of them are currently involved in discipleship ministries in church and para-church organizations in Kenya. One of them is pasturing a church while another one leads the children's ministries of Deliverance church, Eastleigh. The director maintains good working relationships with "Youth with a Mission," "International School of Mission" and "Youth Evangelism Services," U.S.A. These organizations keep him updated on discipleship materials.

Muslim Youth View of the Discipleship Class

The researcher was invited to teach the first and the last session of the three-month discipleship class. She was able to make acquaintances with some of the students; some of who are Muslim converts to Christianity. As much as Muslims seem to be averse to Christianity in general, a number of youth at the center did not turn away from discussion on religious matters. Two of the young women and one of the young men interviewed by the researcher felt free to attend this class occasionally even though it is meant for discipleship of new believers. Probably the greatest gain here was that they were allowed a space within which to express their religious convictions and to hear their Christian counterparts (some of whom are former Muslims) express theirs in a cordial atmosphere. Paul Hiebert describes this as "window shopping the gospel" (1994, 177). His argument is that urban people want to consider what the church offers from a distance before making a commitment. Urban youth want to keep that distance an option even once the decision to invite Christ has been made, because they don't feel that accepting Christ should be necessarily equated with accepting the church.

One Muslim convert to Christianity told the class during the last session that the most difficult thing that he had to deal with was growing in the certainty or assurance of his salvation. It was a difficult truth to grapple with because as a Muslim, he had been taught that no one, not even Muhammad the prophet knew of his ultimate fate. This was a prime example of what a Muslim background believer was required to grapple with as he or she begun the walk of faith. What had been taken for granted for very long must be unlearned and replaced with a different understanding. The gift of grace came also with responsibility- the responsibility to change behaviour and to avoid sin. Remorse was not a part of his Muslim religious worldview. As a Muslim he could "take care of things" by saying more prayers and doing extra good deeds. In Christianity he must consider how his sins broke the heart of God who took responsibility for his sinfulness by dying on the cross.

Surprisingly, it was the amounts of homework expected in this class that discouraged students the most. While they readily acknowledged that they appreciated learning as much

as they could about their new faith, they found it difficult to memorize all the scripture passages allocated to them and to write in their journals as expected. One would assume that coming from a Muslim background where strict religious observances were the norm, this would be child's play. It showed that not all households traditionally enforced the religious obligations as expected, due to the fragmented nature of the Muslim community here.

Implications of Discipleship For Cross Cultural Ministry

A difficult area was that of supporting new converts who were rejected by their families. Many of them moved to other towns or countries so that he lost touch with them. All he could hope was that they would find a good church. The discipleship class was a natural next step for new believers. It provided a wealth of information for new believers who had much to learn from their new faith. The ability of the discipleship instructor to be effective in establishing young believers in their faith is dependent on his ability to point his students to mature Christians in the church and neighborhood. In recruiting for each season's class, he would do well to recruit as many mentors as students. That way, the journey that begun in the discipleship class would continue out in the community.

SPORTS

The sports department catered mainly for basketball. This was the activity that made this center most famous because it attracted a large number of Muslim young men and women. According to the Sports Director, the center was established to be a service to the community right from the beginning. Since that time, a fully equipped gymnasium with aerobics and weightlifting was built. The basketball court was used for playing other games such as soccer, volleyball, tennis and Tae-kwon-do. The purpose of these sports was to facilitate the building of relationships with the youth, relationships that would lead to the sharing of the gospel. The sports director would like to see them grow into strong community leaders who use their talents to promote good sportsmanship. The table below shows the most recent sports schedule used at the center.

Table 5. The Sports Schedule

<i>Sport</i>	<i>Day of the Week</i>	<i>Time</i>
Basketball	Men- Monday, Wednesday, Friday Women- Tuesday and Thursday Mennonite Knights –Monday to Friday evenings All groups- Saturday	10: 00 am - 4: 00 pm 10: 00 am - 4: 00 pm 4: 30 pm - 6: 30 pm 4: 30 pm - 6: 30 pm
Gymnasium	Monday to Saturday	8: 00 am - 8: 00 pm
Aerobics, Tae Boo	Monday to Saturday	7: 30 am - 8: 30 am; 1: 30 pm - 3: 00 pm; 5: 30 pm - 7: 30 pm
Football*	Monday to Friday	8: 00 am - 10: 00 am
Tae Kwon Do*	Monday to Friday	3: 00 pm - 5: 00 pm
Boxing*	Monday to Friday	3: 00 pm - 5: 00 pm

Source: Copied from the Sports Director's office notice board with his permission.

Notes: * These sports were introduced from September 2004 and are still developing interest. For this reason, the coach did not have much to report on them.

Basketball, gymnasium and aerobics were the most well established sports. According to the coach, there were more practice time slots for men than for women because there were more young men than young women interested in the sport. An observation of the aerobics class showed that out of seven regular users, only one was a man. This could be attributed to the general association of that particular sport with women.

The center sponsored basketball teams that competed within the country. The Mennonite Knights are a Premier League team that had its peak during the 2002 season when they won the national championship. Since that time, and with drastically reduced financial support, this team has been struggling to maintain its league standards. The coach had to also stop training an assistant coach, who got so disillusioned by this trend of events that he completely left participation in the game. On the many occasions that the researcher visited the center, she found him concentrating on his computer. He found a new passion in information technology.

It was the only community-based team on the Premier league that did not have corporate sponsorship and that had a large membership of Muslim youth. The under-12's, under-14's and under-16's teams also competed favorably against other teams. The following table shows their track record over the last ten years.

Table 6. The Mennonite Knights Ten-Year Track Record

<i>Period</i>	<i>Matches Played</i>	<i>Record</i>
2003-2004	Premier League matches	Won 9 out of 32 matches
2001-2002	Division One matches	Won Kenyan National Premier League
1998-2000	Division Two matches	Won 13 out of 20 matches
1994-1997	Mini Tournaments	Won 4 out of 7 matches

Source: Tabulated from the data derived from the interview with the Sports Director.

The coach received training in the 2002-2003 period. He received the Netherlands Basketball Association Diploma in 2003 and the Kenya Basketball Federation Certificate in 2002. In his estimation, he trained approximately twenty-five percent of all current premier league players in the national league. He was also confident that the center had the best under-14's basketball program in Nairobi.

Influence of Sports on the Muslim Youth View of Christianity

Sports provide entertainment and exercise for young people. Entertainment is key in their lives. They liked this center because they could play, listen to music and when they needed to be quiet they could go to the library. There was no such alternative in Eastleigh that was open to people of all faiths. One of the informants said, "We play basketball, period. *Sisi ni basketball damu* (Basketball is in our blood)". We like it here because this court is standard competition size, the coach is good and the players are friendly." Good clean fun is an important aspect of life for young people and so the center aptly provided an alternative to the life of crime available on the street.

Basketball also broke down communication walls between different cultures. The need for personal discipline in terms of playing skills, group dynamics and goal achievement brought young people together to form a unique community. The coach encouraged them to be confident in what they did and saw his role not just as a basketball coach but also as a spiritual leader. They respected him as a leader and were open to his guidance not just in

sports but also in personal relational matters. He in turn challenged them to grow as young leaders by assigning them with tasks such as sports assistants when he coached school children.

Most importantly, he was open and inviting to any of them who had things they needed help in thinking through. He quoted John Maxwell who said, "The relationship between the coach and his students lasts longer than that of the Maths teacher and his student." He felt that though there was fun in playing, practical and personal support were an integral part of the relationship. It was an intimate relationship. One such example was that of a young Muslim lady who played basketball. She had heard him sing the song "More love, more power, more of you in my life" during the lunchtime prayer meeting. Over the next three days, she demanded that he play that song for her. He played it for her over and over again with much patience. Finally she began to declare that Jesus was seeking for her. She said that she was willing to worship Jesus with all of her heart as the song said. While this encounter was in no way conclusive, the point is that Christian workers must be willing to meet seekers at their point of need and help them along their journey of faith.

Implications of Sports Evangelism for Cross-Cultural Ministry

Sports are an important tool for the maturation process of young people. When a young person wins a match, he or she has a great sense of accomplishment. Accomplishment builds confidence that is transferable to other aspects of life including career pursuits and community involvement. Sports also provide a natural environment for cross-cultural encounters. When people of different faiths engage in a shared activity, how they handle themselves provides an avenue for mutual understanding. It opens up possibilities for dialog concerning felt needs.

Sports allowed the coach to use presence in the 3 Ps of Evangelism to persuade the young people that Christianity was worth considering. He did this by dealing with them kindly, firmly and fairly so that they felt appreciated and supported. In this way, he could use the

opportunities he got to proclaim the gospel. Christian ministries need to evaluate the level of personal interaction afforded by the different strategies that they use in reaching Muslims.

FOCUSED OBSERVATIONS ON MUSLIM YOUTH RELATIONSHIPS

Following data collection on the different facilities attracting Muslim youth, the researcher made a number of general observations. This section deals with two sections. The first one gives a general view of the Muslim youth and staff at the center, following interactions with them in the different activity areas. The second one looks more closely at Muslim youth relationships with the people who are the most significant in their lives. They consist of God, family, friends, Christians and heroes.

A General View of the Informants at EFC

Those informants who used only library services tended to have more reservations about involvement in sports activities and dialogue with non-Muslims. In addition, they based more of their opinions on *Qur'anic* teachings rather than on personal experience probably as a way of responding without sharing from their personal opinions. One informant was concerned that involvement in sports was dangerous and felt that he could not take the risk of getting injured since his refugee status made it difficult for him to get medical insurance or funds to pay for hospitalization. He frequently used the phrase "for the sake of *Allah*" to denote the motive for everything that they did. He actually told the researcher that for him to be willing to spend time talking to her, it was "for the sake of *Allah*" In contrast to other Muslim youth, their focus was more on academic excellence than on enjoying themselves.

Those who played basketball regularly seemed to have decided to venture into cross-cultural relationships with non-Muslims and were less concerned with their personal safety. Correspondingly, their responses to questions were more carefree and referred more to general Islamic cultural practices than to strict *Qur'anic* teachings. They easily used and laughed at terms like "kafir" to denote "Muslims like them who did not care about strict religious observances.

question of relationships. Relationships with *Allah* (or whoever they conceived God to be), with family, heroes were chosen for discussion.

Muslim Youth Perception of and Relationships with Allah

The teaching of Islam to Muslim family members is the main method through which the expected norms of behaviour are passed on from parents and teachers to the young ones. Upon enquiry, it was revealed that in Eastleigh, many Muslim children and youth attended public schools and colleges. However, *madrasas* were held after school and at night to ensure that they attained sufficient religious instruction from which observance is expected. This practice was dependent on the family heads own fervor for religious practices. Some families did not enforce this lifestyle especially on Muslim youth who were seen to be rebellious. Others failed to do so because family heads were absent working in other towns, or had passed away. The fragmented nature of community life in Eastleigh made it difficult for other community members to take more responsibility over disadvantaged families. The researcher's observation was that Muslim youth learnt by rote but did not have personal copies of the *Qur'an* or any other of the revealed books. They explained that most of those books were kept and read by the *Imams* who were considered the custodians of the Scriptures.

In general, one informant's observation that most Muslims who bought Muslim prayer beads were of the older who must worry about their impending death. Since young people felt invincible, they did not feel the need to concentrate on devotion to *Allah* until much later in their lives. For that reason, it was acceptable to go through seasons of devotion and seasons of indifference because human beings according to Islam are not inherently evil and in any case, making restitution may be a tedious thing but not an impossible thing. Remorse was not part of this equation. Since prayer consisted of repetitions of the *shahada*, *Qur'anic* verse and other designated texts, Muslim youth rebelled against repetitive exercises. They also found it funny the way Christians pray in a conversational tone but this also challenged them to think of God in a relational manner. They were too fearful of him and too firmly indoctrinated to

change their prayer practices easily but appreciated prayers said on their behalf by Christians.

It was difficult to get any of the Muslim youth to talk about their experiences with the spirit world beyond making jokes about the contents of the songs in the local media. They also joked about the potency of charms in capturing the attention of people they were attracted to but who did not respond in return. It was difficult to ascertain whether they actually engaged the consultation of *waganga* (Muslim shamans). One such song by Nameless contained the following lyrics.

Amenipa juju oh oh (She has given me charm, oh, oh)
Ukimwona huyo manzi (When you see that girl....)
Nimeshachizi aa (I have lost my mind or I have gone crazy)
Nikimwona nashikwa na kifafa (When I see her I get epileptic fits)
Naanza kuropokwa (I begin to speak without control)
Siwezi kushikika (I cannot maintain my equilibrium)
I need an antidote (sung in English)
Amenipa juju oh oh (She has given me charm, oh, oh)

The researcher's observation was that some of them, especially those who had been in Eastleigh for a number of years during their adolescence and attending Kenyan boarding schools, did not go to the mosque even for Friday noon prayers. Those in their early twenties did and seemed have a more devout approach to their faith. On Fridays, they attended noon prayers in the mosque across the street from EFC and then went for basketball practice at two o'clock. In the later part of 2004, Eastleigh business people around seventh street where the market famed as the "Garissa Lodge" was located, had spread the practice of closing shop for prayer. Large malls used their open entrance spaces for prayer, where men arranged themselves in neat rows on their prayer mats. The road section outside the mosque was also filled with praying men, which gave the researcher an uncomfortable feeling of being in a fundamentalist Islamic society. Upon enquiry, the researcher found out that Muslims were aware that they are responsible to keep the peace, even as they expressed their religious freedom. Their leaders would be held responsible by local police authorities for unrest, if their religious activities were harmful to non-Muslims.

One long conversation with a Muslim young woman revealed a deep sense of despair in her life. She found it difficult to describe her dreams for the future, beyond going to

America. She has been in Kenya as a refugee, waiting to be relocated, for the last four years. She did not go to high school because she was married off to a Muslim businessman who went to America leaving her to take care of her son and ailing father. She frequented the mosque on Fridays and hoped that her increased obedience would result in *baraka* for her son and father. She was adamant that she was a Muslim for life. On the other hand, she was curious about Christianity and asked many questions. She loved to listen to Christian songs, which she said gave her comfort. The impression given here was that submission to *Allah* gave her the satisfaction that she had done her part but it did not answer her questions sufficiently. She could come to terms with her lot in life, being married at thirteen in her absence² and being abandoned almost immediately.

Muslim Youth Relationships with Family

In any society, the family plays the greatest role in the spiritual formation of young people. If the parents are devout and practice their religious observances faithfully, they pass this on to their children. Psalms 78:7 (NIV) teaches that those children who were taught would put their trust in God, would not forget his deeds and would follow his commands. This Christian principle can be generalized to mean that how parents influence children, spiritually would have an impact on them for the rest of their lives.

The families of those Muslim youth who came to EFC seem to be a varied lot, judging from their perception of its activities. Upon enquiry, it was established that most Muslim youth do not work and therefore their parents paid the membership fees required at the center. Those who paid, paid a minimum of Ksh. 400 (the monthly registration cost for one activity) and went as far as paying Ksh. 1200 for three activities. The charges were revised at the beginning of 2005 to Ksh. 500 per month for each activity. Some of the youth who had used these facilities for the last three years reported that the reason why their parents allowed them to do so is so as to keep them off the streets, off drugs, especially *miraa*. One would expect that Muslim youth would be helping their parents in their business activities in the market place. Typical of many urban families, many Muslim youth in Eastleigh are not interested in spending many hours with their parents even if those hours make the family

their income. An increasing number of Muslim youth are joining language classes at the center while those who are literate attended commercial colleges in the town center. A walk around the marketplace showed that there was an increase in the number of Muslim women doing small businesses but not of youth especially in their early years.

This state of affairs facilitated the Muslim youth exploration of non-Muslim lifestyles and ideologies. Those who utilized the center's facilities showed a marked change in their interaction patterns. In comparing them with those the researcher met on the street, they were more prone to greeting non-Muslims and starting conversations with them especially while playing basketball, using the gymnasium facilities or visiting the center staff offices. For instance, one Muslim youth started a conversation about the failing health of the catholic pope who he termed as "Christian god." His manner of speech showed that he did not find it difficult to speak in a derogatory manner to Christians. The librarian observed that it augured well for Christians because they were not known to respond in the same manner, a fact that impresses Muslims. Out of the relationships built with the coach for instance, they found it possible to ask questions regarding issues in their relationships with their families and with the opposite sex. They treated him not only as their coach but also as their spiritual leader of sorts.

Muslim Youth View of Heroes

Muslim youth by virtue of their age, cultural and religious orientation, are energetic and sometimes easily excitable. This was evident in some of the interviews when they felt that some of their cherished positions on religion were under attack. It was the researcher's feeling that this tendency to irritation was part of the Islamic religious expectation of all Muslims who found opportunity to defend their faith. It was however pleasant to find that many Muslim young people did not necessarily have suicide bomber mentality and would just like to live in peace with their non-Muslim neighbors. This different attitude was not necessarily at odds with their perception of heroes. A number of common characteristics of heroes emerged.

Heroes must of necessity be anti-Western establishment and must be willing to suffer for their decisions. For some, the use of force “for the sake of *Allah*” was justifiable. Osama bin Laden was considered a hero by some informants not because he was associated with terrorism but because of his defiance to Western imperialism. Kalonzo Musyoka, the Kenyan former Minister for Foreign Affairs was also considered a hero because of his involvement in the peace negotiations in Somalia, Ethiopia, Eritrea and Sudan.

One informant explained that an important expression of hero adulation was the adoption of the hero’s name. That way, its use would be a means of propagating the ideals and beliefs of the hero to all. It was also believed that taking the name of a hero increased the probability that some of his or her personality traits would be acquired. For instance, one young Muslim girl was called Shevchenko. Inquiries revealed that she had taken on the name of her favorite soccer player. She wanted to be a good basketball player the way Andrei Shevchenko was a good soccer player. Internet sources revealed that he was the Ukrainian footballer of the year in 1997, 1999 to 2001. In 1999 he was named Ukrainian league top scorer (Shevchenko 2005).

Over and above all examples given of heroes, some considered Muhammad the prophet a hero because he was a charismatic leader who single handedly brought about the birth of the Islamic nation. It is interesting to note that women did not feature a lot as Muslim heroes. Whether this was because the Muslim young men had more exposure to the outside world than their sisters or whether it was because they were not prominently featured in society, it was difficult to establish. One young Muslim informant who was willing to participate in this discussion felt that Muhammad should not be viewed as a hero, the likes of Osama bin Laden. He was a prophet of *Allah*, and a peaceful man in their estimation. His wives also, were looked upon as mentors for Muslim women. For instance, the wearing of the *hijab* originated with them. Their lives were to be emulated so that such practice was considered *sunna*, meaning that the highest achievement of religious practice had been achieved.

Muslim youth like other youth looked up to role models whether positive in their influence or not. They also did not seem to be overly selective in terms of the religious background of the role model. This is important for cross-cultural ministry because it demystifies their culture and worldview to Christians. Christians therefore need to take the initiative to not just co-exist with them peacefully in their neighborhoods but to relate meaningfully with them. While it was apparent that more males by virtue of having more freedom were more outgoing than women, women had real needs and could be reached through concerted effort. Young women, who came to the center to play basketball, use the gymnasium and the library gradually opened up to the Christian workers at the center. After a number of visits, they were able to talk to the researcher about their lives and future aspirations.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

The ultimate purpose of running EFC is to provide social services to the community; services that respond to felt needs. An effective response to felt needs is what legitimizes the presentation of the gospel message. In doing this, EFC has over more than twenty years, earned its place in this community that has consistently increased its Muslim population. It is the finding of the researcher that this centre has established itself as a unique cross-cultural ministry. Judging by current membership numbers where on average one hundred Muslims are registered for each activity at the centre, and by the general atmosphere at the centre, this centre is much appreciated for its welcome of predominantly Muslim people and culture. The researcher arrived at a number of conclusions at the end of this study.

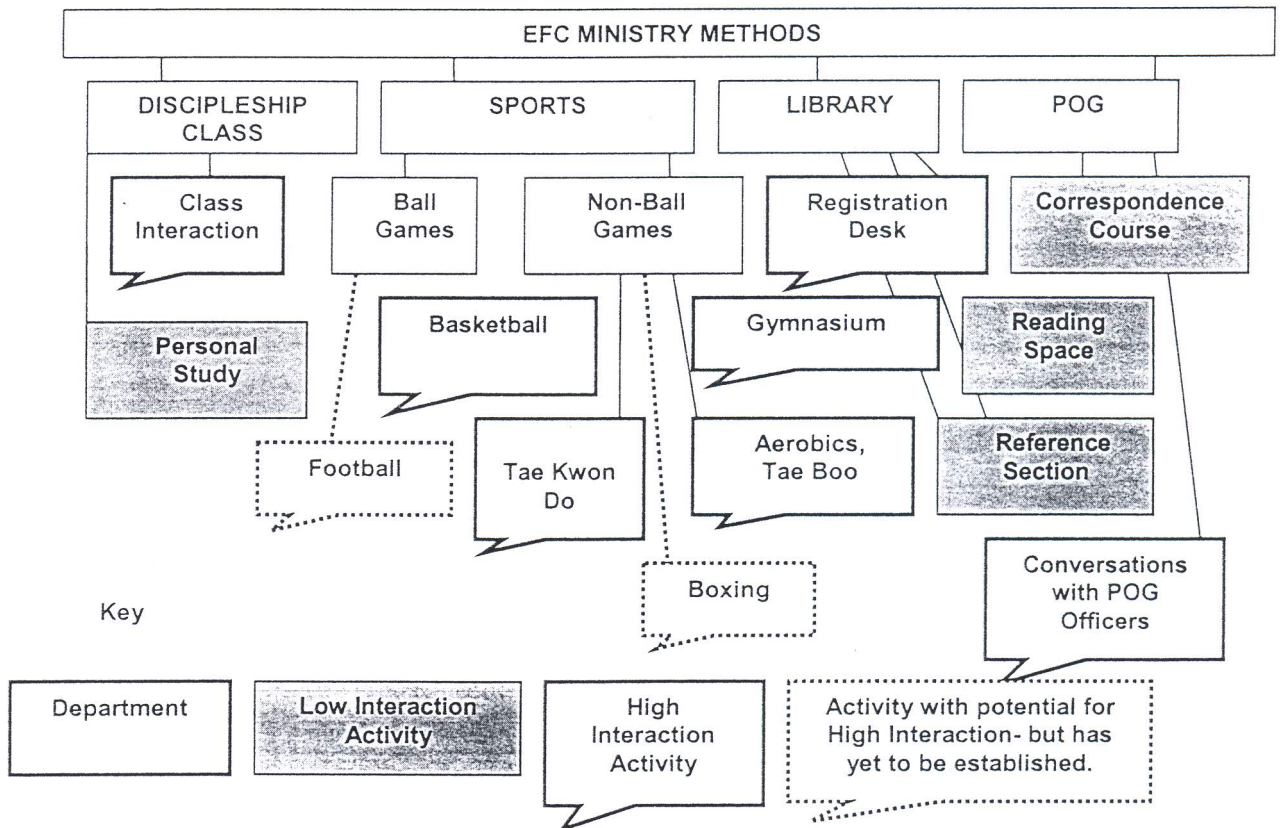


Figure 3. Taxonomy showing Interaction Levels as an Integral Factor in Influencing EFC ministry methods.

First, in comparing the responses of Muslims to the librarian with those of the sports director, it was clear that their ability to get through to Muslim youth depended on the opportunities present and utilized in building rapport with each of them. The taxonomy above shows the ministry methods that EFC uses to reach Muslim youth. The higher the level of interaction the greater the opportunity for relationship building. The activities boxed in the call-outs show the activities that had the highest level of interaction. The coach by virtue of his constant exposure to the same Muslim youth had more success than the librarian in attracting in-depth conversations on personal faith and life matters.

Secondly, the provision of social services is an important preliminary step in cross-cultural mission because it provides a natural environment for interaction. Churches must move away from the mind set that expects quick results. In addition, it must be found worthwhile to minister to people who may never convert, simply because the Lord calls us to minister to everyone. That mindset allows the work of the Holy Spirit in bringing people to God to take centre stage. A godly view of all humankind gives us the required humility for such service.

A third important conclusion was that the building of relationships based on trust is important for the creation of an environment within which meaningful cross-cultural dialogue can occur. The provision of social services without discrimination provides a non-threatening environment for inter-cultural encounters. These pave the way for inter-faith dialogue. Once a person converts to Christianity, a new relationship of discipleship provides for the spiritual growth of the youth believer and his or her participation in the growth of the church. Figure 4. below shows the typical journey of faith of a Muslim young person at EFC. The area of discipleship and Christian living is for reasons of persecution more a depiction of the preferred scenario than it is a portrayal of what happens at every Muslim youth's conversion.

In addition, the responses of the Muslim youth interviewed show a marked difference in attitude towards the centre and its activities. For instance, while the library users viewed it more as a social service in formal terms, the basketball players had a passion for what the centre offered them- a place to spend their time, to excel in sports and have a great time. Christian ministries need to view sports not as time-wasting child's play but as the fertile ground for nurturing and discipling believers of the Lord Jesus Christ.

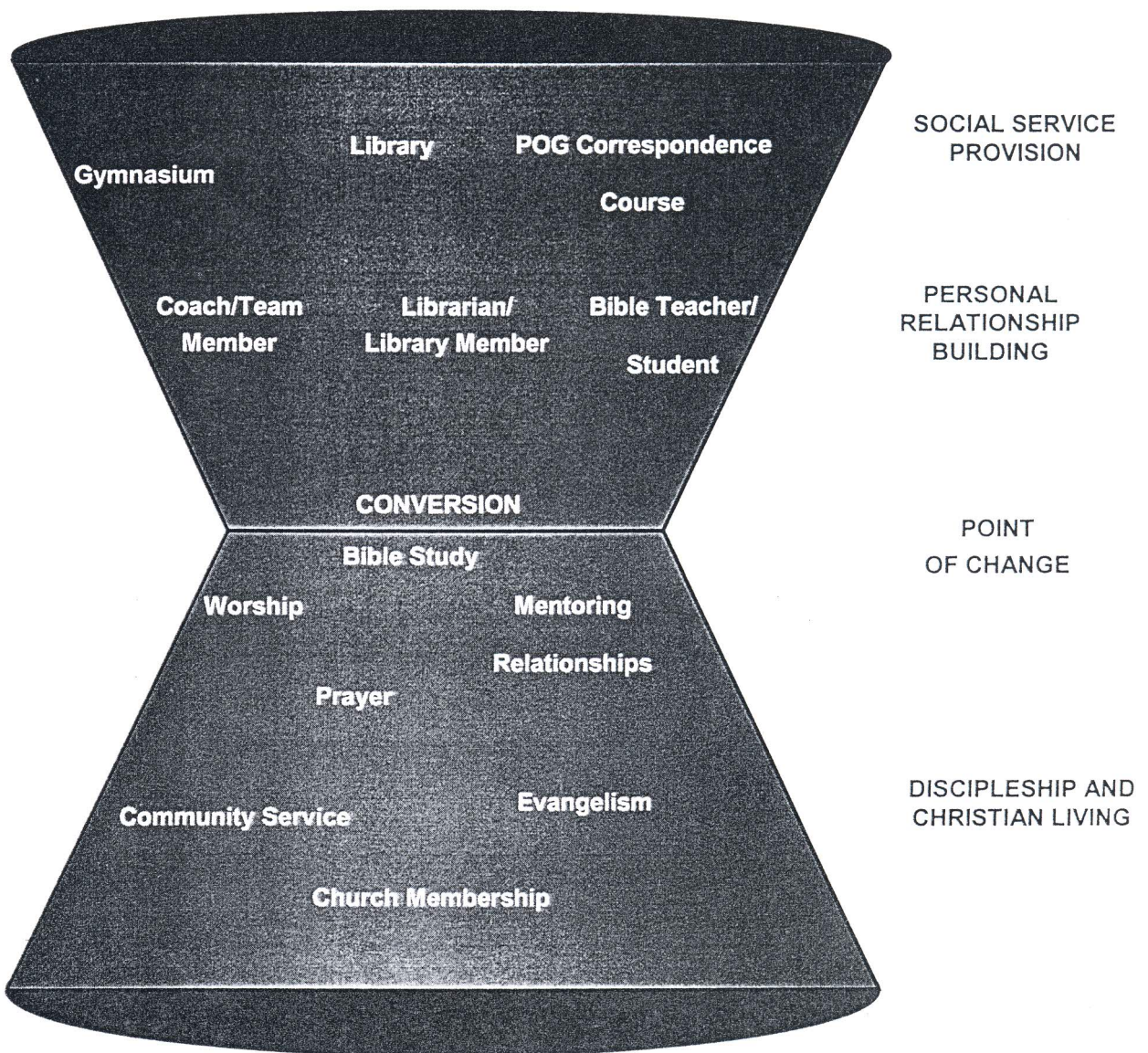


Figure 4. The Muslim Youth Journey of Faith at EFC

This illustration uses a funnel to show how the different activities act as stages in the Muslim youth's journey of faith. They begin with formal and diverse contexts for service provision and interaction that evolve and narrow down to personal relationships that may culminate in conversion and then expand again to the new believer's life within the larger community. The context within which Muslim evangelism is done, frequently determines effectiveness.

The fourth conclusion of this study was on the training and preparation of the center's staff for Muslim evangelism. It was noted that the weakest part of EFC's strategy was their reluctance to reciprocate the Muslim young people's visits to the center with visits to their homes and participation in their functions when invited. There is an old adage that says "Relationships are a two way street." In order to enhance the ministries of EFC, the staff need to learn by training

and practice, how to relate to the Muslim community in their own contexts. The sometimes-patronizing attitude that the center had toward Muslims did not augur well for their mission. They should have at least accepted invitations to Muslim weddings, which were held, in the center's premises, as a way of honoring them. Such encounters should be attempted but with preparation through prayer, bible study and faith in God's presence and leadership in cross-cultural mission. David Shenk, the founder of this center could re-invest in the training of Muslim evangelists especially by teaching them skills in interfaith dialogue.

The fifth conclusion of this study concerned Muslim youth perception of heroes. Muslim young people are like any other youth in the maturation process. To do that successfully, they rely on older people who they can look up to for guidance. Their heroes are individuals who have strong wills and personalities, people who are willing to make difficult decisions in support of their convictions. These kinds of people are not limited to adults of their own faith or culture but include anyone who is perceived to have Muslim felt needs at heart. At the center, it is evident that they look up to the sports and discipleship director and the librarian. One cited Kalonzo Musyoka as a hero. This means that their world is not as closed as some would have us believe. For this reason, Christians could benefit from the understanding that Muslim youth do not necessarily view non-Christians as adversaries. They are approachable and reachable.

Finally and most importantly, leading Muslim youth to a personal encounter with Jesus Christ was the ultimate purpose of all the ministry strategies that EFC employed. Most Young people rate their heroes according to their exploits. The question posed was, "What can your God do?" Young people look up to powerful people who can overcome great obstacles to achieve great gain for humanity. The victory of the hero is the victory of the young person. Taking on his or her name is seen as transference of power. Power to change their circumstances, to take charge of life and to be established in society. Quite a number of the informants said that they came to the center because they didn't have anything else to do. Some had refugee status that did not allow them to work. Their minds were on an unknown future when they would migrate to another country. The temporal nature of their status was cause for anxiety. They live in a country that is struggling with the question of terrorism. They are easy targets for interrogations because they are young, speak a foreign language and have no occupation. Can *Isa* take care of this

situation? Does he understand what they are going through? What then can your God do in this situation? These were the fundamental questions that lurked underneath any interaction.

Charles H. Kraft said, "Power encounters are about freedom. To come to allegiance to Christ, people need freedom from blindness (2 Cor. 4:4), deceit and other kinds of hindrances that the enemy throws at them (Kraft 1996, 453). Power encounter with the Jesus who was rejected by the world but who overcame sin to provide freedom for those who would believe in him would be appealing to them once they allowed themselves to consider his claims. A changed perspective on suffering would then help them to cope with the daily meaninglessness of living in a foreign land, interrogated for terrorist activities at random and unable to settle down and chart a path for the future.

It was the researcher's conclusion that to facilitate this important stage, the center could enhance more the work that POG does by providing Bibles to any youth who want them. In encountering Jesus they would find a person who understands their particular plight and one they can look up to. A good entry point is the fact that Jesus is considered a prophet of *Allah* and so reading about him in the Bible is a way of finding out more about someone who is already accepted by Islamic teachings. One Muslim convert to Christianity said that he could not look up to Muhammad but could look up to Joshua, Caleb and certainly Jesus Christ. Joshua and Caleb were faithful men of God who made the right decisions. Jesus was a revolutionary, a holy man who cared for the needs of the underprivileged and who challenged the establishment. This is truth encounter. Since for most Muslim youth, the Bible is a forbidden book, opportunities that allow them to encounter Jesus Christ are life-changing opportunities because they encounter the truth about him first hand.

RECOMMENDATIONS FOR FURTHER STUDIES

The study showed that any one of the departments at the center could provide material for individual studies. The POG office has done a lot of work in developing Bible study curriculum for Muslim people. This office would benefit from a thorough documentation of its work and an increase in ideas for dealing with different challenges. A study on the church's potential for cross-cultural ministry is also worth following up, especially through working with church leaders to explore how they could increase their involvement. A look at records from their retreats (Kenya

Mennonite Church 2004) showed that the center was not mentioned as one of their activities. They could benefit from encouragement on the potential of this center for cross-cultural ministry.

The language center is another facility that requires further investigation. In the first months of this study, very few students were taking language courses. In this last week, increased registration was observed. One of the instructors said that Muslims were very good students and spoke English well once they learnt it. Their conversations also opened up to general areas of life, giving ample opportunity for longer-term friendships. An aspect of language learning that is also of further interest is the sociology of language. One informant said, "You can tell how much a person's culture has been transformed by society through an analysis of the languages in use." These languages are picked up not necessarily in the lessons but in the neighborhood and on the street. A question in the Sociology of Language class at NEGST asked, "According to Parkin, how does one's particular variety of Swahili reflect one's religion?" Another question asked, "According to Sanneh, what is the fundamental difference between Islam and Christianity with regard to language?" (Huttar 2005, 1). An extension of this study may look at the relationship between language, culture and evangelism. How does the understanding of cultural transformation influence evangelism methods missionary orientation? This is a challenge to urban ministries to move away from complacency and engage in reflective and research exercises as part of their ministry activities.

One particular area of study that would be interesting would be that of music. A look into the urban Muslim youth expression of music in composition and preference reveals non-Muslim influence and provided a window into their world-view. According to Borgman, Youth ministers need to further their theology of music by reviewing its many forms or functions. They need to understand, collect and discuss music in terms of art, rites of passage, the "tribal music" of a special culture, images in videos, play and dance, entertainment, prophesy, lament and especially commercial enterprise (1997, 186).

These are the observations and reflections that the researcher made in the time that she spent among the people of Eastleigh. The study ended with a visit to the center where the researcher returned a number of documents borrowed for the compilation of the report. During that visit, she expressed her gratitude to the center's staff and one young informant who was present, for their cooperation and facilitation of the study. The center's director and the sports and

discipleship director expressed their interest in future ministry collaboration, which in their view would enhance the objectives of the center. For all that EFC did in the past to serve the Lord Jesus Christ, may the Lord's name be praised. For all that EFC will do in the future to further God's kingdom, the researcher wishes them all God's blessings.

NOTES

Chapter Four

1. According to the program assistant, they must ascertain that the enquiries are from 'genuine' seekers of the truth. They must also help potential students prepare for the study in such a way that it will not lead to persecution by their family and community. It is expected that the family would initiate such reprisal because the community holds them responsible for the shame caused by interest in or conversion to Christianity.

2. The young girl was married in her absence because she went to school one morning during her final year in primary school and came home to find that her family had married her off to an older man who had come from the United States of America. The ceremony had been performed in her absence because her consent was not required. She left school without sitting for her final examination, and soon after gave birth to a baby. Soon afterwards, her husband left for the United States of America and has not been seen or heard from since. She is now disillusioned with life. Her father is unable to send her back to school. She spends her mornings taking care of her family and goes to the mosque on Friday mornings. She plays basketball because it takes her mind off her troubles.

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APPENDIX A
ISLAMIC ARTICLES OF FAITH

<i>Article</i>	<i>Description</i>	<i>Qur'anic Source</i>
Belief in Allah	God is one, has no partners or equals. He is far superior, away from man's accusations, desires and love. It is impossible for man to fully know him. He has been given ninety-nine most beautiful names and attributes.	Surah 57:2, 7
Belief in Angels	Gabriel, arch-angles, jinns and Satan	Surah 2:285
Belief in the revealed books	Scriptures revealed to Adam, Seth, Enoch, and Abraham but now lost. Remaining scriptures are the Laws of Moses (Taurat), the Psalms (Zabur), the Gospel (Injil) and the Qur'an- the final and complete revelation of God given to Muhammad.	Surah 87:20; 3:4; 5:45; 4:164; 5:47; 6:20
Belief in the Prophets of God	Muhammad referred to 124, 000 prophets of Allah. Six prophets (nabii or rasul) are specifically mentioned. Adam, Noah, Abraham, Moses, Isa (Jesus) and Muhammad who is the seal of the prophets.	Surah's 2:213; 6:48; 6:130, 14:4-6
Belief in the decrees of God	God is responsible for everything that happens; good or bad. He decides the fate of both angels and men as he wishes.	Surah 57:27
Belief in the day of Judgment	Surah 14:4 This is the day that all men will be judged according to their deeds. Unbelievers will be judged according to their belief. Believers will be admitted to paradise while unbelievers will be thrown into hell.	Surah 101:210

Source: The columns Article and Description are adapted from the Church Leader's Manual on Muslim Evangelism by Joash Osiro, 2004, 20-22. The column Qur'anic Source uses references found in Ibrahim Shafie's page on <http://www.wam.umd.edu/~ibrahim/>; and posted on Librarycds\$on 'Negst007' [L:]/Isa/General/Quran.

APPENDIX B

ISLAMIC PILLARS OF FAITH

<i>Pillar</i>	<i>Description</i>	<i>Qur'anic Source</i>
<i>Shahada</i> - recitation of the creed.	La ilaha il Allah, Muhammad-ur-Rasool-Allah - (None has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah).	<i>Surah's</i> 37:35;112:1-2; 20:14
<i>Salat</i> - Prayer	This is performed five times a day- morning, noon, mid-afternoon, sunset and before bed. One must face Mecca; ample space is required for kneeling, prostrating oneself and touching ones face to the ground, having removed shoes. Ablution is performed because the area of worship must be clean.	<i>Surah's</i> 2:238/239; 17:78/80; 20:12/130; 24:58
<i>Zakat</i> - Almsgiving	An obligator exercise for all believers. They are to contribute two and a half percent of their income voluntarily for the welfare of the poor and the propagation of religion.	<i>Surah's</i> 2:211/115/271- 273;9:60
<i>Sawm</i> - Fasting	During the month of Ramadhan, (the ninth month of the year, from sunrise to sunset, nothing is to be eaten or drank. Nothing is to be swallowed, even saliva. Food is permitted after sunset. The sick, travelers, pregnant women, nursing mothers and children are exempted. It ends with the celebration of Id Ul Fitr	<i>Surah's</i> 2:196/192; 15:89/90; 95/96
<i>Hajj</i> - Pilgrimage to Mecca	Muslims trace the origin of the Hajj to the Prophet Ibrahim and his son Ishmael. The Koran credits them with building the Kaaba, the shrine in Mecca toward which Muslims turn five times each day when praying. The Hajj begins on the eighth day of Dhul-Hijjah (month for Hajj), the 12th month of the Islamic year, and lasts for as long as six days (CNN.com 2005)	<i>Surah's</i> 2:125; 2:189
<i>Jihad</i>	This is an Arabic word for "exertion". It means, "to struggle on behalf of God" and hence of Islam. Struggling can be in the form of preaching, writing or using the sword.	<i>Surah</i> 2:190

Source: The columns Pillar and Description are adapted from the Church Leader's Manual on Muslim Evangelism by Joash Osiro, 2004, 20-22. The column Qur'anic Source uses references found in Ibrahim Shafie's page on <http://www.wam.umd.edu/~ibrahim/>; and posted on Librarycds\$on 'Negst007' [L:]/Isa/General/Quran.

APPENDIX C

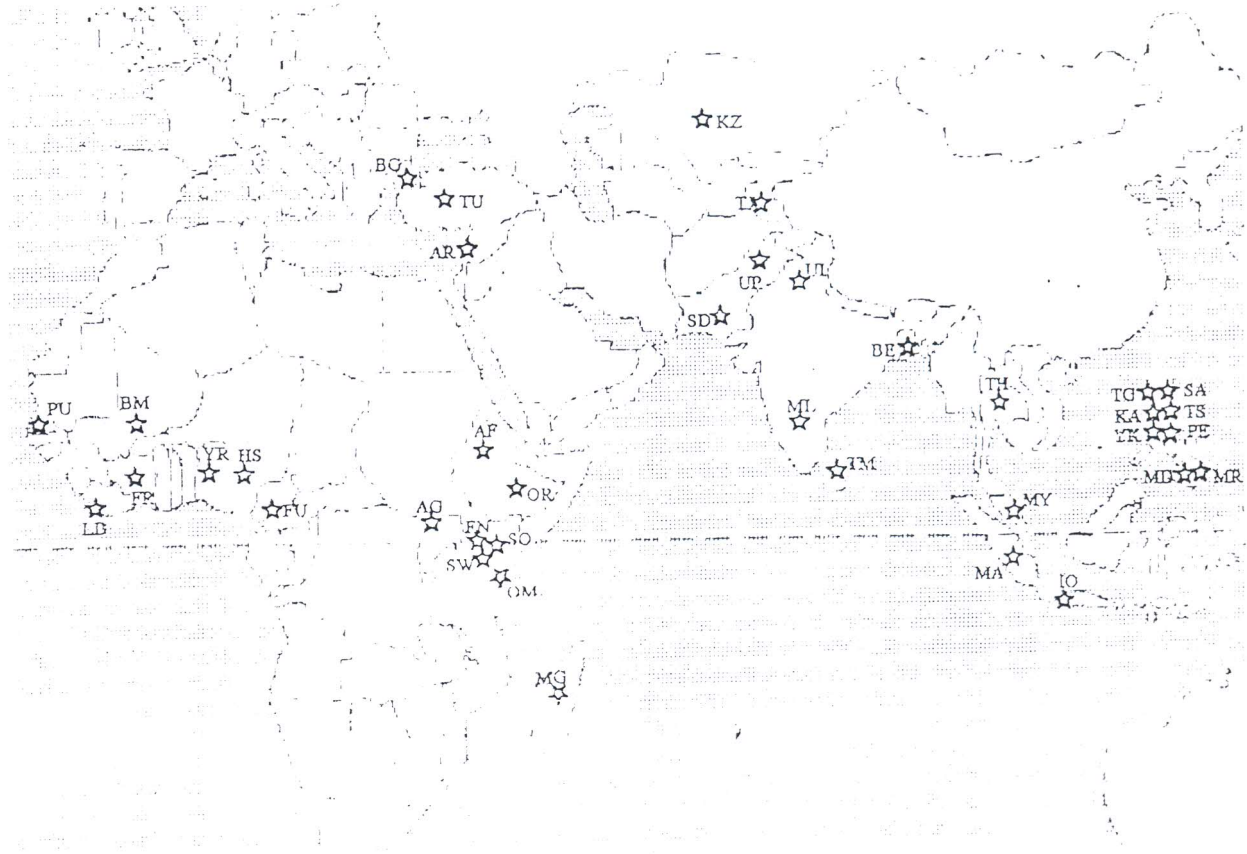
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APPENDIX D

Translations of the People of God Course



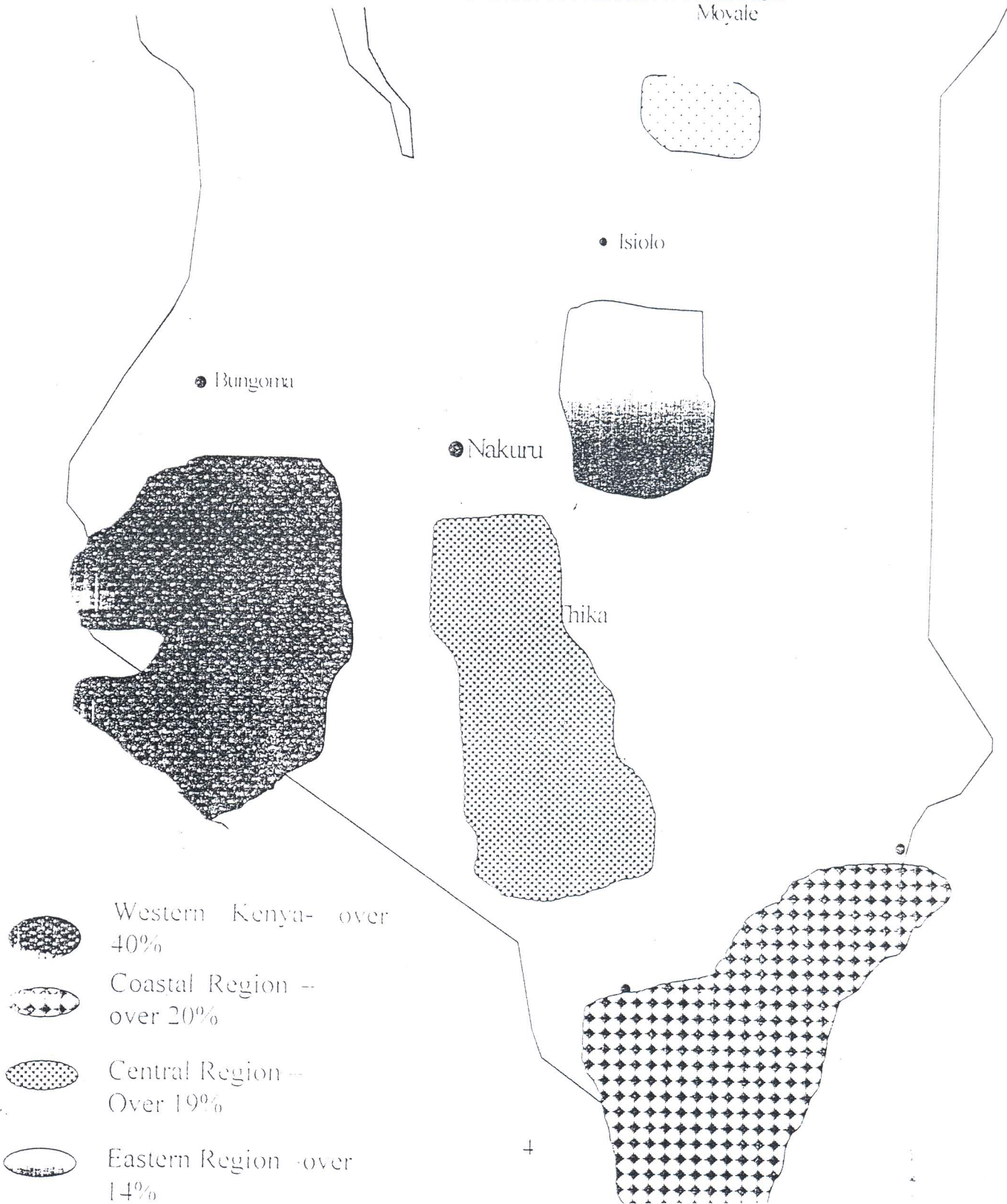
Languages:

- | | | |
|-------------------------|----------------------------|-------------------------|
| 1 AF - Afar | 13 KZ - Kazak | 26 SD - Sindhi |
| 2 AR - Arabic | 14 LB - Liberian | 27 SO - Somali |
| 3 AG - Aringa | 15 MA - Madurese | 28 SW - Swahili |
| 4 BM - Bambara (Dioula) | 16 MD - Maguindanao | 29 TG - Tagalog |
| 5 BE - Bengali | 17 MG - Malagasy | 30 TJ - Tajik |
| 6 BG - Bulgarian | 18 MI - Malayalam | 31 TM - Tamil |
| 7 EN - English | 19 MY - Malay | 32 TS - Tausug |
| 8 FR - French | 20 MR - Maranao | 33 TH - Thai |
| 9 FU - Fulani | 21 OM - Orma | 34 TU - Turkish |
| 10 HS - Hausa | 22 OR - Oromo | 35 UI - Urdu - Indian |
| 11 IO - Indonesian | 23 PE - Philippine English | 36 UP - Urdu - Pakistan |
| 12 KA - Kalgan | 24 PU - Pulaar | 37 YK - Yakan |
| | 25 SA - Sama | 38 YR - Yoruba |

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APPENDIX E

MAP- STUDENT ALLOCATION IN THE KENYAN REGION
Moyale



Source: People of God Office, Eastleigh Fellowship Center. Permission for use granted by the office. Permission for use granted by the office. Photocopy.

Appendix F

2002-2004 POG Course Results: English and Kiswahili Combined

Step 1: Compilation of 2002-2004 POG Results into General Totals

Area of Kenya	Courses Sent			Courses Returned			Graduates		
	English	Kiswahili	Total	English	Kiswahili	Total	English	Kiswahili	Total
Western	306	721	1327	445	381	826	84	61	145
Coast	411	491	902	324	313	637	100	78	178
North Eastern	89	169	258	59	82	141	33	10	43
Eastern	36	381	417	12	189	201	2	16	18
Rift Valley	0	0	0	0	0	0	0	0	0
Mombasa	438	586	1024	342	427	769	71	106	177
Nyanza	594	729	1323	427	389	816	101	93	194
Central	356	330	686	283	193	476	54	52	106
Nairobi	222	408	630	148	269	417	39	61	100
Other Countries	2234	656	2890	252	374	626	68	78	146
Total	4986	4471	9457	2292	2617	4909	552	555	1107

Step 2: Compilation of 2002-2004 POG Results, English and Kiswahili Combined

Area of Kenya	Total Courses Sent	Total Courses Returned	Total Graduates	Graduates as % of Returned Courses	Graduates as % of Sent Courses
Nyanza	1323	816	194	24	15
Coast	902	637	178	28	20
Mombasa	1024	769	177	23	17
Other Countries	2920	626	146	23	5
Western	1327	826	145	18	11
Central	686	476	106	22	15
Nairobi	630	417	100	24	16
North Eastern	258	141	43	30	17
Eastern	417	201	18	9	4
Rift Valley	0	0	0	0	0
Total	9487	4909	1107	23	12
Total Kenya Courses	6567	4283	961	22	15
Other Countries' graduates as a % of total graduates					13

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APPENDIX G

POG BIBLE CORRESPONDENCE PROGRAMME
ENGLISH
GEOGRAPHICAL SUMMARY OF QUESTION PAPERS RETURNED (KENYA)
YEAR 2002

PLACE	BOOK I		BOOK II		BOOK III		BOOK IV		TOTAL	TOTAL	TOTAL NO.	% RETURNED
	Sent	Rtd	Sent	Rtd	Sent	Rtd	Sent	Rtd	SENT	RTD	GRADUATES	
Western Province	66	53	56	42	60	48	49	32	231	175	32	20
Coast Province	34	28	38	29	27	21	20	27	119	105	27	12
North Eastern Province	10	0	5	4	11	0	0	0	26	4	0	1
Eastern Province	12	10	0	0	5	0	3	0	20	10	0	1
Rift Valley province	0	0	0	0	0	0	0	0	0	0	0	0
Mombasa Area	39	32	42	34	50	25	32	12	163	104	12	12
Nyanza Province	62	45	68	41	49	32	48	24	227	142	24	17
Central Province	35	39	22	30	30	20	37	14	124	103	14	12
Nairobi Area	13	10	8	12	22	18	18	21	61	61	21	7
Other Countries	86	42	64	32	57	44	46	36	253	154	36	18
TOTAL	357	259	303	224	311	209	253	166	1,224	858	166	100

POG BIBLE CORRESPONDENCE PROGRAMME
ENGLISH
GEOGRAPHICAL SUMMARY OF QUESTION PAPERS RETURNED (KENYA)
YEAR 2003

PLACE	BOOK I		BOOK II		BOOK III		BOOK IV		TOTAL	TOTAL	TOTAL NO.	% RETURNED
	Sent	Rtd	Sent	Rtd	Sent	Rtd	Sent	Rtd	SENT	RTD	GRADUATES	
Western Province	58	42	38	28	60	40	54	28	210	138	28	18
Coast Province	26	18	29	17	48	29	37	42	140	106	42	14
North Eastern Province	0	0	10	5	7	5	15	28	32	38	28	5
Eastern Province	0	0	0	0	4	0	0	0	4	0	0	0
Rift Valley province	0	0	0	0	0	0	0	0	0	0	0	0
Mombasa Area	37	26	40	24	21	38	36	27	134	115	27	16
Nyanza Province	44	31	31	32	52	40	29	30	156	133	30	18
Central Province	20	0	15	24	43	25	19	22	97	71	22	10
Nairobi Area	18	19	24	0	27	10	30	18	99	47	18	6
Other Countries	33	20	40	26	60	20	47	32	180	98	32	13
TOTAL	236	156	227	156	322	207	267	227	1,052	746	227	100

POG BIBLE CORRESPONDENCE PROGRAMME
ENGLISH
GEOGRAPHICAL SUMMARY OF QUESTION PAPERS RETURNED (KENYA)
YEAR 2004

PLACE	BOOK I		BOOK II		BOOK III		BOOK IV		TOTAL	TOTAL	TOTAL NO.	% RETURNED
	Sent	Rtd	Sent	Rtd	Sent	Rtd	Sent	Rtd	SENT	RTD	GRADUATES	
Western Province	55	44	49	27	33	37	28	24	165	132	24	19
Coast Province	47	24	38	40	27	18	40	31	152	113	31	16
North Eastern Province	13	5	18	2	0	5	0	5	31	17	5	2
Eastern Province	7	0	0	0	5	0	0	2	12	2	2	0
Rift Valley province	0	0	0	0	0	0	0	0	0	0	0	0
Mombasa Area	36	28	46	33	22	30	37	32	141	123	32	18
Nyanza Province	63	36	58	44	34	25	56	47	211	152	47	22
Central Province	27	32	36	22	40	37	32	18	135	109	18	17
Nairobi Area	31	10	24	18	0	12	7	0	62	40	0	6
Other Countries	671	0	301	0	556	0	303	0	1,331	0	0	0
TOTAL	950	179	570	186	717	164	503	159	2,740	688	159	100

Source: People of God Office, Eastleigh Fellowship Center. Permission for use granted by the office. Photocopy.

APPENDIX H

POG BIBLE CORRESPONDENCE PROGRAMME
 SWAHILI
 GEOGRAPHICAL SUMMARY OF QUESTION PAPERS RETURNED (KENYA)
 YEAR 2002

PLACE	BOOK I		BOOK II		BOOK III		BOOK IV		TOTAL		TOTAL NO. GRADUATES	% RETURNED
	Sent	Rtd	Sent	Rtd	Sent	Rtd	Sent	Rtd	SENT	RTD		
Western Province	74	37	58	22	32	29	49	22	213	110	22	13%
Coast Province	36	24	26	43	51	36	48	21	161	124	21	12%
North Eastern Province	0	15	4	0	9	0	4	10	17	25	10	6%
Eastern Province	28	19	37	0	53	41	23	4	141	64	4	2%
Rift Valley province	0	0	0	0	0	0	0	0	0	0	0	0%
Mombasa Area	46	36	41	44	52	39	38	31	177	150	31	18%
Nyanza Province	58	42	37	28	49	25	24	20	178	115	20	12%
Central Province	22	20	29	17	0	0	10	6	61	43	5	3%
Nairobi Area	26	19	21	28	25	31	49	31	121	109	31	18%
Other Countries	80	47	48	24	66	40	50	28	244	139	28	16%
TOTAL	380	259	301	206	337	241	295	173	1313	879	173	100%

POG BIBLE CORRESPONDENCE PROGRAMME
 SWAHILI
 GEOGRAPHICAL SUMMARY OF QUESTION PAPERS RETURNED (KENYA)
 YEAR 2003

PLACE	BOOK I		BOOK II		BOOK III		BOOK IV		TOTAL		TOTAL NO. GRADUATES	% RETURNED
	Sent	Rtd	Sent	Rtd	Sent	Rtd	Sent	Rtd	SENT	RTD		
Western Province	89	31	33	18	40	28	38	18	200	95	18	10%
Coast Province	70	25	20	10	26	19	29	22	145	76	22	13%
North Eastern Province	8	0	5	2	17	8	19	0	49	10	0	0%
Eastern Province	42	19	22	13	33	17	25	12	122	83	12	7%
Rift Valley province	0	0	0	0	0	0	0	0	0	0	0	0%
Mombasa Area	67	42	13	28	41	20	31	24	152	114	24	14%
Nyanza Province	92	48	14	10	32	27	48	36	186	121	36	21%
Central Province	48	26	20	9	27	18	39	28	134	81	28	16%
Nairobi Area	20	14	0	0	22	10	27	10	69	34	10	6%
Other Countries	64	33	30	14	54	32	42	23	190	102	23	13%
TOTAL	500	238	157	109	292	179	298	173	1247	716	173	100%

POG BIBLE CORRESPONDENCE PROGRAMME
 SWAHILI
 GEOGRAPHICAL SUMMARY OF QUESTION PAPERS RETURNED (KENYA)
 YEAR 2004

PLACE	BOOK I		BOOK II		BOOK III		BOOK IV		TOTAL		TOTAL NO. GRADUATES	% RETURNED
	Sent	Rtd	Sent	Rtd	Sent	Rtd	Sent	Rtd	SENT	RTD		
Western Province	124	82	99	34	59	39	56	21	308	176	21	10%
Coast Province	57	33	36	20	43	25	49	35	185	113	35	16%
North Eastern Province	26	10	18	18	26	19	33	0	103	47	0	0%
Eastern Province	39	27	27	15	21	0	31	0	118	42	0	0%
Rift Valley province	0	0	0	0	0	0	0	0	0	0	0	0%
Mombasa Area	75	49	45	27	58	36	79	51	257	163	51	23%
Nyanza Province	103	73	57	41	96	72	96	37	365	153	37	17%
Central Province	38	21	18	10	42	20	37	18	135	69	18	8%
Nairobi Area	78	40	32	26	54	40	54	20	218	126	20	9%
Other Countries	56	34	48	29	60	33	58	37	222	133	27	17%
TOTAL	599	369	360	220	459	284	493	219	1,911	1,022	219	100%

Source: People of God Office, Eastleigh Fellowship Center. Permission for use granted by the office. Photocopy.

APPENDIX I**QUESTION GUIDE FOR INTERVIEWING EFC STAFF****A: Preparation**

1. Introduction of researcher and explanation of purpose of interview
2. Assurance on confidentiality of information given.

B: Questions

3. Please tell me about each of the facilities in this center.
4. What was the idea behind their inception?
5. What has been the response from the youth in general?
6. How have the different activities contributed to your efforts in reaching Muslim youth?
7. What hindrances have you faced in your efforts to reach Muslim youth?
8. What is your ministry background?
9. What do you do here at the center?
10. What opportunities do you get for interacting with Muslim youth?
11. Have you ever led a Muslim to Christ? Tell me about that.
12. What in your opinion are the methods by which the center best ministers to Muslim youth?
13. Does the segregation of sexes present a challenge to your evangelistic efforts, as a man?
14. What specific methods do you personally employ in reaching Muslim youth?
15. Do you use any literature anywhere? What kind? How effective is the literature, in your opinion?
16. How do you think your activities and personal involvement have influenced the Muslim youth view of Christianity?
17. What effect has that had?
18. What are the implications for ministry that you see as a result?

APPENDIX J

QUESTION GUIDE FOR INTERVIEWING MUSLIM YOUTH

A: Preparation

1. Introduction of researcher and explanation of purpose of interview
2. Assurance on confidentiality of information given.

B: Questions

I: General Experience in Activities

3. Please tell me about the activities that are available here.
4. Which ones do you participate in?
5. What do you like best about this center?
6. Is it similar to anything you have experienced before? In what ways?

II View of Christians Based on Interactions

7. What general impression has this place given you about Christians?
8. What specific things have you learnt about Christianity through your participation in the activities of this center?
9. What do you like least in the activities here?

III Life Experiences

10. What is your family life like?
11. What would you like to accomplish in your life?
12. Who is your hero? Tell me what qualities make that person so admirable to you

APPENDIX K

QUESTION GUIDE FOR YOUNG MUSLIM CONVERT

A: Preparation

1. Introduction of researcher and explanation of purpose of interview
2. Assurance on confidentiality of information given.

B: Question guide

I. Introductory Questions

3. What do you do?
4. What is your life like here in Eastleigh?

II Conversion Experience

5. Were you once a Muslim? What was that like?
6. When did you convert to Christianity?
7. What were the circumstances surrounding your conversion?
8. Now that you are a Christian, what is life like?

III Religious Experience

9. What do you like most about Christianity?
10. What do you like least about it?
11. How has your relationship with your family changed since you became a Christian?

III Religion and Youth Culture

12. How do you think the young people are perceived by society?
13. What do you know about other young converts to Christianity?
14. What would you say to a Muslim young person now that you are a Christian?
15. What would you say to a Christian young person now that you are a Christian?
16. What is the most significant thing that you have experienced since you became a Christian?

IV EFC Programs

17. What do you know about EFC?
18. Have you ever participated in EFC activities? Which?
19. How can EFC improve its ministries to Muslim young people?
20. What else would you like to share with me?

APPENDIX L

QUESTION GUIDE FOR POG OFFICE PROGRAM ASSISTANT

A: Preparation

1. Introduction of researcher and explanation of purpose of interview
2. Assurance on confidentiality of information given.

B: Question guide

3. What is your religious background?
4. What is your ministry background?
5. What do you believe are the most important characteristics of an effective minister to urban Muslim youth?
6. How did you come to be involved in this work and for how long have you been working here?
7. How do you communicate with students when receiving or sending different sections of the course?
8. What challenges do you encounter in your provision of this service?
9. How does someone qualify for a course?
10. How would you describe the results of the courses you have graded so far?
11. What is your impression of the Muslim youth students, in relationship to their performance on the courses?
12. How is this course structured to lead a person to Christ?
13. How do you help a new convert begin her or his new Christian life considering the complexities of socio-cultural issues involved?
14. What do you think is the general impression that the Muslim youth students have of you as a person, through the interactions you have of them?
15. How do you think that influences their perception of Christianity?
16. How do you think the course influences the Muslim youth perception of God?
17. What are the successes of this program?
18. What are the weaknesses of this program?
19. If you were able, what changes would you make in the way you do this work?
20. What do you think is the future of this program?
21. In what way is this course tailored to the particular needs and worldviews of urban Muslim youth?
22. In what ways can it be tailored to meet this need?

VITA

Wairimu Kamau was born in Nairobi to Peris Waitherero and Godfrey Kamau. From her first day in school, she was confronted by an urban culture that was very diverse because she schooled with children of African and Asian descent. In high school she shared a dormitory room with students from all parts of Kenya. Wairimu grew up surrounded by a great diversity of native and foreign cultural practices and so those early years prepared her for sensitivity for cross-cultural mission. While working in Eastleigh, she encountered a large community of Muslims but did not know what to make of them. In later years, she moved to work in the Karura area of Central Province. She trained in youth ministries, counseling and business administration. Little did she know that the Lord would lead her to explore the reality of what is probably one of the most misunderstood people groups on earth?

This study is the ultimate expression of her learning experience at Nairobi Evangelical Graduate School of Theology where she first encountered Islamic studies. The tutelage of Caleb Chul Soo Kim forever changed her perception and appreciation of the Muslim people and gave her a hunger for cross-cultural mission work. In an urban church setting that is still for the most part ignorant of the folk religious phenomena of Islam, this encounter would cost her much. Her background in youth ministry provided the basis for her conviction that it was perhaps necessary to begin dialogue on the particular circumstances of Muslim youth in Nairobi. This, she believed would bring to light the humanity of a people group still poorly understood by their Christian counterparts for the purpose of projecting into the future state of Kenyan faiths and community relations. She looks forward to learning on the field by making most of any opportunity to learn about the Muslim people through ministry that communicates the irrevocable love of God to all humanity.

Those who attended the discipleship classes were a mix of hearty and argumentative types who on the surface were die-hard Muslims but who enjoyed a good conversation. Others were converts who were starting the treacherous journey of growing in their new faith in a society that was more likely to persecute them than to support them. Dialogue was not restricted to the discipleship class but continued onto the basketball court, the gymnasium and the showers where every day topics were discussed.

It was not possible to meet even one of those who had taken the POG course by the end of the study. According to the program assistant, Muslim youth came sporadically to the office to ask for materials, which they read in secret and returned in the same manner. One who had graduated from the course had been persecuted by his family so much that he had moved to another town. Even though the program assistant was determined to start a discussion group comprised of the students, she could not explain how she was going to initiate it among people who were afraid of being exposed.

On the part of the center's staff, the researcher made the following observation. A natural progression from playing together is the meeting of other family members and the celebration of religious days. The interview with the sports director revealed that Muslim families invited Christians at the center for their celebrations. His opinion was that it was undesirable for a staunch Christian to make habit of fraternizing with Muslims in this manner. The center's staff was of the opinion that the Muslims were ministry recipients and not vice-versa. Further inquiry revealed that the staff did not feel equipped to engage in more complex levels of ministry with Muslims. Except for a few parents who came to report to the center their satisfaction with its work, their perception of the Muslim community was that families prefer to maintain an arms length relationship. For that reason, home visits and party invitations were not common.

Muslim Youth Relationships With Significant Others

In order to link the observations of this study with the need to understand how best to reach urban youth, a number of categories were established. These revolved around the