

Iain H.G. Clyne - LIGHT ON INNOVATIVE  
APPROACHES TO YOUTHWORK IN NAIROBI.

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NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

LIGHT ON INNOVATIVE APPROACHES  
TO  
YOUTHWORK IN NAIROBI

BY

IAIN HENRY GEORGE CLYNE


A Thesis submitted to the Graduate School  
in partial fulfilment of the requirements  
for the degree of  
Master of Arts in Missions

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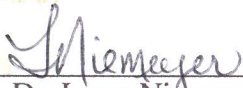
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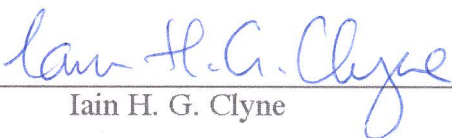
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STUDENT'S DECLARATION

LIGHT ON INNOVATIVE APPROACHES  
TO  
YOUTHWORK IN NAIROBI

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

(Signed)   
Iain H. G. Clyne

Date: June 20th 1997

## ABSTRACT

The need for appropriateness and relevance in youthwork practice is no less an issue in Nairobi than in any other place around the world. In the 34 years since independence, the city has undergone rapid change under the effect of modernity and now increasingly postmodernity. This has affected all strands of society, and particularly so the young people who constitute some 60% of the Kenyan populace. To maintain contact and relevance with these young people within their midst, and who are at the same time so vulnerable and sensitive to change, the church, which is so often slow to change, must be aware of their opinions and aspirations. From this information, the church should be encouraged to respond and develop in a fashion that does justice both to the teachings of Scripture and the nature of the culture.

The record is clear that there has been much in the way of the by-passing, neglect and misrepresentation of young people in and by the church. Furthermore, given that 60% of the Kenyan population could be called young, and that statistically, the young years are those in which most people become Christians, a valid youth ministry is essential for the future of the church. Furthermore, it is clear that young people, who are in the forefront of development, can also help with the positive reorientation of entire communities in the face of change; they are definitely not the church of tomorrow. All the more so when these young people proceed deeply rooted in Christian values and beliefs. In face of this, there are still too many church leaders who are not prepared to develop, who are not reading the signs of the times. Simply, the church must be given data that will broaden their understanding of this situation, especially at a time when most of the literature in this field is from outside the country.

The central instrument was that of a survey questionnaire that included open ended, structured and projective questions. Opinion was gathered from a body of young people and youth practitioners across the city of Nairobi. The research questions were generated from the researcher's existing perception of the youthwork situation, further networking and the literature review. The data, once collected was analysed both quantitatively and qualitatively.

## DEDICATION

To my loving wife Margaret  
and our children

Scott, Hannah and Eilidh

and to

Almighty God

who, in giving us all breathe and life

in his loving Son,

has made this all possible.

## ACKNOWLEDGEMENTS

It was with the help of many individuals and institutions that I was able to make a successful completion of this study. Although I cannot mention all of them, I acknowledge all their contributions and support, and sincerely thank all of them.

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I also gratefully acknowledge the help of the numerous youth practitioners, young people and academics who participated in the pretesting, piloting and the completion of the questionnaires. Similarly too, for those who contributed to the focus groups.

I found N.E.G.S.T. a wonderful Christian family for my spiritual growth and that of my family. In particular, my friends Mr. Patrick Mukholi and his wife Helen, Pastor Franco Onaga and his wife Faith and Miss Emily Choge for their support and encouragement.

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## CHAPTER ONE

### THE PROBLEM

#### Introduction: Statement of the Problem

The need for appropriateness and relevance in youth practice is a fluid and ongoing debate that is to be found throughout the church in many parts of the world (Braunius 1995; Carrick 1987, 33ff; DeVries 1994, 16ff; Hammett 1995, 45; Lawson 1996, 34-49; Malan 1985, 49; Mbuy 1996, 3; Megill 1976, 128; Ratcliff and Davies 1991, 3). Indeed given that young people are usually the sector of society which, within the context of intense, accelerating and widespread modernisation and urbanisation more readily adopts any changes that are new and different, it is unlikely that this debate will die down to any great degree in the future .

With special reference to youth practice, the practical response to appropriateness and relevance, and particularly in the last three decades under the modern mission paradigm, has been essentially one of creativity, ingenuity and commitment by the practitioners in a setting of multifaceted ideas, programmes and structures in a whole variety of settings (DeVries 1994, 16ff). These have been evidenced through churches, para-church organisations and indeed through cooperation with secular agencies in some cases (Campolo & Ratcliff 1991, 263ff). However, much of this has involved the undiscerning adoption of the values of modernity, the consequences of which have eventually ended in a lack of success, if not failure. The ontological dysfunctionality of this approach, that something is wrong at a deep foundational level, is now being felt intuitively among many youth practitioners with many now looking for new models of operation both in evangelism and nurture (Chrysanti 1996, 20-1; DeVries 1994, 23). A desire for something new in youthwork practice is afoot, paralleling the evolution of postmodernism in the West, and increasingly in urban Africa, the destination of which is an unknown.

Much youth practice in Africa in terms of content and style has been inherited from longstanding missionary methodology, taking the form of didactic informational

teaching geared to passive, compliant young people set very much in an orderly, formal and institutionalised church system (Braunius 1995; c.f. Lawson 1996, 35). In the contemporary modern era, many aspects of this inheritance of style and methodology still exist, as can be seen from a perusal of any Christian book shop or indeed many of the local Christian publishing houses. Indeed such is still reflected in many areas of the contemporary secular school scene, much of which was birthed in the missionary movement.

However, with the rate of change in the culture of the young people only but accelerating, particularly as the mass media becomes more widespread (Eko 1991, Hirsh 1996), the ramifications for the style of youth ministry in Kenyan urban settings are nothing but profound. This is especially so with the paradigmatic and fundamental changes of postmodern thinking coming so close on the heels of the collapse of modernity itself (Bosch 1993, 349ff). To add complication to this scenario, there are also revitalisation and nativistic tendencies which are highlighting elements of the more indigenous African cultural traits (Chidester 1992, 245; Hope and Young 1983, 191ff).

What is to be the way forward for the youth practitioners, and indeed the young people, in this situation? Is it to be the well trod path of the adoption of the readily available western methodologies, many of which themselves are being found to be deficient, or are they to leapfrog and enter into the developing debate now evident around the nature of postmodern practice? What part do the particularly local identities of Christianity play in this equation? The question is essentially, 'what way from here in youth practice in Nairobi?'

To delineate this more precisely, just what is the perception of the youth practitioners and the young people regarding the present situation of youth practice in the city? Is there an awareness of a need for change, and if so in what direction? Furthermore, are there any significant differences between the perceptions and the conclusions of the youth practitioners and the young people?

### **Purpose of Study**

The purpose of this thesis is to contribute to the present debate on the forms of youthwork practice most suitable for Nairobi, one of Africa's most diverse and rapidly

growing cities, as perceived by the youth practitioners and indeed the young people themselves. One would also hope to identify any significant differences or similarities between the two.

### Research Questions

With respect to the above stated problem, and with the aim of amplification, the following research questions will be asked:-

#### Question 1

- (a) What perceptions, if any, do the young people have about the relevancy, content and style of the youth ministry that they presently receive or are involved in at their church?
- (b) What expectations, if any, do young people have as to what ideally is required of the youth ministry provided for them in their church?
- (c) What are the most significant ways in which the perceptions and expectations, as implied immediately above, differ?

#### Question 2

- (a) What perceptions, if any, do the youth practitioners have about the relevancy, content and style of youth ministry they presently provide at their church to the lives of the young people with whom they are in ministry contact?
- (b) What expectations, if any, do the youth practitioners have as to what would be the ideal form of youth ministry provided by them at their church or youth ministry setting?
- (c) What are the most significant ways in which the perceptions and expectations, as implied immediately above, differ?



## Question 3

- (a) What are the significant similarities and differences in the perceptions and expectations registered by the two above groups, i.e. the youth practitioners and the young people?

### Significance of Study

Mbuy argues that if the present situation of youth practice in African churches is not changed, 'the church in Africa will run the risk of being irrelevant to the youth who think and act differently because of the circumstances of today'. He goes on to highlight a clear lack of foresight, 'with no deliberate attempt being made to prepare the young people for the future' (Mbuy 1996, 3). Chrysanti highlights the simple neglect of the young people by the church which is directing them to paganism in a search for the big answers in life (Chrysanti 1996, 21). Chepkwony adds that 'the majority of African churches have no definite programmes specifically for young people' (Chepkwony 1996, 35). From the independent church sector, this is reflected in the words of commentators in Wambugu thus 'why are the offspring of the independent church leaders fleeing from Christianity? Let us look for ways of accommodating them' (Wambugu 1996, 6)

Even in 1975, 46% of the Kenyan population were under 15 (Megill 1976, 119). The latest figures available indicate that this figure had grown to 48% in 1979 and will continue to increase proportionately to the global figure (Bhushan 1987, 6; GOK\UNICEF 1989, 11). Gachamba uses the figure of about 60% of the population being young people, however they are defined (Gachamba 1996, 4). Further statistics indicate that the teenage years are very formative and often crucial for spiritual awakening (Hyde 1991, 128; Kimuyu and Mutua 1997, 22), the prime age for conversion (Chepkwony 1996, 35). A valid youth ministry is therefore 'vital to the future of the church' (Ratcliff & Davies 1991, 3). Nyomi asserts that young people are at the forefront of change and they can help the reorientation of entire communities in the face of modernity and postmodern change; they are definitely not the church of tomorrow (Nyomi 1993, 11). It is only logical then that the leadership and laity of

Kenyan churches must be finely attuned to the needs of teenagers and that they be as relevant and indeed as biblical, as possible in their practice (c.f. Mbuy 1996, 3). Very much in parallel to this sentiment are the words of Sesana who asserts

There are still too many church leaders who would like to impose the traditions of the past - often totally out of touch with Kenyan reality - refusing to read 'the signs of the times', without accepting the desire for positive change coming from the young people, thus denying them the opportunity for creativity (Sesana 1996, 9).

Furthermore, a study of the patterns in the city of Nairobi, which holds such a prime position in the dynamics of the country in so many realms of life, will be of crucial applicable importance to youth practitioners, and indeed church leaders in general, given the assertions made above.

Theoretically speaking, there is a dearth of applicable published literature on the area of African youth practice, with much research in this general area having to rely on indirect deductions and inference. Much of the theoretical material that is available is sourced in the West, and the undiscerning application of principles and findings thus found carries with it inherent dangers of misapplication. It is hoped, therefore, that the results of this study will bolster a developing body of locally generated material. On the other hand, informal unpublished literature abounds.

### Assumptions

That there are significant inroads being made into the lives of the young people by the values and manifestations of modernity and postmodernity (Ayisi 1980, 100; Shorter, 1983, 40ff).

That this paradigmatic shift in culture is foundational to the unease that is being experienced in the practice of youthwork.

### Limitations

First and foremost, and given the size of Nairobi, which some now claim has a population of four million people, the churches of the city are just too numerous and indeed too dispersed for all to receive reasonably from the researcher. Consequently, a

sampling procedure will be employed. Linguistic restrictions, with particular respect to the non-English speaking churches, are also a reality with the researcher only being able to speak English. The limitations of this study also reflect the realities of financial and time restrictions within a busy academic programme.

Limitations of interviewing of young people are also acknowledged in that there is often a desire to please and give the answer that they think the questioner wants to hear; there is also the possibility of hype or a simple lack of honesty. There is essentially a working tension between this and perhaps the need to create a level of trust with the sample population in an attempt to build confidence and understanding. This issue will be considered in more detail in Chapter 3. Similarly, given the intense diversity of young people in the Nairobi area, ranging from street children through to the offspring of the elite, the researcher will only be able to work with a token spectrum of this range

The researcher is also profoundly aware of his position as an incomer to the African scene being mindful, that in an opinion orientated study, he might well miss various nuances and minutiae and indeed misinterpret some of the answers and communication. Nevertheless, the research design will attempt to take cognizance of this.

### **Delimitations**

The term young people in the Kenyan church setting can range from anything from 12 years old to unmarried people in their mid-thirties. For the purposes of this study, young people will be considered as 12-18, although a strict application of this delimitation will probably be open to some blurring at the edges due to the staggering of educational ages in the general population at the moment. Thus, practically speaking, the 12-20 age grouping will be regarded as the working population. The chosen age range has been designated on the grounds that this is the age group most sensitive to, and indeed volatile, in the face of change (Tessier 1983, 5ff).

## Definition of Terms

### Young people

Young people, aged 12-20 who are committed to a church. Given the volatility of commitment found in young people, in many cases for very valid reasons such as the pressures of schoolwork, further specific definitions and conditions are in many ways impracticable.

### Youth practitioner

Refers to those working with the young people, either in a part-time, full time or incidental capacity. It would involve those working for and/or through church, para-church or, in some cases, secular agencies. They could be variously known as youth worker, Sunday school teacher, full time worker, resource people and youth pastors, to name but a few.

### Youth practice

Refers to the method, form and content of the ministry that is undertaken with, to and for young people in Nairobi whether this has been in a church or extra church setting (cf Bosch 1993, 449). This would include mission (evangelism, social action) and discipling (nurture, teaching and pastoral activities).

### Youth ministry

This term is used in the study in the sense of referring to singular and specific ministry in the life of the respondent.

## Outline of the Remainder of the Study

Chapter two will include a literary review starting with an introductory preamble of African youthwork practice. This is followed by literature developing a profile of young people in Nairobi; from there develops a discussion on the practice options as set out in the literature. Chapter three describes the basic research design, the processes of pre-testing and piloting, the foundations of the instrument and field procedures for its

implementation all with an integrated literature review. This is succeeded by a description of data collection, recording, processing and analysis. Finally, finance and a provisional timetable are indicated.

Chapter four touches on analysis and evaluation whilst chapter five covers the summary, conclusions and recommendations. The thesis closes with the appendices and a selected bibliography.

## CHAPTER TWO

### REVIEW OF THE RELATED LITERATURE

This chapter begins with an introductory preamble to youthwork practice followed by a profile of young people in Nairobi. Some theoretical discussions succeed this initial consideration and then a recognition of some of the practical options for youth practice found in the literature.

#### **Youthwork Practice: An Introductory Preamble**

Within the Kenyan church itself, and in terms of youth practice, there is a heavy reliance on the educational ministry models inherited originally from the missionary era the values of which are inevitably rooted in the source country's culture. Much is suitable for the young people of rapidly urbanising culture, yet much seems very traditional and still reflective of the models and practices inherited from the missionary era. Content is generally biblical featuring bible knowledge rather than application (Malan 1985, 50ff); much teaching is informational rather than transformational, with many lives being compartmentalised reflecting a deep dualism (Hearne 1982, 48). Much teaching lacks a practical approach to realities of everyday life, with a widespread emphasis on 'you must not' and 'you must' rather than 'you can' implying life as a journey of discovery with God rather than a straight jacket. 'If all the words wasted in sermons which thunder against the misbehaviour of the youth would have been used to open up for them visions of the good and beautiful things they could do, our churches would be more alive and enthusiastic' (Chrysanti 1996, 21; Sesana 1996, 9-10).

Teaching style is very formal and characterised by didactic and detached methods in the setting of a very passive body of young people, very much reflecting the situation found in parallel situations by Lawson in South America (Lawson 1996, 34ff). Wang'ombe has stressed the traditional nature as well as the lack of contextuality, and indeed the accordant need for relevance and application, found in a lot of teaching situations (Wang'ombe 1996, 4). Tessier, coming from the Catholic

angle, recognises the various forms of pastoral care offered to young people as catechesis, chaplaincy, youth movements and Catholic action, basic Christian communities, clubs, reception centres and the pastoral care of non students (Tessier 1983b, 15ff).

Shorter also speaks of youth organisations that are very heavily structured with their emphasis on the stipulated meeting and the formal teaching (Shorter, 1983, 43). The problem with most youth programmes is that they depend on the interest and material support of the priests (Healey 1983, 52). Alternatively, Chrysanti argues that the goal of education must be broad enough to enable the young person to grow as an integrated person (Chrysanti 1996, 12). Shetter comments on the professionalisation of the youth worker posts where he saw the incumbents becoming detached and mechanistic, with the viewing of their populace as assets and liabilities (Shetter 1983, 79).

Furthermore Shorter asserts that the church has an essentially rural bias where much in the city is seen as the enemy and has rebuffed it as a result. Even if it were true, that would not be a reason for rejecting the city (Shorter, 1983, 42). In similar vein Tessier comments that the church is not yet fitted to face the urban reality (Tessier 1983b, 5). In a comprehensive marketing study carried out in Nairobi in the late seventies, 30% of young people felt that the church was not adequately involved with young people (Horton & Engel 1979, 30).

Mbuy discusses the 'African mentality' as an attitude that 'is often stifled by a strange form of loyalty and lacking ...in... relevance'. He quotes Mazrui as saying

One of the striking features of our world trends since the 1960's has been the emergence of relevance as a moral imperative. This revolutionary fever for relevance has been most dramatically illustrated in the student's movement. From Berlin to Berkeley, from Tokyo to Dakar, the demand of youth for greater relevance has been part of a fundamental reexamination of the values of modern civilisation (Mazrui 1969, no further details available).

To the youth, the church comes across as irrelevant. The youth are agitating, 'not for new ways of doing things, but a new way of being church'. He goes on to claim that any effective youth ministry must relate to the success aspirations, the reality of violence and the prevalence of sects and new religious movements. Responses must realise the church as the people of God and the prioritising of youth ministry (Mbuy

1996, 3-7). Extolling good practice, Chrysanti identifies a comprehension of the six main needs of young people (recognition, a sense of belonging, independence, new experiences and adventure, desire for possessions and sympathetic understanding) as central to any youth practice (Chrysanti 1996, 18-20). In a similar vein, Sesana implores the church to cater for the idealism and dreams of young people, even those of the toughest of upbringings, particularly where present trends are showing a withdrawal of many young people from key areas of societal involvement in the key institutions through frustration and disenchantment (Sesana 1996, 9-10).

### Modernity and Africa

With regard to the continent of Africa, Robertson argues that modernity did not really start to significantly take affect until after the second world war (Robertson, 1986, 250). However, acceleration in change beyond this point, primarily through improved communications, has been continuous. 'The rate of change is such that areas which were regarded as examples of primitiveness have now changed overnight and bear many marks of modernity' (Ayisi 1980, 100). The clearest manifestation of this shift is best seen in the economic and cultural inducements of the city, modernity seen as primarily an urban phenomena. Shorter comments that 'urbanisation is the process by which people acquire material and nonmaterial elements of culture, ideas and behaviour patterns which originate in, or are distinctive of the town'. He also argues that even the rural areas are being urbanised, and modernised, through the pull of the urban centre, this being an important factor itself in urban growth and the further confirmation of the inherent values (c.f. Rosman & Rubel 1995, 270). He also sees the growth in the urban populace as the 'attraction of a modern consciousness', offering freedom, anonymity, individualisation, choice and creativity as well as a new leisure ethic. Most of the urban leisure industry is directed at youth, particularly in the realm of music (Shorter, 1983, 40ff). Ayisi comments that modernity has brought into play systems that are beyond the control of any group or individual (Ayisi 1980, 105).



## Nairobi: Young People Profiles

Given the missiological nature of this research it is necessary to have at least a brief understanding of the breadth and diversity of the nature of young people in Nairobi, the form of which will have influence on the resultant youth practice models. The major findings of the Horton & Engels (1979, 13-38) study produced the following profile for the young people of the city:-

**Table 1: Nairobi: Young Persons Profile**

(after Horton and Engels)

- 
- high media exposure with books, magazines and newspapers ranking the highest;
  - interested in the lively and adventurous, much money and time spent on *entertainment*;
  - success as career fulfilment, an adequate education and upward mobility;
  - longing for acceptance, security, right behaviour and a greater knowledge of God and Jesus;
  - 30% (who tended to be materially orientated) showed vexation with life and wanted change;
  - all but four were affiliated to a church, but only 50% read their Bibles;
  - most were familiar with the basic Christian doctrines;
  - God was seen as personal and concerned about them;
  - Jesus was Son of God or Saviour to most;
  - Both the Bible and the church are viewed positively;
  - application of Christian doctrine to daily life was lacking, many feeling that good works were sufficient for being a Christian.
- 

In a similar vein, Ayisi asserts that 'education has opened up new horizons for the young and a keen desire to manage their own affairs was unleashed' (Ayisi 1980, 100). Another study reports urban young people as dreamers, critical, questioning, in need of adult guidance, deeply religious, needing to belong, and as having leadership potential (Durian 1983). Chepkwony identifies the African young person's intensive search for identity, the job crisis and the presence of the incipient New Age movement as key issues (Chepkwony 1996, 27-34).

Tessier, in another major assessment, defined urban young people as

traditionally those aged from their initiation rites, often from 15, and on up to about 30. Functionally, this is distorted and adjusted by 11-12 year olds coming into the city looking for work. He divides the youth into street boys and those just surviving, students, young workers, university students, most of whom experience the isolation of urban life, but still in the eyes of many rural youth are seen as privileged. Street boys and those just surviving tend to band together through ethnic or regional affiliations.

Their aspirations are related to, firstly, full incorporation into the modern civilisation even when ensnared with the temptations of money and comfort. Education is seen as facilitating this end. Having a job is of importance, despite high unemployment. Secondly is the thirst for enjoyment which does not go without some nostalgia for the traditional society. Solidarity, respect for elders, belonging to tribe, clan, ethnic group are all ideals to be recovered and family, in terms of gratitude, duty and community, were still very high on the agenda. Not all agreed with the dominance of money. Thirdly, there is a desire for justice and freedom, a desire to play their part in the building of the country, but they were nevertheless disheartened by the state of institutions. Fourthly, there was an openness to the spiritual dimension and an expectation of a church closer to the African, many seeing the existing church as alienating and restrictive. They do not feel at home in the church, desiring a less clericalised and simpler church where the pillars of power are challenged rather than aligned to (Tessier 1983b, 7ff).

Tessier further found many urban orientated aspirations in rural young people who were so closely tied to the urban areas through the intensity and complexity of rural-urban migration. Values extended to freedom from traditional customs, but also to remain part of the extended family; the importance of studies and jobs; the city rather than the land and money always money. They also desired more independence and social justice; a better understanding of traditions and beliefs; integration of the Christian faith into their life with a church near to young people, a community of believers, with an organisation that works. Push factors included the weight of the elders and the social pressure of the clan (Tessier 1983a, 13-19).

More recent studies in Nairobi have used two subsets of young people, namely those of the elite and middle class and those of the low income sector (MacDonald 1996). The study resulted in the following 'perceived problem issues' prioritised

listings for the respective groups of young people:-

**Table 2: Nairobi: Perceived Problem Issues (after McDonald)**

	<b>Elite / Middle Class</b>	<b>Low Income</b>
<b>Family issues</b>	Busy parents Absent parents Divorce High expectations	Communication Drug addicted parents and kids Neglect Single parents Divorce Poverty
<b>Peers and friend issues</b>	Drinking and drugs Sex Peer pressure in fashion, music and slang	Bad influence Fights Crime Glue Identity crisis
<b>Media issues</b>	Image Role models Violence Pornography Information as power Passive reality	X-rated videos Music Magazines TV Image Role models

Gathu (1995), in her study on television and the shaping of culture in Kenya among young people asserts strongly that television as a facet of modernity has had a significant effect on young people. Even if this cannot be empirically assessed, it can be assumed. The bulk of Kenyan TV (93%) is taken up by foreign programmes. Viewing is either through family owned sets or by means of official and unofficial video halls and stalls. Radio is also popular, especially with regard to listening to music (reggae, funk and rap).

The medium is seen as a carrier of 'foreign and transnationalised cultural values, images and behavioural patterns' (p13). Such are made manifest among the young people through superficial elements such as language (sheng and non-Kenyan English), fashion, hairstyle and music. At a deeper level moral and mental attitudes, group consciousness and identity are affected, there being a long term process of socialisation,

of adopting an outgroup identity.

TV devalues the respect for the elder with relationships with peers being more important than parents. It also promotes individualism, the 'value of self' (p 227). Whilst several of her respondents lamented the loss of community, Gathu acknowledged the actuality of a 'wide range of social relations that can be sustained without co-presence' (p 229). TV is also seen to promote western orientated consumption, the rapidly expanding mitumba phenomena, in part a response to this. TV has great power in fragile cultures with new cultural communities being formed showing evidence of changed values and practices. The rate of change in urban Kenya has 'left many perplexed' (Kimani 1985, 1).

She recognises two youth sub divisions within the city; the 'Eastleigh type' and the 'Lavington type' which are largely socioeconomically defined, the latter being the richer. The boys tend to express the culture much more than the girls. Gachamba also reflects much of the above when he stated, admittedly rather sweepingly, that 'a Nairobi teenager will have more in common with a teenager in a European or American city than he would with a 40 year old living next door' (Gachamba 1996, 1).

Despite such, however, Gathu (1995) still recognises a real Africaness in this cultural confrontation. She notes among the youth the strength of tribal identity, as well as a prevailing traditional age linked respect in relationships. Television viewing is a family affair displacing socialising and sleeping and allowing much family discussion, particularly regarding previously taboo subjects such as sex. Her respondents reported television as educative, a teacher of the basics of life such as relationships. Linguistically she notes the prevalent use of 'we' in speech rather than 'I'.

She questions whether the situation affecting the young people is not so much cultural imperialism, rather a process of infusion. The relationship between foreign programmes and the Kenyan viewers, she argues, are fraught with 'ambiguity, conflict and confusion'. Nevertheless, issues are dealt with 'in a complex, reflective and self conscious way', rather than passively by the young people (p 253). Furthermore, the young person is also caught in a battle for survival where the Western ways are seen to be successful, the way out of his predicament (Gathu 1995, *passim*).

## Discussions of Youth Practice: Options in the Literature.

### Introduction: Some Theoretical Considerations

Before we consider the practical responses to contemporary youth practice to be found in the literature, it would be useful to consider some theoretical and presuppositional considerations that are indeed very relevant, pertinent and basic to any later discussions or comment.

Through the work of Bosch, and others, mission thinking can now be seen to be moving beyond modernity and into the realms of postmodernism with the intrinsic characteristics of the experiential along side the reasonable, the symbiosis of subject and object, the yearning for meaning and purpose, a profound sense of humility and self criticism and a sense of interdependence. Such is in stark contrast to the values of the enlightenment with such givens as the sanctity of planning and success, the traditional concepts of leader / teacher and pupil and the demarcations of study and fellowship. Further, argues Bosch, in terms of missiological theory at any given time 'the missionary message of the Christian church incarnated itself in the life and world of those who had embraced it'. This statement is essentially an affirmation of the contextual nature of all theology, the willingness to see theology, and indeed methodology, develop locally with relevance to the local situation. He later adds that 'the Christian faith must be rethought, reformulated and lived anew in each human culture', a thoroughly postmodern stance after association with pietistic and enlightenment models of operation (Bosch 1993, 351ff, 421, 427, 452). This is perhaps practically reflected in the comment of Nyomi when he asks whether youth ministry is to young people or with young people, the latter allowing their full participation in the life of the church (Nyomi 1993, 11). Chepkwony calls for inculturation into today's youth culture with its 'own language, signs, customs and symbols' (Chepkwony 1996, 35).

However Mohler offers a point of caution, seeing postmodernism, one of the major permissive factors for this trend, as merely the latest development of modernity and thus a great risk to the forfeiting of evangelical truth.

under the guise of postmodernism, theological and philosophical variants have been welcomed within the evangelical tent, incorporated

into the evangelical mind and celebrated simultaneously as victory over the legions of modernity and as liberation from the bondage of the older evangelicalism. Nothing less than the integrity of evangelical Christianity is at stake (Mohler 1995, 67).

He continues to argue that the movement of theology away from the propositional claim based on universal and objective revelation to a self conscious and local and particular narrative claim relating to specific cultural and linguistic systems reduces universal truth to a localised sharing of meaning. Manifestations of this, as he sees it, would be feminist, black, Asian, Indian and Latino theologies (Mohler 1995, 77ff).

Change, too, is a reality that has to be confronted when considering developments in youth practice that so often produce fear in the hearts of many practitioners. Ward usefully applies Berger's tripartite analysis of culture (objectivation, internalisation and externalisation) as a tool of appreciation of the intensity of cultural change, and therefore the churches contextualised response to it, to be found in youth culture today (Ward 1993, 35). In a similar realm, and with a particular reference to the judgment or otherwise of the fast moving youth culture, the comments of Rosman and Rubel are most apt. They assert that

the question of authenticity of customs is frequently raised when they have been invented recently, while customs invented a century ago are accepted as authentic. The age of a custom or the number of years an event has been celebrated has nothing to do with its authenticity (Rosman & Rubel 1995, 318).

In the case of youth practice, and indeed mission in general, the church cannot be seen as serving as agents or legitimisers of the status quo (Bosch 1993, 381).

Parshall's comments on syncretism are equally useful when considering the range of change that is possible in youth practice, the latest trends and developments so often going into uncharted waters.

Contextualisation needs constant monitoring and analysis. What are people really thinking? What does the contextualised communication convey? What do specific forms trigger in the mind of the new convert? Is there progress in the grasp of biblical truth? Are the people becoming demonstrably more spiritual? (Parshall 1980, 53).

He continues that we too must be aware of communicating a gospel that has been syncretised with Western culture, some of the accretions that have built up over

the centuries being very difficult to even perceive or to analyse. One has to ask whether we in the church are the best agents to recognise such accretions. Unfortunately Parshall does not really consider the acculturating power of those who receive and are affected by the word of God in their own understanding (Parshall 1980, 43ff).

Along with the globalisation of culture, there is also a significant globalisation of youth practice with significant amounts of international cross-fertilisation of ideas, content and methodology. Bosch quotes Hiebert in speaking missiologically of the development of a 'universal hermeneutical community where Christians and theologians from different lands check one another's cultural biases' (Bosch 1993, 457).

However, it cannot be assumed that the outcome of the present debate would be a rehash of Western models of practice. Mazrui, for one, argues that Africa has essentially experienced 'Westernisation without modernisation' with the continent undergoing what he calls 'dismodernisation,' Western culture having a remarkable capacity for 'both conquest and disruption'. Development (nay, church development) up to now has been with high degrees of dependency; rather true modernisation is the 'promotion of innovative change and the broadening of social horizons without excessive reliance on others.' Such a problematic scenario produces pressure for change, some African reaching out in cultural resurgence. Revitalisation and nativistic movements, syntheses of many elements from the dominant culture and the traditional culture are evidence of this as yearnings and assurance of a better future. Economically, Mazrui yearns for a new, yet to be defined, model for the development of his continent (Mazrui 1986, 201, 204, 256; see also Rosman & Rubel 1995, 298; Gill n.d., 42-43). Given these comments on society in general, to what extent can these thoughts be applied to the practice of youth ministry?

Finally, with the sheer socioeconomic range of young people to be found in the African city today, it implies perhaps a very wide range of responses in form and fashion to their needs. In terms of this social change in the context of modernity, Robertson comments:-

The overriding theme here, then, is division, the exaggerating of social differences due to hard times. The intense pace of change has made things all the more difficult for Africans, who have had to accommodate not only to economic domination and subordination, but to unprecedented poverty in the face of unprecedented wealth in the

industrialised world (Robertson 1986, 263).

From this we see paradox and a growing working tension as the differentials grow, the yearning for the values and attributes of the West become all the more intense in a setting of increasing tension. This has created much in the way of instability, an instability that has to be confronted and related to in any given youth practice. Chrysanti emphasises the crisis and conflict in the tensions between modernity and tradition being aggravated by the general disinterest in youth by adults. Furthermore, uncaring poverty, he asserts is a common basis for a crisis of faith for the young person (Chrysanti 1996, 16, 21). Chepkwony comments that endless wars as well as rapid change and poverty add to the stress on the African young person (Chepkwony 1996, 27).

### Some Practical Approach Options

The reality of the unease and debate in youth practice as seen in the literature in the variety and range of discussions on the subject in both Western and African sourced material will be touched on below. A common thread in all of this, however, is the recurrence of discussion around the need for relationships and relationship building to take a higher profile (e.g. Mbogo 1996, 57). Chrysanti relates that young people 'do not require lectures of what they should/should not be done, but desire to be loved and understood. They need a concerned adult to assist them in their struggle to reach maturity' (Chrysanti 1996, 17). Beyond this the authors below advocate their own development of this core. The resumé of the following works will reflect many of the building blocks required for any developmental discussion into the developing nature of youth practice.

#### Relationship in Ministry

Carrick (1987) states that 'education in our technological society should be primarily concerned with the right development of relationships and only secondarily with knowledge, that is in keeping with Jesus's methods of teaching and is thoroughly Biblical'. He argues that our modern systems are dominated by the aggressive and



essentially faulty Greek models of education, where education is effectively reduced to an intellectual exercise. In this setting the detached subjects draw information from other people and things, i.e. the object. This is merely the practice of a false and uninvolved dualism. The gospel is intrinsically about the restoration of the right relationships and entry into a kingdom of right relationships (with God, with fellow men, with ourselves and with the world). Jesus was open, holistic, experiential in his educational methods through friendship, love, sharing, caring and daring (Carrick 1987, 33ff).

In a similar manner, Malan asserts that a new atmosphere is needed in the teaching environment. He supports his view by quoting Du Plessis thus:- 'I share the view with many others that young people are taught religion but they do not see it in action and do not experience it for themselves - hence their lack of interest in what seems to be an irrelevant activity'. The writer recommends the moving of teaching from the abstract to life relatedness, away from memorising to understanding, to a posture of intrinsic relevance and openheartedness (Malan 1985, 50ff). Very much in step with the above, and in the context of base communities, is the Catholic writer Ndingi who states 'the youth are not receiving sufficient religious formation, sometimes none at all in the schools. Much of this can be supplemented by someone selected within the small Christian community to give this religious formation' (Ndingi 1982, 104).

Shorter talks of the need for structures of contact rather than church buildings, ministries being events rather than territories, and the use of base communities. He also stresses the importance of empathy, intrinsic talents, listening to the young people and commitment in a team of workers. He plays down any great scientific and methodological analysis, preferring an atmosphere of 'sympathetic inventiveness' (Shorter 1983, 42ff). Chrysanti speaks of the need to involve the young people in the process of practice, letting them become aware of their own problems and indeed the solutions to those problems (Chrysanti 1996,17).

### Thinking Environments

The need to give youth an environment where they can be asked tough questions and challenged to think through tough issues about faith is advocated by Roehlkepartian. Studies show, he asserts, that faith is seen to be much more influential

in the lives of young people who have been challenged to think, much of boredom being rooted in an unstimulating environment. Polls of the importance of factors related to growth and nurture show that a thinking climate came second in importance behind the existence of a programme itself. Only 42% of youth said that their church challenges their thinking; only 45% said that their church encouraged them to ask questions. The young people reviewed did not want more programmes, rather a more challenging intellectual climate. Factors identified as contributing to a thinking climate included positive relations with adults, a safe warm caring place and group of leaders, opportunities to learn and to serve and an interactive learning process (Roehlkepartian 1994, 53ff).

### Youth Worship

Youth culture has a tendency to factionalise and diverge from what can be regarded as adult norms. Youth worship models have arisen as avenues of mission through the assumption that young people are culturally very detached from the church tradition. Growth from an initial seed bible study would be central, allowing the inculturation of the Scripture, youth practitioners having the role of feeding and watering the ideas and understanding of the young people thus gleaned. This approach enables them to stay in contact with their friends and peers. Ward emphasises that 'real alternative worship can only be created by young people who are culturally and socially outside the church ... it is their culture that makes it truly alternative'; things develop with their kind of speaking, relating and music. No one form predominates, the results being highly individualistic and sub clannish; it is young people experiencing the presence of God (Ward 1993, 14ff). This is reflected in the work of DeVries who advocates the need for individuation (as opposed to individualism), i.e. adolescent development of their own identity offering an expression of faith in their own way. The irony of this is that church often attracts the compliant kids with the iron wills to keep all the rules, a sign perhaps of dodging the issues of life creating a pseudo maturity that does not flourish and develop. Resistance to the church is not the first step to atheism, rather the first step in discipleship (DeVries 1994, 136).

The youth worship concept rides on the basis of the energy and creativity of young people already evident in the culture in terms of music, dance, issues and general

vision. Ward sees 'this sort of journey is a kind of missionary endeavour', a reaching out in friendship that involves years of hard graft to learn their language, a feeling of their needs and concerns, a sharing of their joy and problems and sticking around long enough to be trusted with the aim of building of relationships. Such models are the young people's reaction to Jesus in worship and honest response (Ward 1993, 12ff).

As with the creation of local theologies in general, the questions regarding this genre so often revolve around syncretism, in particular with the New Age movement. This approach, however, implies real contact with real people in their own culture and is very useful when considering the work of the African Independent Churches in the Nairobi context.

### Youth Practice and Families

Youth practice cannot be developed or redesigned alone, or in isolation to, all other parts of society and the church; a new attitude of responsibility must be generated or discovered (Chrysanti 1996, 17). Getui sees the youth as an integral part of society and it is thus the responsibility of all to look after their needs (Getui 1990, 84). In a similar vein DeVries very much argues for the involvement of family in the broadest sense of the word into any development in youth practice, indeed seeing this as a 'paradigm shift in the approach of working with teenagers'. Family based youthwork is seen as 'foundational, not a new wing to be added to the house.' He continues

One of the secrets to a lasting ministry with teenagers is to find ways to undergird nuclear families with the rich support of the extended Christian family of the church and for these two formative families to work together in leading young people toward mature Christian adulthood (DeVries 1994, 18).

He further asserts that we should stop playing the numbers game, the concentration on getting more in; rather we should be working with those that God has given us. The 'experience of the youth programme pales into insignificance when related to the power of being related to a significant adult' (DeVries 1994, 125). Continuity of contact with adults is also stressed, as indeed is their portrayal as role models (see also Chrysanti 1996, 14, 17; Mbogo 1996, 56).

From his overview of the American scene he identifies relational retardation (where a peer centred culture and a programme based youthwork only offers

fragmentary relational experience); cognitive fragmentation (where less time is spent with adults resulting in more time to uncritically relate to the media, primarily TV; c.f. Postman, 1989, 79ff); and moral handicap (through a lack of firm values with no fortification of significant relationships with adults) as characteristic of many young people.

However, studies have shown that those with closer ties to adults are more resistant to such negative pressures. There is therefore a clear need for young people to have significant contact with adults; such, he argues, is the central priority for the church, the gospel must not be handed over to the TV. He contends strongly that the formative effects of parents are far stronger than we think; parents are, in fact, a great untapped source. Chrysanti echoes this from the African perspective, but goes further to include the community, schools and the church itself as strong formative agents (Chrysanti 1996, 13-14, 22-23; DeVries 1994, 30ff). However care has to be taken here with the devalued view of parents held by many African young people mainly through the imposition of high and unattainable life goals, the displaying of double standards and lastly, the stark brutality of many situations (Chepkwony 1996, 28-30).

There is a consequent need for the equipping of the parents and the youth, and indeed equipping the extended family of the church towards their role in youth ministry. Chrysanti speaks of two way traffic and the need for the adjustment of attitudes on both sides (Chrysanti 1996, 24). DeVries identifies two types of family based programmes; firstly parents and the nurturing of children in the Christian faith and secondly joint classes and events. Key challenges, however, exist with the divorced scenarios, single parent families, blended families and step-parents, chemical dependency, families caring for aging grandparents, poverty and both parents working. Also of consideration is the evolution of the home towards separated living with the insulation from the rest of society. Ironically, the laudable priority of putting the family first has only served to sever nuclear families from the extended structures that could potentially give children lasting values and identity. Isolated nuclear families are seen as the self perpetuating breeding ground for rootlessness and alienation. Added to this is the heavy age subdivision to be found in many churches (DeVries 1994, 37, 68, 75, 108-9).

Tessier identifies the needs of young people as firstly community solidarity; secondly, an education integrated with life; thirdly, the need for adults as reference

points in life; fourthly, the need to understand their faith better and to express it and finally the need for a church that is sincere and faithful to its message. He proposes the following reactive suggestions:- Adults are to be seen as the true educators and witnesses to faith for young people whether they be parents, teachers or chaplains. He also calls for the use of Catechesis centred on Christ and calling for existential commitment, as well as the meeting of the young people where they are and the taking seriously of the apostolate among young people (Tessier 1983b, 12ff). Shetter has also stressed the concept of the extended family (Shetter 1983, 80).

#### Considerations from the African Independent Church Sector.

A thread through much of the above discussion has been the permeation of western values, styles and techniques onto the African youth practice scene. However, and in contrast, Bediako, among others (Hearne 1982, 46ff), highlights the possibility of an alternative in his general discussion of what he sees as the strong urge, particularly among the independent church and Catholic sectors, to discover and expose a real 'Africaness' to the Christian faith through explorations back into the traditional African world view, a set of values all but decimated, consciously or otherwise, by the historical missionary thrusts of the past centuries and indeed the more recent charismatic waves of Church planting and activity. He writes

the combination of ... vernacular reading of the Bible with the earnest desire to arrive at African answers and solutions to African questions and problems, has the effect of making the living forces of the traditional world view persist longer and with greater potency within the 'spiritual churches' than in the churches of missionary origin (Bediako 1995, 66).

Although he does not speak directly into the youth scene, he nevertheless highlights evidence of these practitioners wrestling with problems as African problems, and not merely in the terms and forms set out by a western agenda.

## CHAPTER THREE

### METHODOLOGY

This chapter essentially describes the research design. The questionnaires, i.e. the instruments, are discussed in terms of pre compilation testing, pilot studies and the selection of subjects both in terms of young people and youth practitioners. Field procedures are detailed, as is the collection and recording of data. The processing and analysis of data is also considered.

#### Research Design

The essential nature of the approach of this study is that of a survey. Given the sensibilities, nay the unpredictabilities, of teenagers who benefit and respond very much to the intimate approach, the personally administered questionnaire was selected given its ability to maximise control, participation and indeed responsivity. The approach, as well as being well documented as being successful in dealing with attitudes, views and opinions, also gives more time for the respondent to think and assures anonymity. Mailing and telephone methodologies produce low and mediocre results in terms of control and responsiveness (Mann 1985, 97; Omollo 1994, 45-6). Also, given that a significant bulk of the respondents will be young people, it is essential that the methodology be as straightforward and simple as possible.

The personally administered questionnaire also allows for on the spot clarification of any issues that arise and generally returns a very low level of non-response or spoiled returns (Long, Convey and Chwalek 1985, 87). It also permits the asking of more questions than set out on the questionnaire, although this in itself raises questions of rigour and standardisation of methodology across the samples. The personal approach also encourages and motivates the respondents within the context of the study. The researcher personally believes that such relational considerations are of importance, especially with reference to trust and confidence building where particular degrees of personal information are required.

Of the various interview techniques offered in the literature, most of them have been derived from western scenarios. It would therefore be necessary to undertake pre-testing for the African context over and above the standard piloting of the questions and the structure of the questionnaire itself.

### Instrumentation

The instruments must be both valid and reliable. Validity refers to the 'appropriateness of the information sought, the population to which it is administered and the criterion measurements used'. Reliability refers to the consistency of its measurement (Long, Convey and Chwalek 1985, 90-92). The general validity of the questions was drawn from the literature, from general experience and from prevailing and on-going discussion on the subject of youthwork.

Three types of questions have proven to be suitable in the African situation through use in work by Daystar communications. Quoting from Horton & Engel, we observe the following comments:-

Projective statements are useful tools for probing attitudes and values. The uncompleted sentence provides a stimulus designed to bring an immediate reaction; the first answer that comes to the respondents mind. This immediate reaction is usually a projection of the person's beliefs and personality

Open questions do not suggest any alternative responses from which the respondent can choose. This forces the individual to think through his own response rather than giving the answer he feels is expected. Open questions also reduce bias which may be introduced by the selection and order of the alternatives. This technique is very useful in exploratory research.

Structured questions provide the respondent with a set of alternative responses ... and are useful to determine trends without lengthy analysis. (Horton & Engel 1979, 3).

In terms of specific construction, the following questions were further asked, particularly with reference to their use by the young people. Can they answer? Will they understand the point of the question? Are they willing to answer the question? Is there the danger of leading questions? Is there a danger of being too prescriptive? Can all the questions be answered truthfully? The researcher was also aware of the feasible length

of the instrument, the use of jargon and double talk and the requirement to ask for the minimum worthwhile amount of information. Omollo noted a significant loss of attention of some of his respondents as a result of the length of the research instrument (Omollo 1994, 45-6). Questions that are just interesting do not validate them. Also, and in terms of the final result, 'Could this schedule be handed over to someone else for analysis without them having to go back to the interviewer to ask what certain answers mean?' (Mann 1985, 133-35).

Subsequently, three sections were developed in the instruments. Section A carried structured questions around present perceptions of youth ministry using the Likert Scale, such being well proven in attitudinal studies. The categories initially chosen were 'Strongly agree', 'Agree', 'Undecided', 'Disagree' and 'Strongly disagree'. Pre compilation testing was to render these as suitable except for the noncommittal 'Undecided' which was changed to the more committed and dedicated 'Don't know'. Of the 29 structured questions, numbers 1 - 7 covered meaningfulness of the youth ministry to life; 8 - 9 and 15 - 18 focussed on the nature and the setting of the teaching; 10 - 12 considered atmosphere; 13 - 14 leadership and 19 - 29 covered three areas of outward encouragement and action as a result of the ministry, namely Extra-group Fellowship, Personal Growth and Practical Expression.

Section B carried a mixture of projective and open questions to raise a value profile of the respondent and thus add to the evaluative discussions, inferences and recommendations. Section C saw the exclusive use of the open question style in considering the ideal form of youth ministry which broadly correlated with the questions of section A. Open ended questions, and thus such a broad correlation, were chosen in this instance so as not to be overly prescriptive and deterministic in the answers yielded. There was also the danger of over categorising in a field where the components are very complex and inter-related. The researcher was equally aware of the opposite danger of receiving answers that were too vague and general to be meaningful. The questionnaire concluded with three open ended questions about the future which would add further dimension to the value profile of Section B. The total questionnaires, one for the young people and one for the youth practitioners were also reflective of each other given the comparative nature of the group three research question.



## Pre Compilation Testing

Pre-testing took the form of consultations covering instrument content, structure relevancy, style, content and formulation. It also covered the suitability of concepts, wording, phrases, questionnaire length, time of completion, ease of answering, response categories (with reference to comprehension and ease of analysis), administration issues, nonverbal reactions, design and user friendliness. Five young people and five youth practitioners, representative members of the target groups and five academics, who could offer further insight and perception, were contacted. Supplementary questionnaires (see Appendices A and B) were also used to establish written content where there was no actual interview. Such pre compilation testing was further necessary for the framing of questions for a population outside the researcher's own social sub-group.

## Pilot Studies

Pilot testing, with the evolving questionnaires reaching more of their finished form, was undertaken in two phases, the first concentrating on the youth practitioner questionnaire with ten youth leaders, fellow students and staff at N.E.G.S.T., the second concentrating on the young people's questionnaire with 28 young people to highlight any final adjustments that have to be made. Mann found that covering a broad test population allows for the opinions of the meticulous experts and the generally unsophisticated down to earth respondents who can pick up particularly on jargon, unnecessary grammatical complexities and stuffiness to which the academic world is blind (Mann 1985, 144-5). The choice of respondents was made on the basis of convenience, with those that are known and accessible. This proportional balance was intentional to avoid any bias through differing intensities of refinement in either of the questionnaires (c.f. Nikobari 1992, 44-48). Many of the categories mentioned above under pre-testing were further considered in the refinement process.

The researcher was also aware that the pre-testing and the piloting processes may in themselves cause unforeseen modifications to the existing plan of study, an eventuality for which he is prepared to respond to (Long, Convey and Chwalek 1985,

97). However, no major structural changes were necessary. The finalised questionnaires are set out in appendices C and D.

### The Population

Authors have stressed the importance of good sampling in the saving of time, labour and finance as well as in the avoidance of bias (e.g., Mann 1985, 121). The relevant facets of the church population of Nairobi are too diverse, flexible and dynamic to be accurately counted and pinpointed at any given time for the implementation of probability sampling. Equally, neither did the researcher have the time and resources to enter into a structured city wide sampling programme. The respondents were therefore chosen through a non probability sampling method with all the inherent short comings of applicability that this approach implies.

With these realities and tensions in mind, it was decided in the first instance to highlight six churches and six secondary schools from which to select 120 young people aged 12 - 20 and 30 youth leaders, both with a balance of gender, scattered throughout various positions and agencies around the town. The second phase of inquiry took the form of focus groups in an attempt to clarify and confirm the observations drawn from the questionnaire data on important issues, both factual and attitudinal.

#### Phase 1(a): The Personally Administered Questionnaire (Young People)

The chosen churches and schools would essentially be representative of the range of Nairobi society, which would be identified as the elite, middle class and the *wananchi* (a Kiswahili word meaning 'people of the land' and sociologically aligned to those in the low income sector) brackets, the latter forming some 70% of the population. This nominal figure was reached through discussion with a number of Nairobi residents resident at N.E.G.S.T. Some extended discussion was raised in the pretesting, piloting and indeed in the focus groups over the tripartite terminology with other terms such as 'working class' or 'street children' being considered. The word 'elite' was seen in some cases as too elitist, often by those assigned to that group.

Equally, others preferred a more extensive definition for the word 'wananchi' to cover the 'middle class'. The resulting form was not seen as perfect, but the best in the given environment of study.

The final choice of churches and schools was the result of a random choice from individual lists for each category derived from relevant discussions and recommendations from subsequent networking around the city. Official listings could not be used alone because although meaningful to a degree, they would not specify socioeconomic status to a sufficient degree for accurate categorising. The twelve churches and schools reflected this tripartite split.

For the elite churches Nairobi Baptist Church and St. Francis (Karen) CPK were chosen. The middle class churches were taken from the missionary rooted AIC churches of Plainsview and Langata, both situated in middle class housing areas. The wananchi churches were Mugumuini PCEA, situated on the edge of and linked with the Wiathaka Parish and the Christian Gospel Ministry Church in Kawangware that is clearly aligned to the Neo-pentecostal strand of the African independent sector.

Similarly with the schools, Rusinga and St. Christopher's Secondary were chosen as those catering for the elite in that they are both catering for primarily African constituencies and offering overseas exam schedules. Regarding the middle class and the wananchi schools choices were made from reputation and standing along with their position in the government hierarchy of national and provincial nomenclature and function. Consequently Lenana School, as a prestigious and respected national school, and Precious Blood, as a highly desirous provincial school, were chosen as middle class representatives and Mutuini Secondary School and Nembu High School, both situated in and around Wiathaka, for the wananchi sector. The use of schools allowed for a spread of young people across a much broader range of church backgrounds than would be possible if the visits were to churches alone. There was also a guard against the duplicity of respondents over the two categories.

### Access

Entry was gained to the churches and schools through personal approaches supported by a letter of introduction from the Academic Dean at N.E.G.S.T. (c.f.,

Mann 1985, 149).

Once access to each church has been gained, ten young people, five male and five female, who had been attending a church for at least a year (a nominal limit, indicating some level of commitment), were chosen as randomly as possible from the youth grouping found in the location. This was simply a name out of a hat procedure for the population on that given day, repeated twice, one for each gender. Although crude, this sidestepped voluntarism and at the same time avoided undue pressure and obligation being placed on the staff or leaders of the given institution (Long, Convey and Chwalek 1985, 87). Part of the introduction to the church inquired as to the likelihood that sufficient numbers of both male and female would be present at the time in question. If, on arrival for the interview insufficient numbers were present the process was postponed or reorganised where possible.

In the case of the schools, ten individuals, again five male and five female, (in the case of Lenana School, a boy's school, and Precious Blood, a girl's school, their joint figures gave gender balance for the middle class sector) were randomly chosen from those who had regularly attended a church for at least a year and were within the 12-18 age bracket. Written or verbal guidelines, depending on the precise situation, were given and the staff seemed more than happy to carry them out. A number of weeks was given for the whole process, as indeed was the case with the churches as well, so as not to put any member of staff under undue pressure.

### **Phase 1(b): The Personally Administered Questionnaire (Youth Practitioners)**

The chosen youth practitioners were similarly related to the above socioeconomic representation in terms of their specific locations of ministry, but not to the particular churches or schools used for the young people. The young peoples venues would simply not supply enough leaders to fulfil the planned sample size. Contact was made through youth leader support groups (e.g., Young Life) and other networking, both in the church and para-church circles. Equality of gender was more difficult to ensure as the practitioners were not found in larger groupings as with the young people themselves.

## Phase 2: The Use of Focus Groups

In seeking, as noted above, to confirm the observations drawn from the questionnaire data on important issues, both factual and attitudinal, this approach offers an environment for creativity, insight, stimulation and innovation in thinking in a 'nonscheduled-structured' setting (Nachmias and Nachmias 1976, 101). Morgan comments that the groups go beyond seeking opinions and delves into why people think the way they do (Morgan 1988, 25). The approach would involve three groups, two made up of young people and one consisting of practitioners. The sampling of the groups would be, as in the piloting stage of phase one, based on convenience and personal judgment.

'Generally a focus group session begins with some type of shared experience, so that individuals have a common base from which to start the discussion' (Wimmer and Dommick 1983, 154, quoted in Berry 1989, 46). Thus, in order to make the functioning of these groups as meaningful as possible, creative questions were asked based on issues raised from the discussion of the received data. From the informal promptings of the researcher, the group was asked to comment on the intricacies and possibilities of various situations (Mann 1985, 103). The researcher had a predetermined set of objectives and plan for the sessions, but also laid the floor open for discussion and further exploration, possibly even the taking of unanticipated directions (Selltiz and others 1959, 264). The whole experience made possible the revelation of inconsistencies and omissions that were not identifiable from the phase 1 data (Nachmias and Nachmias 1976, 101).

### Field Procedures

The vast majority of visits were undertaken personally or by means of a personally known representative such as the researcher's wife or fellow student at N.E.G.S.T. at a time appropriate to the institution in question. For any given visit, the 'interview schedule itself has the function of a standardising instrument'. Having said this, and particularly in the case of young people, robotic efficiency is not the most profitable way forward (Mann 1985, 132, 152). Nevertheless questionnaires were

generally handed out in a prearranged manner, distributed individually and collected at the end of the session. The interviewer insured that all the respondents fully understood the reasoning, methodology and concepts of the tasks to be completed. Each of the two questionnaires carried a different design to insure that the respondent, whether young person or youth practitioner, receives the correct instrument (c.f. Nikobari 1992, 46). Each of the young people were given, unannounced, a small confectionery gift at the end of the session. It was intended that no questionnaires would be left for a subsequent return, this guaranteeing that the questionnaires would be all filled in individually and first hand. This was the case for the vast majority of respondents. Although respondents were not given a time limit for filling the questionnaires, the pressurised school environment did impose some restrictions e.g., in the case of St. Christopher's Secondary and Nembu High School. In the former this probably accounted for, at least in part, the smaller respondent numbers.

### **Data Collection and Recording**

The data was collected from the interview visits, both with young people and the youth practitioners, as noted above. The final form of the questionnaires was such that they carried the raw respondent data ready for processing.

### **Data Processing and Analysis**

The basis for good analysis is that the researcher must be clear in his mind what he wants to find out. Analysis will vary according to the type of questions asked in the questionnaire. The projective and open questions (questionnaire parts B and C) with their free responses which are subjective and do not lend themselves to precise and thorough going statistical analysis, are nevertheless very useful in the drawing out of leanings and convictions. Broad percentage figures for responses will be possible here and there will obviously be much discussion of the revealed trends. This will be particularly so in the cases of the information proffered for the ideal form of youth practice in part C.

Appreciation is also made of the projective and open questions which are

intended to clarify some basic values (Part B) to see if any significant patterns can be seen relative to the standard question responses. Are the more materially orientated young people, for example, more demanding of change? Are there basic differences in values that affect their perception of need?

The information drawn from the structured questions (Part A), however, is directly manipulatable. This data, relating to the three socioeconomic categories and the total figures for both the young people as compared to the youth practitioner equivalents, was subjected to the chi square ( $\chi^2$ ) test of independence. The formula used was ...

$$\chi^2 = \sum \frac{(O-E)^2}{E}$$

where O was the observed frequency and E was the expected frequency. The resultant figures would be judged against standard tables at a 0.05 level of significance

The total figures across the five structured question options for each question and from each questionnaire were also subjected to the calculation for standard deviation ( $\sigma$ ). The formula used was

$$\sigma = \sqrt{\frac{N\sum X^2 - (\sum X)^2}{N^2}}$$

where N is the total number of scores, and X is the individual score. From the resultant scores deductions and reasoning for the particular figures found would be established.

Inferences for the whole population cannot be realised due to the foundational issues of the non-probability sampling technique and indeed due to the qualitative and particular nature of the focus group approach. Information gathered from this latter element of the study will be very much directional rather than definitive in nature (Religion in American Life n.d., v). However, one also has to ask questions of the educational standing of some of the respondents in the context of their ability to

understand and comprehend the questions proffered and as to whether they can offer valid answers or not.

For ease of understanding and cross reference in a very complex subject, factual description, Discussion and Inferences will be discussed under the several broad sub headings noted on page 23. These sub headings, however, will not necessarily be comprehensively referred to in all of the sections of Discussion and Inferences. Such constant reference to all the sub headings would only mean replication and duplicity.



## CHAPTER FOUR

### ANALYSIS AND EVALUATION

The purpose of this study is to throw light on innovative approaches to youthwork in Nairobi. This chapter deals with how the data gathered was analysed and with the interpretation of the findings. A fuller display the relevant data is to be found in Appendices F to I. The analysis has been carried out as per the methodology described in the previous chapter. The discussion and inferences will be built around the results of this analysis.

#### Questionnaire returns

**Table 3: Young People's Questionnaire Returns**

Location	Numbers given out	Number returned	% return	Gender mix (m/f)
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#### Schools

St. Christopher's	8	6	75	1/5
Rusinga	10	10	100	5/5
Lenana	10	10	100	10/0
Precious Blood	10	10	100	0/10
Nembu	10	10	100	5/5
Mutuini	10	10	100	5/5
<b>Totals</b>	<b>58</b>	<b>56</b>	<b>96</b>	<b>26/30</b>

#### Churches

Nairobi Baptist	10	7	70	5/2
St. Francis	10	10	100	5/5
Plainsview	10	10	100	5/5
Langata	9	9	100	4/5
Mugumuini	10	10	100	5/5
Kawangware	10	10	100	5/5
<b>Totals</b>	<b>59</b>	<b>56</b>	<b>95</b>	<b>29/27</b>

#### By socioeconomic grouping

Elite	38	33	87	16/17
Middle Class	39	39	100	19/20
Wananchi	40	40	100	20/20
<b>Totals</b>	<b>117</b>	<b>112</b>	<b>96</b>	<b>55/57</b>

Table 4: Youth Practitioner's Questionnaire Returns

Location	Numbers given out	Number returned	% return	Gender mix (m/f)
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**Schools**

Rusinga (E)	1	1	100	0/1
<b>Totals</b>	<b>1</b>	<b>1</b>	<b>100</b>	<b>0/1</b>

**Churches**

Nairobi Baptist (E)	5	2	40	0/2
St. Francis (E)	3	3	100	1/2
Langata (M)	1	1	100	1/0
Mugumuini (W)	3	3	100	1/2
Kawangware (W)	2	2	100	0/2
<b>Totals</b>	<b>14</b>	<b>11</b>	<b>79</b>	<b>3/8</b>

**Other sources**

YL Network (M)	10	8	80	3/5
YL Network (W)	10	7	70	5/2
Ngong P'costal (W)	1	1	100	1/0
Eastleigh (W)	2	2	100	2/0
Nairobi Chapel (E)	2	2	100	2/0
Nairobi Chapel (M)	1	1	100	0/1
St. Andrew's (E)	3	3	100	1/2
<b>Totals</b>	<b>29</b>	<b>24</b>	<b>83</b>	<b>14/10</b>

**By socioeconomic grouping**

Elite	14	11	79	4/7
Middle Class	12	10	83	4/6
Wananchi	18	15	83	9/6
<b>Totals</b>	<b>44</b>	<b>36</b>	<b>82</b>	<b>17/19</b>

The questionnaires were distributed and returned as per tables 3 and 4 above. The percentage return for the young people's questionnaire was acceptable whilst the return for the youth practitioners, although much lower, was still adequate for the required sample population.

However, there was a further complication that the researcher became aware of with the return of data, namely the prevailing African perception of the term 'youth' or 'young people'. This is locally defined as anyone aged 12 - 35 who is not yet married. As noted above, the study target population was young people aged 12 - 20

years. However, despite apparently sufficient briefing of all concerned (e.g., see Appendix E), the limitation of the age specific target population was not, in all cases, adhered to (see table 5). Logically, this differential was only seen in the church based returns. This situation was exacerbated, and particularly so in the case of Langata AIC, by the absence of many teenagers who were away at boarding school during the period of fieldwork. However, after consultation with the relevant supervisors, this situation

**Table 5: Out of Age Questionnaire Returns**

Location	Number of returns	Number of returns over the age of 20
Nairobi Baptist	7	6
St. Francis	10	4
Plainsview	10	0
Langata	9	8
Mugumuini	10	4
Kawangware	10	0
<b>Totals</b>	<b>56</b>	<b>22 (40%)</b>

was accepted as an unfortunate but not crucial oversight on behalf of the researcher. Given that the study is geared for the church in Nairobi, it would only seem logical that the terminology used be appropriate to that situation.

In terms of the spirituality of the young people and the youth practitioners, few if any could be classed as non-Christian judging by the consistently evangelical comment to the profile questions Part B, numbers 3, 4 and 5.

### **Perceptions of Youth Ministry by the Young People**

Research questions 1(a) and 2(a) will be drawing from part A data, research questions 1(b) and 2(b) from Part C data and research questions 1(c) and 2(c) from both parts as will comments from research question 3. Information from Part B and the last future orientated questions of the questionnaire will be drawn into the discussion and inferences sections where relevant. Comprehensive figures for Part A of the questionnaire can be found in Appendix F.

## Research Question 1(a)

- What perceptions, if any, do the young people have about the relevancy, content and style of the youth ministry that they presently receive or are involved in at their church?

Questions 1 - 7: The Meaningfulness of the Youth Ministry

All seven questions register a very strong leaning towards the positive 'strongly agree' and the 'agree' categories with the former being the modal score in questions 1-6, the latter only in question 7. All the standard deviation ratings for the totals of each question are very similar and in excess of 20. The lowest score, that of question 4 (20.21) also carries a significant tail on the 'don't know', 'agree' and 'strongly disagree' options (18% of the total scores). Questions 5 (16%) and 7 (14%) also carry significant negative tails.

The chi square scores, indicative of differences of opinion across the socioeconomic groupings, strike significance in questions 1, 3, and 5, (meaningfulness in the areas of 'school'

**Table 6: Chi Square and Standard Deviation for Young People Questionnaire (Part A) in the Area of Meaningfulness**

The youth ministry that you attend is meaningful for	$\chi^2$	Standard Deviation
(1)... your life at school	29.81	24.56
(2)... your life at home	13.2	23.5
(3)... is meaningful for your life with people outside the home	17.59	22.35
(4)... your life in terms of the things that concern you (politics, AIDS, sex, etc.)	7.01	20.21
(5)... your life in the future (job, college, relationships, etc.)	16.43	22.11
(6)... your life by helping you in the joys and sadnesses of life	3.6	24.43
(7) ... your life because it informs you widely about the life around about you	7.17	25.31

For chi square, the critical value of significance at  $df=8$  is 15.51

'life outside the home' and 'the future' respectively) with particularly low ratings for questions 4 and 7 and even more so for question 6 (the area of the joys and sadnesses of life).

In terms of specific abnormal frequencies, wananchi scores were particularly positive for question 1 whilst the elite scores reflected a greater degree of mixed opinion over relevance at school, this trend being reflected to a lesser degree in questions 2, 3, 5 and 6 as well.

#### Questions 8 - 9 and 15 - 18: The Nature and Setting of the Teaching

This group of data registers a broader variety of scores than above indicating a more diverse range of opinion in the area of teaching. Of particular note are the much lower standard deviation values in questions 9, 17 and 18 suggesting much more opinion across the options. Questions 8, and in particular 15, however, still hold strongly to the previous trend of scores in excess of 20 with strong positive scores.

Chi Square values are also varied with only question 17 reaching beyond the level of significance. Scores for questions 8, 15 and 16 all register low values, reflecting significant degrees of pattern similarity across the socioeconomic groups.

**Table 7: Chi Square and Standard Deviation for Young People Questionnaire (Part A) in the Area of Teaching**

The youth ministry that you attend has teaching that	$\chi^2$	Standard Deviation
(8) ... gets you thinking	7.4	22.34
(9) ... makes you think more about others than yourselves	6.35	15.46
(15) ... comes mainly from the Bible	8.32	27.63
(16) ... comes mainly from the life of Jesus	6.55	19.08
(17) ... comes mainly from the New Testament beyond the Gospels and Acts	20.38	14.1
(18) ... comes mainly from the Old Testament	11.95	13.92

For chi square, the critical value of significance at  $df=8$  is 15.51

This is also so in the case of question 9 (do you receive teaching that makes you think?) which registers a significant diversity of opinion across the five options.

Questions 17 and 18 also show an overall diversity of opinion both with strongly represented negative tails, but within this a much more emphatic scoring pattern from the wananchi sector reflecting a strong leaning towards the New Testament as a teaching source.

#### Questions 10 - 12: The Atmosphere of the Ministry

Responses to question 10, producing a high standard deviation and low chi square score reflect the unanimity of positive opinion here. However, the intentionally asked reciprocal question 11 does not show such a clear inverse pattern. There is clear leaning towards the 'disagree' and 'strongly disagree' options with a lower standard

**Table 8: Chi Square and Standard Deviation for Young People Questionnaire (Part A) in the Area of Atmosphere in Ministry**

The youth ministry that you attend	$\chi^2$	Standard Deviation
(10)...has a friendly atmosphere.	4.71	22.26
(11)...has a strict and stiff atmosphere	10.6	15.14
(12)... can vary from being warm and friendly to sometimes cold and sometimes unfriendly	9.7	11.16

For chi square, the critical value of significance at  $df=8$  is 15.51

deviation score and a considerably higher chi square score accounted for by a strong positive tail and and variety across the sectors. Question 12, covering variability of atmosphere, offers an even greater use of the full but balanced range of opinions as reflected in the lower standard deviation.

#### Questions 13 - 14: The Leadership of the Ministry

Responses for the leadership sector indicate in question 13 a very high opinion that leadership is well able to do its job, such being well held across the socioeconomic groupings and thus offering a low chi square score. Warmth and friendliness, too, has

a strong positive opinion, particularly so in the middle class and wananchi sectors.

**Table 9: Chi Square and Standard Deviation for Young People Questionnaire (Part A) in the Area of Leadership**

The youth ministry that you attend	$\chi^2$	Standard Deviation
(13)...has a leadership that is well able to do its job	3.3	21.99
(14)...has a leadership that is warm and friendly	10.01	23.12

For chi square, the critical value of significance at  $df=8$  is 15.51

Nevertheless, the wananchi returns register a not insignificant negative element for this question, this being a major contributory factor towards the higher chi square score.

#### Questions 19, 25 & 26: Extra-group Fellowship

Scores for the general question 19 are decisively positive and very similar across the socioeconomic groupings as can be seen from the high standard deviation and the minimal chi square scores. However when the more specific question 25 is considered, a more diverse view are registered with the elite groupings seeming to have marginally less contact with parents in the group setting than in the case of the middle class and the wananchi groups. This differential is sufficiently strong to create a chi square score considerably higher than with other questions.

**Table 10: Chi Square and Standard Deviation for Young People Questionnaire (Part A) in Area of Extra-group Fellowship**

The youth ministry that you attend	$\chi^2$	Standard Deviation
(19)... makes you feel part of the church as a whole	2.16	22.79
(25)... has a lot of mixing with the parents of the young people in the group	12.76	15.18
(26)... has mixing with adults who are not involved with your group	3.88	13.49

For chi square, the critical value of significance at  $df=8$  is 15.51

Question 26, on the other hand, also shows similar diversity of choice, but with indeed balance, across the options. There is no great variation socioeconomically.

#### Questions 20, 27 & 28: Personal Growth

Question 20 (concerning 'relationship with God') registers the highest standard deviation of all the questions in Part A, this being derived from the fact that 77% of all the respondents registered a 'strongly agree' vote. The relatively high chi square score for the question is loaded disproportionately by a four middle class and wananchi respondents who registered under 'disagree' and 'strong disagree'. The responses for questions 27 and 28 are also positively skewed, but not to the extent of question 20. The low chi square scores, particularly so in the case of the latter question, reflects a more equitable dispersion of the few percentage of stragglers who consistently registered negative opinions.

**Table 11: Chi Square and Standard Deviation for Young People Questionnaire (Part A) in the Area of Personal Growth**

The youth ministry that you attend	$\chi^2$	Standard Deviation
(20)... encourages you to grow in your relationship with God	11.01	32.67
(27)... encourages you in worship	4.7	27.74
(28)... encourages you in prayer, either privately or publicly	0.96	27.23

For chi square, the critical value of significance at  $df=8$  is 15.51

#### Questions 21 - 24 & 29: Practical Expression

In the case of question question 21, which concerns a central and core matter of the church, that is the 'sharing of faith', a pleasing 93% of the respondents opted for 'strongly agree' and 'agree'. However, the relatively high chi score is derived from the fact that this trend is far more acutely shown in the wananchi results, with a not inconsiderable loading of 24% of all the scores across the sectors in this one 'strongly agree' option. The lesser middle class and elite results tend also to be stronger in the



'agree' option.

Standard deviation and chi square scores for the remaining questions 22, 23, 24 and 29 are remarkably similar with all questions displaying again strong tendencies towards the 'strongly agree' and 'agree' categories. Particular unanimity across the socioeconomic sectors is registered with question 29.

**Table 12: Chi Square and Standard Deviation for Young People Questionnaire (Part A) in the Area of Practical Expression**

The youth ministry that you attend	$\chi^2$	Standard Deviation
(21)... encourages you to share your faith with your friends	12.68	24.4
(22)... encourages you to get involved in helping those who are in some way	4.07	23.8
(23)... encourages you to get involved with each other in a helping and caring	4.81	22.63
(24)... encourages you in leadership and responsibility	4.15	22.57
(29)... encourages you to develop your gifts and talents	2.4	27.11

For chi square, the critical value of significance at  $df=8$  is 15.51

#### Discussion and Inferences: Research Question 1(a)

##### The Meaningfulness of the Youth Ministry

The elite youth are generally those, consciously or otherwise, most intensely aware of the trends and standards that modernity and postmodernity has brought to bear on the young people of Nairobi. This is primarily through radio, television, videos, music and other media, and is often manifested in greater degrees of independence, questioning and heightened desire for the products of the West. Evidentially this is reflected in the dichotomous television viewing patterns where elite young people almost exclusively watch programmes on KTN which carries a far more significant output of western programming including CNN News and MTV Europe. Parallel trends are also reflected in the elite choice of heroes and in what they value and are interested in (Part B, questions 11, 12 and 13; see Appendix H). It is of no surprise

then, that for questions 1, 2, 3, 5, and 6 the elite vote strongly in the more discerning 'agree' option, whereas the other sectors adhere strongly to the 'strongly agree' options (see Appendix F). Essentially, this elite sector of young people are generally harder to please, and increasingly so as time goes on, and youth practitioners need to take ample cognizance of this fact in their ministry.

The questions with the greatest negative tails, 4, 5, and 7, are essentially those questions dealing with areas of life that are more impersonal and in the hands of others, this being particularly so in the case of question 4 (politics, environment, AIDS, sex and music etc). Are we seeing here a hint of received teaching that is too general in these areas and that does not carry a sufficiently focussed application? Or is there perhaps dualistic teaching that regards such things as 'of the world' and not worthy of specific consideration? Focus groups responses certainly err to the latter where one commented that 'the only time they heard about AIDS in the church was at the funeral of a young person'. Regarding sex, other comments about the reluctance of leaders to broach the subject said 'they think, maybe, its sinful' and 'when they talk about these things, they think they are sinning'. Talking about sex is just 'dangerous'.

On the other hand is there perhaps a suggestion of teaching that is overly pious and self orientated given the particularly high scoring of questions 1 and 2 that cover the areas of school and home? This query is indeed warranted given the resultant scores for questions 8 and 9 which scores positively on 'teaching that gets you thinking', but in a very mixed way on 'teaching that makes you think about others' as indicated in the relatively low standard deviation score.

### The Nature and Setting of the Teaching

Serious consideration should be given to the issue of balance in the use of the different segments of the Bible given the data revealed in questions 15-18. The figures would seem to suggest, on the one hand, the broad use of the Bible and indeed a healthy commitment to the teaching of Jesus. However, there is a very variable use of the Old Testament, and indeed minimally so in the case of the elite and the middle class sectors. This pattern is repeated to a lesser degree in the case of the New Testament beyond the gospels. This pattern was confirmed in focus groups discussions where the New Testament was seen as understandable whilst the Old Testament was seen as

something of a mystery; it was 'boring' and often 'not understandable'. One girl further commented that 'Old Testament books are for those who study theology'(!). The only exception to this was perhaps some use of the Psalms and Proverbs in devotional times.

The wananchi sector, however, seems to indicate a much stronger trend towards its use. In the light of these comments one has to ask whether the young people are receiving a full and balanced appreciation of the Bible (c.f. 2 Tim 3:16-7), especially in the light of a growing city culture which will inevitably erode the apparent scope and influence of the Genesis God.

### The Atmosphere of the Ministry

The situation inferred from the very high positive scores of question 10 and the very mixed results from the reciprocal question 11 may be a function of the Kenyan young person's reluctance to outwardly criticise authority. Interestingly, the parallel youth practitioner scores (see table 24), from a group that it would be expected to think more independently, are virtually reciprocal across these two questions. This cultural matter is considered further in the final assessment of the methodology (see page 92ff).

The varied response across the sectors to the more ambiguous and unemphatic question 12 is perhaps more revealing as to the actual situation, i.e. one of variability with a lot of room for improvement especially in the light of the potent desire from the youth to have an atmosphere that is first and foremost loving, friendly, free and non-judgmental (see Part C, question 4). It is furthermore crucial that this be understood in an urban scenario where relationship and friendship is being increasingly compromised in the rising pressures of city living and where commentators are suggesting that mission in such a setting will become more and more relationally based (Mutunga 1995; Murray 1997, 29). One of the great tools against the excessive pluralism of modernity and postmodernism is the validation of truth through relationship.

### The Leadership of the Ministry

The scores here emphasise again high positive assessments in the face of direct questions. The strong negative tail for the wananchi sector correlating with their positive high score in question 11 ('strict and stiff atmosphere') would suggest more work needs to be done in this sector on relational leadership development than in the

other two sectors. Furthermore, surely one would expect that this most 'African' of the sectors would most strongly depict the established cultural patterns that reflect public respect and distance rather than relationship and intimacy.

### Extra-group Fellowship

The very positive nature of the score for question 19 ('makes you feel part of the church as a whole') would suggest that the process of modernisation within the Church has not reached the extent of the isolated youth group operation and presence so often found in churches in the West. Commensurate with this inference are the results of question 25, admittedly mixed, that still show a substantial degree of mixing with parents within the youth group setting. Encouragingly, the potential for growth in this facet of the youth group's life is only too clearly emphasised by the clear pro-parent leanings reflected in the findings of Part C, question 7 concerning 'parental participation in the ideal youth group'. It is too early to definitely say whether the marginally lower parental contact figures for the elite, and most westernised group, are actually evidence that the contrary trend is underway in the sample settings.

### Personal Growth

The very high positive skews across all the socioeconomic sectors for all the questions in this section show an excellent situation of betterment and growth. These scores are only reinforced by the strikingly similar youth practitioner figures (see Table 27). All is rosy in the garden one could say. But despite the many signs of growth that there are among the young in the local church, one is nevertheless left to ponder how these figures relate to much available Kenyan church growth details which sees the church in a far more less than perfect state with, for example, high rates of nominalism. Do these figures suggest perhaps a lack of discernment clouded by factors such as youthful naivete, the desire to please, as noted above, or an easy level of satisfaction among the young people and indeed among the youth practitioners as well?

### Practical Expression

The encouragement to share faith with others seems strong in all the sectors, particularly so in the case of the wananchi. Such too in the opinion of the youth

practitioners (see table 28). Why is this the case? One has to wonder whether we are seeing here, on the one hand, a lifestyle that is relatively uncluttered by the dominating trappings of modernity, and on the other, a separatist dualism that is so often derived from overly eschatological teachings in the face of dire living conditions in this world. Focus group members talked as well of the wananchi environment being more Christian and therefore a place that it was easier to think and to talk in a Christian way.

The effect of these twin options is certainly suggested in the information offered for Part B, questions 6, 7, 8, 9, 10, 12, 13, and 14 which all render the wananchi sector with the greatest score for the categories that are overtly spiritual, that are clearly to do with God, Jesus and his Kingdom. Both scenarios have their dangers, both have their strengths, both can be learned from.

Furthermore one wonders, given these revealed differences, if there is not a danger of what Samuel, speaking in the Indian context, calls 'regressive fundamentalism' emerging in the church (Samuel 1994, 318-9). This is where, given dualistic presuppositions, religion is made unnecessarily dominant as a device to resist modernity. The end result of this would be increased isolationism and irrelevance in certain sectors.

#### Research Question 1(b)

- What expectations, if any, do young people have as to what ideally is required of the youth ministry provided for them in their church?

#### The Meaningfulness of the Youth Ministry

**Table 13: Quantitative Analysis of Open Ended Questions for Young People Questionnaire (Part C) Response Figures in %**

(3) ... what you get taught

	Elite	M. Class	Wan'chi	Total
Be applicable and relevant	26	22	18	65
Be Biblical	14	10	10	35

n = 123

Table 13 offers a general percentage based analysis of Part C, question 3 which is concerned about teaching content. The returns consistently expressed in the general rather than the specific, despite instructions to give as many details as possible. Of the 123 significant clauses or points offered in the returns, the elite sector showed marginally more response than the other two. Applicability and relevancy returned 65% of the comments with the need for it to be Biblical taking the other 35%.

### The Nature and Setting of the Teaching

The clear and prominent desire of the young people in this instance was to get taught in a way that was mutually explorative and discussion based (c.f. Part B, question 1). The scores for such were marginally higher in the elite and middle class sectors. From there followed a number of middle scoring categories giving totals from 17 to 11%. Of further specific interest here is the consistent low score of the wananchi

**Table 14: Quantitative Analysis of Open Ended Questions for Young People Questionnaire (Part C) Response Figures in %**

(2) ... the way you get taught would

	Elite	M.Class	Wan'chi	Total
Involve mutual exploration & discussion	14	15	11	40
Be relaxed and informal	7	5	5	17
Be interesting, fun and innovative	8	3	3	14
Be plain and simple	6	6	0	12
Involve m.media, illustrations and games	3	8	0	11
Be peaceful and polite	0	0	6	6

n = 102

sector which only accounted for 25% of the responses. Lastly, and not insignificantly, is a desire for peacefulness and politeness registered exclusively by the wananchi sector.

Related very much to the style of teaching, and indeed the ethos of the group itself, is how the young people relate socially. This is indeed seen in table 15 below which refers to Part C, question 4 and asks 'what the group would do socially'. The response revealed no clear primate choice with 'a spiritual retreat or similar' taking only

24%. However, detail of this score reveals a heavy bias towards the wananchi, the broad reversal of such being seen in the second rated category of desiring something 'interpersonal'. Activity in the urban arena, often project related, led the way for the

**Table 15: Quantitative Analysis of Open Ended Questions for Young People Questionnaire (Part C) Response Figures in %**

(4) ... what you do together socially would involve

	Elite	M. Class	Wan'chi	Total
A spiritual retreat or similar	6	4	14	24
Something interpersonal	8	10	4	22
Something in urban arena (often projects)	9	4	5	18
Sports and games (indoor and outdoors)	6	4	7	17
Something in rural arena (camps & hikes)	7	6	2	15
Visiting other groups	1	1	2	4

n = 188

more purely recreational choices of 'sports and games' and 'activity in the rural arena'. 'Visiting other groups' was very much a minority view.

#### The Atmosphere of the Ministry

Showing prominence in this section was the desire for the atmosphere of the group to be loving and friendly (see also Part B, question 1). The elite group scored highly here with the middle class and wananchi sector scoring equally. Clearly in

**Table 16: Quantitative Analysis of Open Ended Questions for Young People Questionnaire (Part C) Response Figures in %**

(5) ... the atmosphere of the group would be

	Elite	M. Class	Wan'chi	Total
Loving and friendly	21	14	15	51
Be free and non-judgmental	11	7	8	26
Be lively fun and entertaining	3	6	3	11
Be peaceful	2	4	2	8
Challenging, interesting and provocative	1	2	1	4

n = 180

second position here was the desire for the atmosphere to be free and non judgmental, again with prominence from the elite sector. Interestingly, the peaceful category has again scored in the opinion of the young people, with the desire for the atmosphere to be challenging, interesting and provocative taking the last place with 4%. The absolute number of registered phrases was also noticeably higher in this instance than in other questions.

### The Leadership of the Ministry

The desire for friendly, kind and caring attributes in a leader fills first place in the responses to this question with the details of the score clearly skewed towards the elite and to some extent the middle class sectors. The second category, that the leader be Christlike and Godly, shows a far more equitable dispersion, as does the third category of the leader being understandable and interesting. The five remaining categories all register small and generally equitable scores. Nevertheless, their significance is enhanced by a figure of  $n = 167$  for this question.

**Table 17: Quantitative Analysis of Open Ended Questions for Young People Questionnaire (Part C) Response Figures in %**

(1) ... the leaders you have would be

	Elite	M.Class	Wan'chi	Total
Friendly, kind and caring	15	9	6	30
Godly and Christlike	8	8	9	25
Understandable and interesting	5	5	7	17
Encouraging	4	3	3	10
In touch with the young people	3	1	3	7
Competent in leadership	2	1	2	5
Knowledgeable	2	2	1	5
Delegating and empowering	1	0	0	1

$n = 167$

Taking a slightly different angle on the area of leadership, question 8 of part C asked particularly about relation with the leader rather than the nature of the leader himself. Accessibility and the ability to listen rated very highly here as did the general desire to be friends. Stronger scores are seen in the elite and middle class sectors. A



perhaps stiffer and more formal aspect of this friendliness, namely a relationship of mutuality with respect, was endorsed by 21% of the responses. Interestingly, it is the middle class and wananchi sectors that take prominence in this instance.

**Table 18: Quantitative Analysis of Open Ended Questions for Young People Questionnaire (Part C) Response Figures in %**

**(8) ... how you get on with the leaders of your group**

	Elite	M. Class	Wan'chi	Total
That they be accessible and be listeners	14	16	10	40
As friends	17	13	9	39
Mutually, with respect	4	8	9	21

n = 125

Extra-group Fellowship

This area of concern is covered by Part C, questions 6 and 7. The researcher found that the comments returned for question 6 were so diverse and broad that it was very difficult for them to categorised and thus tabulated as in other examples. In asking the question ‘how they would see themselves getting on with the rest of the people in the church’, the answers were to say the least profuse. The researcher can only offer the following listing as a taste of that

**Table 19: A Selection of the Written Phrases Offered in Response to the Question 'How you get on with the rest of the people in the church'**

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>* use of family ties</li> <li>* practical participation</li> <li>* obedience</li> <li>* humility</li> <li>* mutual assistance</li> <li>* need for older wisdom</li> <li>* uniting of leaders</li> </ul> | <ul style="list-style-type: none"> <li>* respect for opinions</li> <li>* mutual respect</li> <li>* interaction</li> <li>* praying together</li> <li>* projects</li> <li>* inclusion in services</li> <li>* getting the parents to see</li> </ul> |
|--|--|

which was offered. It has to be said though, that the vast majority of the comments were affirmative, if not optimistic in mood. Nevertheless some of the prevailing

problems common to so many churches were also noted such as ingrained tradition and histories of misunderstanding between the young people and others in the church.

Responses to Part C question 7, as can be seen above, were open to the usual tabulation. Taking a significant 71% of the scores was the clear call that parents can very much contribute in some way to the ideal youth group. The dominance of this desire was particularly accentuated in the case of the middle class and the wananchi sectors. The only possible weakness in these figures could be argued from the fairly low population ( $n = 104$ ). The remainder of the scores are taken up by the calls for

**Table 20: Quantitative Analysis of Open Ended Questions for Young People Questionnaire (Part C) Response Figures in %**

(7) ... the involvement of the parents of the young people who make up the group

	Elite	M. Class	Wan'chi	Total
They can very much contribute	18	26	27	71
There for mutual upstanding & discussion	8	6	4	18
Minimal and conditional presence	4	1	2	7
A role in control and correction	0	1	3	4

$n = 104$

'mutual discussion' 18%, where the elite sector registered the highest extent of level of preference; 'minimal and conditional presence' (7%) and lastly seeing parents in a 'role of control and correction' (4%).

### Personal Growth

There are no Part C questions that speak specifically of spiritual growth. The desire or otherwise for such can be gauged through the general responses to all the questions in this section, and this will be considered in the following sections.

### Practical Expression

This was another question, as with Part C, number 6, that offered difficult categorisation due to a plethora of options and perceptions. Nevertheless, two categories were defined, the former being more cerebrally related, the latter being more

practically orientated.

**Table 21: Quantitative Analysis of Open Ended Questions for Young People Questionnaire (Part C) Response Figures in %**

**(9) ... helping you get on well with everyone who is around me**

	Elite	M. Class	Wan'chi	Total
Offering a broad understanding of those around	26	16	15	57
Equipping for general socialisation	8	13	22	43

n = 61

The cerebral option accounted for 57% of the responses whilst other option registered 43%. Interestingly though, the sector related scores were a broad mirror image of each other with the elite scoring high in the cerebral option and the wananchi scoring high in the practical option. The middle class held its own in both cases.

#### Discussion and Inferences: Research Question 1(b)

##### The Meaningfulness of the Youth Ministry

The overall desire that teaching be on the one hand be applicable and relevant, and on the other Biblical is only to be commended. The inference here, however, focusses on the definition of the word 'Biblical' given the dramatically variable use of certain sectors of the Bible as noted above (see page 40). The desire for applicability is supported by the findings of the open ended profile question 'the things you like best about your youth group are ...' (Part B, question 1) where the most popular option was 'teaching and its applicability'. The clear message here to youth practitioners and pastors across the sectors is the vigorous level of enthusiasm in the things of God still to be found among their young people.

##### The Nature and Setting of the Teaching

Studies focussing on the pressures and changes inherent in African urban living have highlighted the levels of social practice compromise found in the city as compared with traditional or rural practices. Paramount among these is the impersonal nature of

much of life in the urban scenario (Gathu 1995, 226ff; Mutunga 1995). Specifically this is evidenced in, for example, the brashness of public transport, the co-presence of extremes of wealth and in the rigidities and functioning of the 8-4-4 system.

Ontologically we have not been made for isolationary living and thus the need for inter-relationship cannot be denied.

It is partially in this light that we must see the preference for, and the significance of, the young people opting for 'mutual exploration and discussion' as their primary choice regarding teaching method (c.f. Part B, questions 1 and 2). Inherent in this teaching style is relationship and interpersonal interaction. This primary choice is also symptomatic of criticism and questioning, two clear fruits of modernity.

Focus group discussion also revealed the desire for this style of teaching as being a function of the rigid and unapproachable monologue of much of the rest of church life. The choice was essentially seen as an issue of 'freedom of speech', of 'being allowed to speak out'. There was also the real sense that in a conventional monologue situation, the listeners would often know more than the teacher. Mutual exploration and discussion would allow meaningful expression in such circumstances.

The not insignificant desire for teaching from the wananchi respondents that is 'peaceful and polite' could possibly be rooted in either the need for church to be a real sanctuary from a lifestyle that is grating, brash and aggressive (epitomised perhaps by the matatu culture) or from a church environment that itself is perhaps by genre style too consistently loud and pushy. The former suggestion was confirmed in the focus group setting. Similarly, in response to Part C, question 5 ('what would your ideal group be like in terms of atmosphere?') there is also a noticeable call from across the sectors for something that is quote 'peaceful'. Such suggests that the speed and 'noise' of Nairobi living is reaching all levels of society.

From the comments offered for Part C, question 4, concerning social facets of the group, we see again a strong leaning towards the overtly spiritual, and again particularly from the wananchi. With the encroachment of modernity and postmodernity this is only to be encouraged as is the clear desire by many to see project work as intrinsic to social activity, particularly in the urban arena. In the scores for the second most popular activity, that of doing 'something interpersonal', with no precondition on location or setting, we again see signs of the encroachment of modernity as noted in the

discussion immediately above. Is the domination of this choice by the elite and middle class comments merely a sign that they are the sectors most affected by the trends of depersonalisation?

### The Atmosphere of the Ministry

Again we see a relational choice, 'loving and friendly', taking prominence, this time in the response to Part C, question 5. The choice preference, that the youth group have an atmosphere that is 'free and non-judgmental' would suggest that elements of the young people's lives are overly affected by the converse. Gathu suggests that much of this desire may arise from either overly authoritarian family models whether from traditional settings or from modernising families where the parents, and especially the father, have only got time for discipline and instruction and very little for intimacy and relation building (Gathu 1995, 187ff). Kimuyu and Mutua speak of the 'near contemptuous attitude of the elderly to the youths making it difficult for them to share, testify and express needs in that context', there being an atmosphere of 'distrust and frustration' (Kimuyu and Mutua 1997, 22). Focus group discussions highlighted the overly authoritarian schooling environment as an important push factor towards the desire for a 'free and non-judgmental' atmosphere.

Finally, the overall population figure of  $n=180$  suggests that this facet of ministry, whether consciously or subconsciously, is high on the agenda and interest of the young people.

### The Leadership of the Ministry

Continuing from the above section of discussion, one also has to ponder whether the desire for an atmosphere that is 'free and non judgmental' reflects a teaching environment that is itself too judgmental, perhaps even legalistic and condemning. One has to ask this question in the light of the robust desire that leaders would be 'friendly loving and caring' (30%), 'Godly and Christlike' (25%) and 'accessible and able to listen' (40%) (see Part C, questions 1 and 8). In fact, from question 8 there is no preference whatsoever to relating to leaders in anything other than a relational way. And again we see the now recurring pattern of the strong elite and middle class dominating in a relationship type preference. General competence, a

superficially non-relational dimension, rates very low (5%) in the young people's ideal form of leadership.

This discussion further raises the point of just how can youth practitioners be more relational in a setting where so many factors actually mitigate against the building of relationship. There is the sheer pressure that the 844 system places on the young people (Gachamba states that passing exams is the biggest worry of Kenyan young people; 1996, 1) the many cases where youth practitioner and young person hardly see each other week in and week out, and only perhaps then at a once a week meeting; also there are for many the restrictive costs of matatu fares around the city necessary to deal with a disparate congregation. Essentially, new models of practice have to be developed that will break new wine skins, and that can accommodate to modern Nairobi in a relational way as desired by so many of the respondents. Are we perhaps, for example, seeing for some the superseding of the traditional youth group paradigm by the informal establishment of small relational cells in a given living locality? (Kent MacDonald, interview). What are the possibilities for a model of youthwork that can operate relationally in the context of highly complex rural-urban migration? Finally what of a model to work within the boarding school system?

#### Extra-group Fellowship

Stated clearly here is the desire to see contact with the church body outside the youth group, and in particular with the parents. The unambiguous inference of this is that there still exists a vast amount of good will between the young people and the adults not directly in their group environment. This too in the face of the clear pressures that the process of modernisation is putting on the family as emphatically stated by the Zambian Episcopal Conference who wrote that 'the African family is broken culturally, socially, economically, politically and above all spiritually!' (Muriithi 1997, 17).

Again one can ask whether the lower elite scoring in table 20 for the contribution of parents in the youth group setting is an early sign of the erosion of the levels of cohesiveness of adults and young people that presently do exist. Is this not mirrored further by the elite sector scoring high in the 'mutual and conditional presence' category?

### Practical Expression

From the pattern of sector scores observed in Table 21 one can infer the overall desire for understanding and thoughtfulness among the generally better educated elite grouping coming before action, the reverse being the case with the generally not so well educated wananchi, whose score in favour of involvement is possibly further enhanced by their very proximity to the situations of tumult and need. Implicit in such a scenario is the issue of linking resources, both physical, financial and cognitive, with willingness for involvement.

#### Research question 1(c)

- What are the most significant ways in which the perceptions and expectations, as implied immediately above, differ?

### The Meaningfulness of the Youth Ministry

The perceptions of meaningfulness were generally positive although there are notable exceptions, e.g in the cases of the elite sector with reference to school life and indeed with the not insignificant percentage which registered a negative choice for every question. Pertinently, and in terms of spiritual growth, the ideal desires were very affirmative, being concerned with relevancy, applicability and teaching that is sourced in the Bible.

There is also suggestion of an individualistic tenor to much of the received teaching, yet the young peoples desire to relate to others and indeed work with others even in a social setting is graphic and clear.

### The Nature and Setting of the Teaching

The most obvious distinction in the nature of teaching was on the one hand the desire for an explorative, relaxed and interesting teaching environment and yet the not insignificant body of young people, be it loaded towards the middle class and wananchi, who experience a strict and stiff atmosphere in their youth group. Furthermore, there is also a noticeable experience of variability of youth group teaching

atmosphere felt right across the socioeconomic groupings.

### The Atmosphere of the Ministry

Very similar comments can be seen made regarding the atmosphere of the ministry where high levels of openness and friendliness are desired in the face of a very mixed experience of strictness, stiffness and indeed unfriendliness (c.f. Part B, question 2).

### The Leadership of the Ministry

Experience and desire show very strong parallels in this instance, although again note has to be taken of the significant anomalies to the expected pattern with the lower level of satisfaction in the middle class and pointedly so in the wananchi sector in Part A, questions 13 and 14.

### Extra-group Fellowship

The positive perception by the young people of how they get on with the church as a whole is reflected in the positive, yet diverse, comments given in reply to Part C, question 6. There are however, stark differentials in the area of parental involvement with the explicit desires of the young people being inconsistent with the mixed experience (Part A, question 25 as compared with Part C, question 7). There is in evidence the greatest desire for, and foundation of acceptability of, parents in the wananchi and middle class groups rather than in the elite sector.

Mixing with adults outside the group seem to proffer a very mixed experience for the young people as a whole with very little socioeconomic differentiation. Again their general tenor of positive interaction with adults would seem to contrast with this. Interestingly, in terms of purely social events, there was a clear lack of interest in visiting groups from other churches.

### Personal Growth

As implied in so much of what has been said above, the general tenor of the young people's responses to part C of the questionnaire is towards spiritual growth (c.f. Part B, question 2 and the choice of a 'lack of seriousness' among others as the



prime dislike in their youth group experience). Such can also be said for much of section A, particularly so with the very high standard deviation scores of questions 20, 27 and 28 which rest on very conclusive and positive 'strongly agree' and 'agree' scores. The scores of question 21 are also of importance when discussing the encouragement to the sharing of faith.

### Practical Expression

Table 12 shows how the young people across the sectors register a high sense that the ministries they attend encourage them to externalise their faith in the sharing of their faith, in good works, in leadership and responsibility and in their own personal development of gifts and talents. However, this has to be seen in light of the other relevant trend realised in the results, namely the suggestion of an overly cerebral approach to interaction with the real world found in the response to Part C, question 9

## Discussion and Inferences: Research Question 1(c)

### The Nature and Setting of the Teaching

There is a need to draw together and attempt to take cognizance of several findings at this point. The results from Part A, question 9 ('teaching that makes you think more about others than yourself') would suggest that there is an individualistic or perhaps overly pious tenor to the received teaching with 28% of the choices within the negative tail. On the other hand this would seem to rub with the young peoples desire to participate in the needs of society (see Part C, questions 3, 4 and 9). Indeed they also claim to receive encouragement in this area (see Part A, questions 22 and 23). This tension is further corroborated elsewhere with the young people showing a high interest and value in the church and its ministry and a willingness to invest their money in the needy (see Part B, numbers 9, 11 and 12).

In answer to this paradox, the researcher would suggest that there seems to be some sort of discrepancy between the teaching given and the messages transmitted by the lifestyle of the leaders. A dichotomy between the cognitive and the practical, if you like.

### The Leadership of the Ministry

In that various issues of leadership have been adequately covered in discussion elsewhere, only one point will be touched on in this instance. This is simply the encouragement that these young people figures give the youth practitioners to grow and excel in their ministry vocation with them. This is in a sense corroborated by writers such as J. Robert Clinton who suggests that it is God's desire to develop leaders to their fullest potential (Clinton 1988, 196). The mandate has been given; the youth practitioner must be cognizant of it.

### Personal Growth and Practical Expression

The conclusive comment in this area also suggests a mandate, a mandate for growth given by a body of young people who are keen to learn, grow and develop in their relationship with, knowledge of, and mission for God. The given figures suggest no great levels of lethargy or disinterest about their faith even if the concerns about the answers being overly positive and compliant are taken into account.

However, one would also give caution over the creeping and insidious effect of modernity and postmodernity that the young people themselves are not even aware of. Such is supported to some degree by the results, especially from the elite and middle class sectors, from the profile questions (Part B, questions 6, 9, 11, and 12) which indicate preferences of personal value, need or taste over the ministry of the Church or the community in general.

## **Perceptions of Youth Ministry by the Youth Practitioners**

### **Research Question 2(a)**

- What perceptions, if any, do the youth practitioners have about the relevancy, content and style of youth ministry they presently provide at their church to the lives of the young people with whom they are in ministry contact?

Please note that in the following descriptions, the standard deviation readings will be approximately one third of those of the young peoples questionnaires given the present working population size (n) of 36 as compared to the previous population size of 112. The chi square significance level of 15.51 at 8 degrees of freedom remains the same.

#### Questions 1 - 7: The Meaningfulness of the Youth Ministry

All questions except number 5 registered high standard deviation scores and all of these reflected a very strong tendency to the 'strongly disagree' and 'agree' end of the option spectrum. This was particularly seen in questions 1, 2 and 6. Question 4 has

**Table 22: Chi Square and Standard Deviation for Youth Practitioner Questionnaire (Part A) in the Area of Meaningfulness**

The youth ministry that you lead is meaningful in meeting	$\chi^2$	Standard Deviation
(1)... the needs of the young people in their life at school	20.03	8.5
(2) ... the needs of the young people in their domestic life)... encourages you to	9.54	8.41
(3) ... the needs of the young people in their life outside the home	6.27	6.93
(4)...the needs of the young people in issues of concern (politics, AIDS, sex, etc.)	14.28	6.43
(5) ... the needs of the young people for their future (job, college, etc.)	6.77	5.15
(6) ... the needs of the young people by helping them in the joys and sadnesses	11.25	8.03
(7) ...the needs of the young people in that it informs them widely about the life	14.67	7.65

For chi square , the critical value of significance at  $df=8$  is 15.51

the strongest negative tail largely derived from wananchi scores. The lower standard deviation score in question 5 reflects a questioning of meaningfulness rather than its strong rejection with six respondents opting for a 'don't know' option, this pattern holding for all socioeconomic sectors in this case.

The chi square scores, on the other hand, are much more variable ranging from

a very significant 20.03 (question 1) to 6.27 (question 3). Question 1 data shows a very positive score by the middle class sector with a smaller degree of assertiveness in the other two sectors. There is a similar middle class led pattern producing the relative high chi square score for questions 4 and 7 when concerning relevance for 'social issues' and 'for life around about'.

#### Questions 8 - 9 and 15 - 18: The Nature and Setting of the Teaching

The practitioners are unanimous that the teaching that they supply gets their young people thinking (standard deviation of 8.23). They are however not so harmonious when it comes to whether their teaching gets people thinking more about others than themselves (standard deviation of 6.73), but with nobody registering in the 'strongly disagree' option. The youth practitioner negative tails, however, are much

**Table 23: Chi Square and Standard Deviation for Youth Practitioner Questionnaire (Part A) in the Area of Teaching**

The youth ministry that you lead is characterised by	$\chi^2$	Standard Deviation
(8) ... teaching that gets the young people thinking	4.21	8.23
(9) ... teaching that makes the young people think more about others than themselves.	5.72	6.73
(15) ... teaching that comes mainly from the Bible.	5.88	8.88
(16) ... teaching that comes mainly from the life of Jesus.	5.56	6.67
(17) ... teaching that comes mainly from the New Testament beyond the Gospels and Acts.	5.55	6.4
(18) ... teaching that comes mainly from the Old Testament.	6.15	7.62

For chi square, the critical value of significance at  $df=8$  is 15.51

smaller than the parallel tails in the young people's scores.

Regarding the source of teaching, the content is strongly rooted in the Bible right across the socioeconomic groups. The general pattern for questions 16 to 18 reflects a high degree of source teaching in the life of Jesus, but a rather dichotomous approach to the remainder of the New Testament and to the Old Testament. An overall

pattern seems to emerge of an either or use of these sections of the Bible with the New Testament usage edging in front of Old Testament usage.

#### Questions 10 - 12: The Atmosphere of the Ministry

Across the sectors, the most unified opinion is to be found in the responses for question 10 concerning the presence of a 'really friendly atmosphere' which has a strong dominance of 'strongly agree' and 'agree' scores. With the reciprocal question 11, one would expect ideally a reciprocal set of results. This in fact the case with the exception of a significant wananchi score in the 'agree' option. This differentiation is the main reason for the higher chi square score.

The responses to question 12 are all together more diverse and variable, this being reflected in the low standard deviation and higher chi square scores.

**Table 24: Chi Square and Standard Deviation for Youth Practitioner Questionnaire (Part A) in the Area of Atmosphere in Ministry**

The youth ministry that you lead is	$\chi^2$	Standard Deviation
(10) ... characterised by a really friendly atmosphere.	4.71	7.35
(11) ... characterised by a strict and stiff atmosphere	10.6	6.85
(12) ... variable in atmosphere; from warm and friendly to sometimes cold and unfriendly.	9.7	4.06

For chi square, the critical value of significance at  $df=8$  is 15.51

#### Questions 13 - 14: The Leadership of the Ministry

**Table 25: Chi Square and Standard Deviation for Youth Practitioner Questionnaire (part A) in the area of leadership**

The youth ministry that you lead is characterised by	$\chi^2$	Standard Deviation
(13) ... leadership that is competent and well able to do its job	9.04	8.56
(14) ... leadership that is really warm and friendly.	6.89	7.46

For chi square, the critical value of significance at  $df=8$  is 15.51

The overall returns for question 13 show a high standard deviation (8.56), but further examination indicates a great amount of variation within the sectors reflected by the moderately high chi square score (9.04). The elite returns are exclusively within the 'agree' category, whilst the other sectors have opinions across 'strongly agree' as well.

With regard to question 14, the opinions are still strongly on the positive side, but this time well spread in both categories across all the sectors. The most outstanding statistic is the three in the 'don't know' category from the wananchi sector.

#### Questions 19, 25 & 26: Extra-group Fellowship

Question 19 registers a fairly high standard deviation with a very low chi square score, thus indicating a moderately one sided and unanimous score across the sectors.

**Table 26: Chi Square and Standard Deviation for Youth Practitioner Questionnaire (Part A) in the Area of Extra-group Fellowship**

The youth ministry that you lead	$\chi^2$	Standard Deviation
(19) ... makes the young people feel part of the church as a whole	2.77	6.52
(25) ... has a lot of interaction between the young people and their parents	11.78	3.42
(26) ... has mixing with adults who are not involved with your group	15.04	4.87

For chi square, the critical value of significance at  $df=8$  is 15.51

The only figure of note would be the relatively strong positive scoring in the wananchi sector. There are no 'strongly disagree' scores.

With regard to the parental question (No 25), the figures are quiet diverse with views balanced just to the agree side of the range, the positive views being held more strongly in the middle class and wananchi sectors over and above the elite sector.

Question 26 again offers diversity, but this time with a greater degree of variation between the sectors. Of particular note is the generally negative tenor of the elite scores with the majority in the 'don't know' and 'disagree' options.

### Questions 20, 27 & 28: Personal Growth

The responses to question 20 are clear cut and emphatic. The very high standard deviation score belies the fact that all the respondents used the 'strongly agree' or

**Table 27: Chi Square and Standard Deviation for Youth Practitioner Questionnaire (Part A) in the Area of Personal Growth**

The youth ministry that you lead encourages	$\chi^2$	Standard Deviation
(20) ... the young people to grow in their relationship with God	11.01	9.01
(27) ... the young people in worship	3.44	6.96
(28) ... the young people in prayer, either privately or publicly	10.26	7.65

For chi square, the critical value of significance at  $df=8$  is 15.51

'agree' options, the majority being in the former, the strongest actual score being in the wananchi sector.

Positive scores for questions 27 and 28 are still strong, but not to the extent of the above example, with a significant minority falling on the side of 'don't know' and 'disagree'. Again of note is the very high wananchi score for the latter question where 80% of the respondents chose the 'strongly agree' category, the remaining 20% opting for the 'agree' option.

### Questions 21 - 24 & 29: Practical Expression

Responses for question 21 are buoyantly positive and unanimous with the majority of the choices falling to the 'agree' category. No sector seems stronger than the other in this case. Beyond this, questions 23, 24 and 29 show very strong standard deviation scores with only one vote in each case falling outside the two 'agree' categories in each case. Accordingly, they show very low chi square scores. The slightly higher chi square score for the last question reflects an abnormally high wananchi 'strongly agree' score, whereas the other scores are almost identical.

Final comment lies with question 22 which would have been similar in profile to

the above three if it were not for the elite scores which leant heavily to the 'don't know' and 'disagree' sectors.

**Table 28: Chi Square and Standard Deviation for Youth Practitioner Questionnaire (Part A) in the Area of Practical Expression**

The youth ministry that you lead encourages	$\chi^2$	Standard Deviation
(21) ... the young people to share their faith with their friends	4.82	8.23
(22) ... the young people to get involved in helping the needy	12.15	7.35
(23) ... the young people to care for each other	2.35	9.66
(24) ... the young people in leadership and responsibility	2.93	9.36
(29) ... the young people to develop their gifts and talents	4.92	9.1

For chi square, the critical value of significance at  $df=8$  is 15.51

#### Discussion and Inferences: Research Question 2(a)

##### The Meaningfulness of the Youth Ministry

The situation inferred by the scores for questions 1 to 7 would imply that all is generally well with the youthwork practice and results undertaken by the youth practitioners within the sample of this study. However, as has been discussed elsewhere, the unanimity and positiveness of these figures raises some doubt as to their accuracy even if there is some evidence that the youth practitioners show greater levels of discernment in the greater use of the 'agree' option. This too can be said for questions 8 and 9 in the following nature and content of teaching sub section.

With question 4, which is concerned with specific life issues such as politics, sex, music and AIDS, having a strong wananchi based negative tail, one has to wonder if this is reflecting a significant level of dualism.

##### The Nature and Setting of the Teaching

The figures for questions 15-18 show much the same pattern of Bible usage as



found with the young people's scores as in many ways one would expect. They perhaps reflect a higher degree of validity among the sample used given the non-committal nature of the questions.

#### The Atmosphere of the Ministry

The reciprocity of questions 10 and 11 is certainly striking and seem to validate each other. There is still, however, again the question over the answering of such implicative questions in the Kenyan situation. The results for question 12 reflect the similarly varied and diverse results found in the young people's figures, again reflecting perhaps a more honest set of opinions.

#### The Leadership of the Ministry

The youth practitioners seem to have a generally high opinion of the competence of their work. The almost total concentration of the elite practitioner's score into the 'agree' option may be indicative of their own level of self awareness through working in an environment where the young people are themselves generally much more questioning and demanding.

#### Extra-group Fellowship

The fairly strong positive showing for question 19, and particularly so for the wananchi is again another small indication of many strands of the more traditional culture of the church which still shows a high degree of age cohesiveness in those who attend. The relatively negative score from the elite sector in questions 25 and 26 may be accounted for by the growing process of isolation across age groups with the spread of modernity and postmodernity.

#### Personal Growth

The significance of these figures lies in the consistently strong positive scores in all three questions, and furthermore, the strength of the wananchi score even within these. One can only suggest here that the wananchi prominence is probably another fruit of their being relatively untouched by the changes of modernity and postmodernity where directly spiritual things are still acutely felt and experienced.

### Practical Expression

The resoundingly positive scores for questions 21, 23, 24 and 29 indicate youth practice that is exuberant, expressive and out going. These figures do however raise the repeated query of objectivity as the questions are all things that the good youth practitioner should be doing. Again hints of culture shift can perhaps be drawn from question 22, 'the encouragement to get involved with the needy', which carries a not insignificant negative tail (20% of the votes) sourced exclusively in the elite and middle class sectors. This trend is perhaps further reflected in Part B, questions 9 and 10 (expenditure choices and items of interest), which primarily show elite and middle class scores as highest on personal matters and lowest on issues that concern society and the ministry of the church.

#### Research Question 2(b)

- What expectations, if any, do the youth practitioners have as to what would be the ideal form of youth ministry provided by them at their church or youth ministry setting?

### The Meaningfulness of the Youth Ministry

The desire of the youth practitioners to be meaningful, is clear from the percentile returns with 57% of the comments registering the desire to offer teaching that is both applicable and relevant (see table 29). The bulk of the remainder was taken up with the desire to be Biblical in content. The only sector related comments that can be

**Table 29: Quantitative Analysis of Open Ended Questions for Youth Practitioner Questionnaire (Part C) Response Figures in %**

(3) ... The content of the teaching

	Elite	M. Class	Wan'chi	Total
Be applicable and relevant	24	12	21	57
Be Biblical	12	10	16	38
Others	2	3	0	5

n = 58

made in this instance is the low showing of the middle class respondents and the relatively strong Biblical leanings from the wananchi respondents.

### The Nature and Setting of the Teaching

Three groups of expectations dominate the response to this question in accounting for 89% of the returns. First with 41% is the desire to offer teaching that involves 'mutual exploration and discussion'. Strongly represented in this choice is the elite sector. The second most important element, accounting for 29% of the total, is the desire to teach by means of 'illustrations and games'. Third, with 19%, is the need to be 'interesting, fun and innovative'. Of interest across these three groups of expectations is the strong dominance of the elite respondents who produced far more comments per head than the other two sectors.

**Table 30: Quantitative Analysis of Open Ended Questions for Youth Practitioner Questionnaire (Part C) Response Figures in %**

(2) ... The style of teaching

	Elite	M. Class	Wan'chi	Total
Involve mutual exploration and discussion	26	5	10	41
Involve illustrations and games	12	10	7	29
Be interesting, fun and innovative	15	2	2	19
Be relaxed and informal	2	0	5	7
Be peaceful and polite	0	0	2	2
Others	2	0	0	2

n = 42

There is also the wananchi dominated call for teaching that is 'relaxed and informal'. Finally, we are reminded here of the recurring hankering for politeness and peace, again from the wananchi but this time from the youth practitioners.

Table 31 below highlights the social activities that would be part and parcel of the ideal youth group. No one category clearly dominates, but nevertheless it can be said that activities away from church premises and out in the rural and urban arenas are seen to strike a cord with the youth practitioners. Games of one form or another follow these, and this in turn is succeeded by directly 'spiritual or retreat activities'. The

broader categories of 'something that is variable and wholesome' and 'interpersonal' follow on from these. Of note within the sector scores is the narrow range of options quoted from within the middle class sector as well as a broad similarity between the elite

**Table 31: Quantitative Analysis of Open Ended Questions for Youth Practitioner Questionnaire (Part C) Response Figures in %**

(4) ... The social activities of the group should

	Elite	M.Class	Wan'chi	Total
Be something in the rural arena (camps and hikes)	11	3	9	23
Be something in the urban arena (often projects)	6	10	6	22
Involve sports and games (indoor and out)	9	7	2	18
Be of a spiritual or retreat nature	7	0	9	16
Be variable and wholesome	2	0	7	9
Be something interpersonal	3	0	4	7
Others	2	0	3	5

n = 68

and wananchi scores. Comments for this question were also numerous in an absolute sense, as is seen in the large n number averaging almost two comments per respondent.

#### The Atmosphere of the Ministry

Clearly resonating in these scores is the desire of the youth practitioners to operate in a loving and friendly manner towards their young people. This preference accounted for almost 60% of all comments showing also a remarkable equality across

**Table 32: Quantitative Analysis of Open Ended Questions for Youth Practitioner Questionnaire (Part C) Response Figures in %**

(5) ... The atmosphere of the group should

	Elite	M.Class	Wan'chi	Total
Loving and friendly	20	19	20	59
Be free and non-judgmental	12	0	6	18
Be lively fun and entertaining	4	0	5	9
Others	4	2	8	14

n = 55

the sectors. Following on from this we have the smaller desires to be 'free and non-judgmental' (18%) and 'lively, fun and entertaining' (9%). A further interesting observation is the repeated pattern among the middle class of having relatively few comments and those that are there being essentially restricted to one category.

### The Leadership of the Ministry

**Table 33: Quantitative Analysis of Open Ended Questions for Youth Practitioner Questionnaire (Part C) Response Figures in %**

(1) The type of leadership would be

	Elite	M.Class	Wan'chi	Total
Godly and Christlike	14	9	20	43
Friendly, kind and caring	6	12	9	27
Competent in leadership	3	4	6	14
<i>In touch with the young people</i>	2	3	2	7
Delegating and empowering	3	0	2	5
Organised and can control	3	0	0	3
Understandable and interesting	1	0	0	1

n = 69

The wananchi sector score figures prominently in the need to be Godly and Christlike, the category clearly uppermost in the opinions of youth practitioners with regard to the ideal type of leadership. In contrast, the second ranking category, that of 'friendly, kind and caring', is strongly supported by the middle class sector.

**Table 34: Quantitative Analysis of Open Ended Questions for Youth Practitioner Questionnaire (Part C) Response Figures in %**

(8) ... The relationship of you as leaders to the young people

	Elite	M.Class	Wan'chi	Total
As friends	15	11	16	42
Mutually, with respect	11	11	10	32
That they be accessible, listeners	11	5	6	23

n = 62

'Competence in leadership', although a minor desire overall, is commonly held to across all three sectors. 'In touch with the young people', 'delegating and empowering' and 'understandable and interesting' make up the ever decreasing tail of the choices.

Continuing with the leadership theme, question 8 of Part C looked at leadership and relationship more specifically. The youth practitioners desire to relate to their young people 'as friends' took a clear lead in the proceedings with 42%, with the scenario of 'mutuality and respect' coming a reasonable second. The category of 'accessibility' took up last place. No really notable sector scores are seen.

### Extra-group Fellowship

**Table 35: Quantitative Analysis of Open Ended Questions for Youth Practitioner Questionnaire (Part C) Response Figures in %**

(7) ... The relationship of the group to the parents of the young people

	Elite	M. Class	Wan'chi	Total
They can very much contribute	28	16	36	80
They can use the homes profitably for meetings	10	2	1	13
A role in control and correction	0	7	0	7

**n = 43**

Included in this area of discussion, as also in the case of the discussion of research question 1(b), was Part C, question 6. And again as in the case of the young people, the results proved difficult to handle apart from at the vaguest of levels. Nevertheless, the broad conclusion is that the youth practitioner replies to the question 'How would you envisage the relationship of the group to the church as a whole', were basically very positive and could be summed up by the phrase 'understanding and good'.

In contrast, the replies to question 7 of part C, as set out in table 35 above, show the clear pattern and dominance of the youth practitioner's appetite to see parental involvement in their ministry. Such is strong across all the sectors, particularly so with the wananchi practitioners. Again we observe a low return from the middle class operators. An interesting view, illustrating some elementary pragmatism, is also shown

primarily by the elite respondents in seeing parents as a good source of facilities, the preeminent example of such being their house!

### Personal Growth

There are no Part C questions that that speak specifically of spiritual growth. The desire or otherwise for such can be gauged through the general responses to all the questions in this section, and this will be considered in the following sections.

### Practical Expression

Unfortunately, this too was a difficult set of responses to meaningfully categorise. The resultant categories are admittedly very broad, but nevertheless indicative of a desire for some sort of involvement in the world around about. Evident

**Table 36: Quantitative Analysis of Open Ended Questions for Youth Practitioner Questionnaire (Part C) Response Figures in %**

<b>(9) The relationship of the group to the world in general</b>
--

	Elite	M. Class	Wan'chi	Total
Informed, out-going and combatative	20	25	15	60
Some sort of involvement	15	0	25	40

n = 40

again is the relatively low return from the middle class practitioners and perhaps a lack of specificity among those from the wananchi sector.

### Discussion and Inferences: Research Question 2(b)

#### The Meaningfulness of the Youth Ministry

These extant figures are very healthy and very much in line with on going mission and discipleship. However, further enquiry would have to be made to determine just what is meant by applicable and relevant as there is evidence of strong strands of restrictive dualism running in the Kenyan church which preclude many areas

of life from consideration in Christian circles. Such a claim is hinted at by the comments for Part B, questions 8, 9, 11, 12, and 13 and with particular reference to the strong wananchi sector scores for 'the church and its ministry'.

### The Nature and Setting of the Teaching

In terms of teaching style, the overall sense gained from table 30 is that of a body of youth practitioners who potentially show willingness to be flexible, pioneering and varied in their approach to youthwork. With reference to the primary preference of 'mutual exploration and discussion' the researcher suspects that differing factors are behind the high elite and wananchi scores. The former would possibly be a response to the relational compromise experienced elsewhere in life, be it a need for themselves or to cater for the perceived needs of the young people. The onus in the wananchi sector could possibly be coloured strongly by a desire to step away from the often overly stiff and distant style of teaching experienced over the years.

The high elite scores for the second and third preferences ('illustrations and games' and 'interesting, fun and innovative') may also reflect a heightened awareness of the challenging effect of the media and indeed many of the youth manuals now available from the US and Britain. However, a note of caution must be aired here, as noted implicitly in the literature review, of the tendency of these sources to concentrate on technique and form rather than content. One wonders whether the differentiation of young people and youth practitioner profiles for ideal social activity (Part C, question 4), to be discussed later, has been affected by this issue. In terms of the socioeconomic sectors, the different flavours should not be seen as a reason for differentiation, but rather as an opportunity to learn from each other.

Table 31 reveals the youth practitioner's favour both in number of comments (n = 68) and sector towards activity in the rural and urban arenas. But one is however immediately struck by the implications of cost and the freedom of those with low or restricted incomes to actually participate in such. Youth practitioners must be aware of their aspirations in the context of the financial realities of their flock, and indeed themselves, in that context.



### The Atmosphere of the Ministry

The figures of table 32 are very healthy in terms of youth practitioner - young person relationship. However, intentions are so often different from outcome, theory from practice. As modernity and postmodernity permeates more fully into the life of all in Nairobi, relationships between peers, never mind those in authority, will become more strained and factionalised. The pressures of readjustment will also grow and intensify for many. Youth practitioners must stay abreast of the implications of such trends and act and accommodate accordingly.

### The Leadership of the Ministry

Given the details of tables 33 and 34 (the desire to be Godly, Christlike, friendly, kind and caring etc.), much of what has been said immediately above can be repeated in this context as well.

Comment can be raised over the low showing (5%) for the category of 'delegating and empowering'. This stands in contrast to the very strong emphasis given to the selection and nurturing of young and potential leaders by leading authors in the field of leadership (Clinton 1988, 196; Maxwell 1993, 179ff). The reasons for this are not clear from the figures alone, but could relate to the longstanding African understanding that leadership is a function of power, position and standing rather than training, nurture and development (c.f., Kimuyu and Mutua 1997, 22).

### Extra-group Fellowship

The gist of the inference here carries on from the theme in the two points above. Basically, the very positive situation for the whole church family implied in the figures of table 35 should, on the one hand not be taken for granted, and on the other cherished, and as much as possible built on.

### Practical Expression

Despite the difficulties of categorisation found with Part C, question 9, there is nevertheless an observed general willingness to get involved 'with those in the world in general' with a particular leaning towards being out-going and combative.

## Research Question 2 (c)

- What are the most significant ways in which the perceptions and expectations, as implied immediately above, differ?

The Meaningfulness of the Youth Ministry

In evidence is a general agreement between the perceptions and the aspirations with high positive scores in the former and a strong desire to be applicable and rooted in the Bible in the case of the latter. There is however, as with the young people's responses, some variation regarding the full use of the Scriptures (that is the desire to have teaching Biblically rooted) with the variable usage figures for the New Testament beyond the gospels and the Old Testament indicating that they do not receive as much attention as the teachings of Jesus.

The Nature and Setting of the Teaching

Among the youth practitioners there is generally a potential aspiration to communicate, and to communicate in an explorative, discussive and innovative manner.

The Atmosphere of the Ministry

Very similar comments can be made regarding the atmosphere of the ministry where high levels of openness and friendliness are desired in the face of a very mixed experience of strictness, stiffness and indeed unfriendliness.

The Leadership of the Ministry

Again there is general agreement between perception and expectation. However, there is the intriguing differentiation of expectations where 'Godly and Christlike' rates very highly compared to the category of 'competence in leadership'. This needs further discussion.

Extra-group Fellowship

There are clear differences in the moderate and variable experience of actual parental involvement (Part A, question 25) and the very positive desire of the youth

practitioners to have them participate fully within their groups. The diverse and mixed scores registered for Part A, question 26 ('mixing with adults not involved with your group') again suggests a broad differentiation of actuality and aspiration if the sweepingly positive results of Part C question 7 are anything to go by. This positive disposition to outside contact would include other adults outside the group as well. Nevertheless, the youth practitioners feel that they are doing a commendable job in terms of making their young people feel part of the church as a whole.

### Personal Growth

Much of the general tenor of the youth practitioner's experience, perception and expectation is very much towards personal spiritual growth. However, their scores are somewhat variable as can be seen, for example, in Part A questions 20, 27 and 28. Question 20 (encouragement of the young people in their relationship with God) registers powerfully whilst the data for the remaining two questions have a fair degree of variation indicating some level of questioning in the areas of 'encouragement in worship and in prayer'.

### Practical Expression

Given the lack of detailed categorisation for Part C, question 9, the only comment that can be made here is a general one, namely that there is a broad conformity between the youth practitioner's perception of how their groups operate with respect to outward expression and the desire to see this happen in one form or another.

## Discussion and Inferences: Research Question 2 (c)

### The Nature and Setting of the Teaching

Given the aspiration to communicate in an explorative, discussive and innovative manner, one has to wonder to what extent the respondents in the not insignificant percentage who registered a 'strict and stiff' or 'variable' group atmosphere would tend to experience tensions in a new developing environment. In any given developmental setting an aspiration for change is not always the same as the willingness for change. On the other hand, merely registering a 'strict and stiff'

atmosphere does not necessarily signal the desire of the respondent to leave that setting or feel at ease in a more relaxed situation.

The reality of the security of the known is always going to be a very big factor in any process of change, and as a sector in society, the church has been notorious for resisting change. The strong likelihood here is that the rate of change is, if anything, going to accelerate in the coming years, with the young people at the forefront of such. The church has to take cognizance of this or suffer the loss of young people from its ranks.

### The Leadership of the Ministry

The separation of the ‘Godly and Christlike’ and ‘competence in leadership’ categories may indicate a serious rift between theology and leadership; between the sovereignty of God and the work of man (Wells 1992, 175ff). Surely, biblically, these two categories are one in the same thing and not clearly segmented. The danger of this lies in the fact that this might be yet another manifestation of dualism, another area of life over which God has no control. As is argued elsewhere in this study, one of the key responses to the postmodern era is to assert the sovereignty of God in all areas of life.

## **Significant Similarities and Differences in the Perceptions and Expectations of the Young People and the Youth Practitioners**

### Research Question 3

- What are the significant similarities and differences in the perceptions and expectations registered by the two above groups, i.e. the youth practitioners and the young people?

The descriptive discussion that follows will draw, on the one hand, from the comparative chi square scores drawn from matching the total scores from Part A for each questionnaire (see Appendix G), and on the other from a qualitative description of the answers in their various forms registered for Part C for each of the questionnaires

(see Appendix D).

### The Meaningfulness of the Youth Ministry

All seven questions from part A registered notably insignificant comparative chi square scores, the highest being 6.01 (for question 5). Such indicates a relatively high level of unanimity between the two set of opinions. There is, nevertheless, a repeated trend of the youth practitioners being more discerning in their opinions with a greater showing in the 'agree' option, rather than in the 'strongly agree' option. This pattern is particularly clear in questions 1, 2, 3, 5 and 7. In terms of divergences in score within the 'disagree' options, only question 5 ('meaningfulness for your life in the future') rendered anything of note, namely a stronger than expected 'disagree' score on behalf of the youth practitioners.

In reply to Part C, question 3, (What you get taught) there was a remarkable similarity both in order, relative score and preference (see tables 13 and 29). Within these overall facts, one is able to perceive a particularly strong call for applicability of teaching from among the elite young people, whilst there is a stronger call for Biblical teaching among the wananchi youth practitioners than among their young people.

### The Nature and Setting of the Teaching

Question 8, 9, 15 and 16 all register small chi square scores, whilst questions 17 and 18 both offer scores that approach significance. As above, questions 8, 9, 17 and 18 all again suggest refined youth practitioner discernment with higher than expected 'agree' scores. In the case of question 18, clarity of thought and knowledge is further perhaps indicated by the fewer than expected 'don't know' choices in a question that rendered many more than in most other questions. For questions 8 and 9 the the young people's results carried sizable larger negative tails than in the youth practitioner scores.

In reply to Part C question 2, 'the way you get taught', the young people produced an order of preference that involved, in descending order, 'mutual exploration and discussion', a 'relaxed and informal style', teaching that is 'interesting, fun and innovative', 'plain and simple', involving 'multi-media, illustrations and games' and finally that which is 'peaceful and polite'. Significantly, the youth practitioners

preferences were very different. Yes, 'mutual exploration and discussion' came top of the list with an almost equal score, but after this any repetition of pattern broke down. Clearly in second place the youth practitioners placed teaching that involved 'illustrations and games', this being followed by that which is 'interesting, fun and innovative'. They placed the need to be 'relaxed and informal' fifth compared to the young people's strong second. Finally came the need to be 'peaceful and polite', with all the scores coming from the wananchi sector. The youth practitioners did not refer at all to the need of their teaching to be 'plain and simple', a characteristic carrying fourth place and 12% of the young people's votes (see tables 14 and 30).

More specifically, it is of interest to note that the call for 'illustrations and games' among the young people did not register at all in the wananchi sector as did the call for keeping things 'plain and simple'. The scores for the 'relaxed and informal' approach were held across the sectors in the case of the young people, but was mostly concentrated in the wananchi sector in the case of the youth practitioners.

The compared returns for Part C, question 4 ('what you do together socially') showed an almost complete reversal of order between the two camps. Again taking the young people as the dictum, we can observe the following. The aspiration for a setting of a 'spiritual retreat or similar' was followed closely by the yearning for something 'interpersonal'. Intriguingly, their interest in doing 'something in the urban arena', which came third, was more often than not associated with involvement in a project to help the needy. 'Sports and games' came next, to be followed by 'something in rural arena', which usually meant camps & hikes. Visiting other groups came in last (see tables 15 and 31).

In stark contrast to this, the youth practitioner results are as follows: First came 'activities in the rural arena', this being followed by 'activity in the urban arena'. 'Sports and games' took the third slot whilst activities of a 'spiritual or retreat nature' slipped to fourth place. The perceived need to be 'interpersonal' socially is found in sixth place. The youth practitioners also added another category, namely activities that are 'variable and wholesome', which took fourth place in their order.

In terms of the sector related scores for this question, of significance is the strong desire to be interpersonal by the middle class young people, a choice that is completely missing with the youth practitioners. In contrast, the middle class youth

practitioners scored very highly on urban projects whilst their young counterparts scored minimally. The physical activities, camping, games and the like, tend to be dominated by elite votes, whilst the more spiritual activities tend to have a stronger wananchi flavour.

In essence, the young people are generally looking for spirituality and personal interaction whilst the youth practitioners are chasing more purely activity based encounters.

### The Atmosphere of the Ministry

The comparative chi square score for question 10 is of little consequence (3.67), question 11 faring only a little better at 6.52. Perhaps more striking is the score of virtually zero (0.07) for question 12 indicating a very strong similarity in the pattern of votes across the two groups. There is also a striking reciprocity found with the youth practitioners between questions 10 and 11 that is not found in the case of the young people.

In terms of the Part C responses, there is a significant amount of similarity across the two groups (see tables 16 and 32). Loving and friendly, the dominating choice for both groups draws its strength from across all the sectors in each case. However, it also has to be noted that the middle class young people's desire for a 'free and non-judgment' atmosphere is in stark contrast to the total absence of a parallel desire in the case of their youth practitioners. A similar pattern, but of lesser magnitude can be observed in the 'lively and fun loving' category. Interestingly, 8% the young people from across the sectors call for a peaceful atmosphere to their group.

### The Leadership of the Ministry

Both questions 13 and 14 of Part A have reasonably high, although not significant, comparative chi square scores (8.58 and 6.60 respectively). Other figures worthy of comment include the recurring youth practitioner leaning towards an 'agree' stance rather than the 'strongly agree' point of view, this being clearest in the case of question 13 ('leadership competence'). This pattern also extends to the 'don't know' category as noted through the increased score there. Regarding question 14, no leaders, however, are prepared to admit that they are not warm and friendly, this being in

contrast to the opinions of the young people!

In response to Part C, question 1 ('the leaders you have') the young people developed the following rank of comment types:- 'friendly, kind and caring'; 'Godly and Christlike'; 'understandable and interesting'; 'encouraging'; 'in touch with the young people'; 'competent in leadership'; 'knowledgeable' and 'delegating and empowering'. The first two comment options are very solid, accounting for some 55% of the total, with the six remaining options progressively tailing off towards zero.

In contrast are the youth practitioner figures. Still dominant are the same two leading groupings as seen directly above, although to be 'Godly and Christlike' took a marginal positional precedence. The % figures are far stronger particularly in the elite and even more so in the wananchi sector. But from there on down we see some key differences. Slipping to the bottom of the youth practitioner listing in eighth place is the desire for leadership that is 'understandable and interesting'. This despite the call from the young people to have a teaching style that is 'interesting, fun and innovative' and 'plain and simple' in Part C, question 2.

In contrast, the enhanced rank of 'competency in leadership' and the need to be 'in touch with young people' has to be noted. Additionally, the reader should note the weak running of leadership that is 'delegating and empowering'. The categories of the leader being 'encouraging' and 'knowledgeable' do not appear at all, to be replaced by a minority youth practitioner desire to be 'organised and able to control', although this call comes exclusively from the elite sector (see tables 17 and 33).

Regarding Part C, question 8 ('how you get on with the leaders / young people in your group'), the young people rated firstly 'accessibility and the ability to listen' and secondly 'friendship'. The scores for each were of very similar magnitude. 'Mutuality and respect' filled the third and last position. From the youth practitioner angle, however, the need to 'relate in a friendly way' takes clear precedence with a particularly strong showing from the wananchi sector, 'mutuality and respect' coming a clear second. Significantly, the young people's first choice of 'accessibility and the willingness to listen' falls to last place.

#### Extra-group Fellowship

All three of the Part A questions (19, 25 and 26) turned in comparative chi



square scores of between 5 and 7, thus indicating a moderate amount of differentiation. Much of the score for question 25 (mixing with parents) is accounted for in the relatively high positive score from the youth practitioners. This pattern is repeated to a lesser degree in question 26 (mixing with other adults outside the group).

Part C, question 6, as has been noted, was not tabulated and all that can be said here is that the comments regarding 'getting on with the rest of the church' are strikingly positive for both the young people and the youth practitioners.

When considering Part C, question 7, however, more detail can be gleaned. Both groups of respondents indicated very strongly that parents can make a contribution to the youth group in contrast to the varied experiences noted in Part A, question 25. Only a very small element of young people, and no youth practitioners, saw parental involvement as 'minimal and conditional'. Markedly, no respondents flatly rejected parental involvement. By sector the petition for involvement was particularly strong among the middle class and wananchi young people and the elite and wananchi youth practitioners. Furthermore, the young people registered 'mutual understanding and discussion' as their second option, this taking 19% of their comments whilst the youth practitioners second choice for the involvement of parents was so that they could 'use their houses'. 'Mutual understanding and discussion' did not seem to rate in the youth practitioner's opinions. Interestingly, a small number of both the young people and youth practitioners (4% and 7% respectively), saw a parental role in 'control and correction' (see tables 20 and 35).

### Personal Growth

The almost significant comparative chi square score is for Part A, question 20 (8.63) and contrasts markedly with the scores for questions 27 and 28 (2.58 and 2.21 respectively). At the root of the high score is, on the one hand, clear cut opinion by the youth practitioners that they all lead groups that 'help the young people to grow in their relationship with God' and on the other, a very strong representation in the 'strongly agree' option from among the young people linked with a noticeable tail of disagreement. The almost identical % scores for questions 27 and 28 include a smaller and less significant tail on all counts.

### Practical Expression

With regard to the Part A questions, there is real variation in the comparative chi square scores. They range from the strongly statistically significant score of 13.67 for question 24 to the minimal 1.8 for question 29. Intermediate scores are 2.6, 8.33 and 8.58 for questions 21, 22 and 23 respectively. Of particular note in the actual scores for question 24, which concerns itself with 'encouragement in leadership and responsibility', is the strong loading towards the 'strongly agree' option by the young people and the favouring of the 'agree' option by the youth practitioners. The individual sector scores reflect these leanings across the board.

For questions 22 and 23, whose scores almost reach significance, the repeated pattern of the youth practitioner comments leaning towards the 'agree' option is again observed. Similarly too, but of lesser magnitude, in the case of question 21. Question 22, which is concerned with the group 'encouraging the young people to get involved with helping those who are in some way needy', also shows a stronger than expected 'don't know' showing as well as a not insignificant 'disagree' rendering rooted strongly in the elite sector.

As suggested above, the returns from Part C, question 9 are problematically vague. Nevertheless, the researcher would purport that there is some suggestion of a reversal of expectation between the young people and the youth practitioners. The former indicates a 60 / 40% split leaning towards a more cerebral approach, related to understanding, to the matter of 'getting on well with everyone who is around'. On the other hand, the youth practitioners seem to indicate a 60/ 40% leaning to a more combative and involved approach, one that is practical rather than cerebral.

### Discussion and Inferences: Research Question 3

#### The Meaningfulness of the Youth Ministry

The jointly acknowledged call for applicability in teaching raises the issue of relevancy in teaching content. If there is no relevancy there can be no applicability. Additionally, one has to ask on what grounds is relevancy evaluated. Does the youth practitioner work from the perspective of the felt needs of the young people, real needs or a mixture of the two? Felt needs and real needs can so often be disparate, if not in

conflict (c.f., Kimuyu and Mutua 1997, 22). To what extent does his own perceptions, consciously or otherwise, colour their choices, especially if the youth practitioner is living in a socioeconomic grouping or cultural milieu different from the young people with which he is working?

Appendix I, which gives the full data of the three futuristic open-ended questions of Part C, clearly shows differentials in perception with regard to the hopes and fears of living in Nairobi in the future (questions 16 and 17). The youth practitioner needs to be aware of these differences, differences that will very likely increase in the coming years, as he plans his teaching programme.

This further prompts discussion on the whole issue of the nature of theology. In some cases all theology is seen as something that is static and formed, unchanging and irrevocable. In other hands it is seen as something that has scope to develop within a given context. The first scenario usually comes packaged within strong traditionalism and tends to be detached and mechanistic; the latter allows for a faith that is developmental and flexible within biblical guidelines to respond positively and faithfully to a given culture. Is not all theology contextual in nature? Can any one culture claim mastery over theology? (Waruta 1990, 40). Furthermore, Mugambi yearns for a theology that is the 'product of African thought and experience' (Mugambi 1992, 4).

Secondly, to what extent is present church practice controlled by western theological assumptions from past eras that are now painfully outmoded? For example, we have a strong bias in the evangelical church today towards presuppositional teaching often detached from reality thus effectively reducing the session to an intellectual exercise. How can such be applied, how can such be contextualised? Gathu, interestingly, suggests the use of stories, myths, riddles, proverbs and drama in the revitalisation of culture in the TV setting through the appeal to the magical and the mythical, dimensions lost to rationalism (Gathu 1995, 255-6; 1997, 34-5). Is not the Bible a book of stories, myths (long past narratives), riddles, proverbs and drama? Surely we have, given our enlightenment dominated mind set, ignored much of these elements from the Bible, which is essentially a story book. It is not a propositional book, being 75% narrative. Surely we need such narrative again to be relevant in an increasingly postmodern age that is progressively rejecting reason, the sole basis of much of our evangelical teaching and argument (Murray 1997, 29).

Inherent in this discussion is the need for creativity in ministry, something that has tended to be stifled or very rigidly controlled in missionary and post missionary eras. One commentator speaks of the many East African thinkers who regard Christianity a hindrance to creativity, the religion being a construct akin to prefabrication from the West. Such practices must be seriously questioned; the church must display its God given creativity, not its legalistically bound aesthetic frigidity (Mugambi 1992, 4).

There is a paradigm shift going on in culture; there must be a parallel paradigm shift in our use of theology. In the context of the church in general, Waruta writes, in discussing the falling of the African church into paralysing rigidity,

African Christians must learn and deliberate about all (ecclesiastical) types and come up with their own understanding as to which type or combination is consistent with the Gospel of Christ and therefore capable of enhancing a truly African spirituality (Waruta 1990, 39).

This must be the disposition that we adopt in finding, even perhaps rediscovering, valid ways to communicate in today's Nairobi. This point is not a move in aid of pragmatic efficiency, rather it is suggested out of faithfulness to God.

Thirdly, we must consider the fate of the theology that defines much of the dualism that hampers the articulation of relevancy by so many. This is particularly so as television is now pinpointing and allowing discussion in so many previously taboo areas. Dualism defines how the church views culture and its various elements; as something to be ignored or something to be interacted with. Youth practitioners should consider strongly an antithetical approach to theology to enable them to interact with life in the real world, where the rubber hits the road so to speak. In this context, Guinness speaks of the need to be protagonistic, acknowledging Christ as 'over all' (Hearn 1982, 48; Guinness 1994, 341; Murray 1997, 27; Shaw 1996; Wang'ombe 1996, 4).

Finally a note of caution. As the rate of change accelerates the feasibility of maintaining direct scriptural or practical relevancy with all the mushrooming facets of youth culture will become less and less viable. The church will have to consider alternative theological strategies that are not so much reactionary as latent, revelatory rather than constantly evolving. For example a deeper understanding of the ramifications of the Trinity (relationship, family, community) will have will have very

significant effects on the tenor of ministry rather than the specifics.

### The Nature and Setting of the Teaching

There is a suggestion from the larger negative tails carried by the young people's scores in Part A, questions 8 and 9, that the youth practitioners carry a much higher opinion of the quality and effectiveness of their teaching than do the young people themselves. Such a finding may be related to the issue of relevancy and applicability speculated over above.

The comparison of the disparate data from both parties for Part C, question 2 ('the way you get taught') and question 5 ('what you do together socially') similarly raises the need for mutual awareness of situation and need between young people and youth practitioner. Inherent in these patterns are the differences, dreams and idealism of the young people (see also Part C questions 16 to 18 to give further insight here). These must be acknowledged and be catered for any setting to be meaningful for the young person. Such a stance contrasts with the opinion of some of the respondents that the clergy are out of touch with the young people. How this is actually carried out must be left to the various situations to explore. The focus group suggested formal meetings whether as a whole body or through representatives. The reality of pensive young people and insecure youth practitioners was also raised.

Equally there is also the need by the youth practitioner to be case specific in operation given the variety of scenarios that he could be working in (c.f. table 30). This point is particularly pertinent given the trend today for youthwork to rest either on long established and entrenched practice or defined by a popularised contemporary fad linked to a significant publication that is usually rooted in a non-African situation. The trend in postmodernism at least is one of factionalisation and differentiation, not conformity and stability which has for so long been the practice in Kenya as exemplified by the national informational media which offers a static conceptualisation of culture. Similar consideration also has to be given in the setting of social activities where the data again registers very clear differences in group perception and need.

Concerning the idea of 'teaching that gets you thinking' (Part A, question 8), one has to consider such in the educational climate of Kenya which is primarily dominated by a rote learning philosophy. 'They teach you everything', leaving nothing

to research or personal inquiry stated one 18 year old in a focus group setting. To what extent does this fundamentally stifle creative thinking beyond the known situation in the case of not only the young person, but the youth practitioner as well? Such a question is very important given the increasing discernment required by the Christian in the face of the rapidly changing and convoluting world of modernity and postmodernism which offer far from an 'establishment' setting (see also the discussion immediately below).

### The Leadership of the Ministry

The Part C, question 1 data reveals a worthy and strong desire for, and to be, 'Godly and Christlike' in leadership. In many ways to be 'friendly, kind and caring' is part and parcel of being 'Godly and Christlike'. However, with the ever present pressures of secularisation inherent within modernity and also postmodernity, there needs to be constant vigilance that these preferences are being fulfilled. If practice in the UK is a picture of the way things will go in Nairobi, there is presently an unhealthy over-emphasis on cultural understanding, trendiness and technique rather than the above mentioned personal qualities that are so central to biblical truth and Christian growth. This is not to discount cultural understanding; rather it is a question of priority.

The high rating given by the young people to 'understandable and interesting' and to a lesser degree, the leader who is 'knowledgeable', possibly reveals another facet of the young peoples desire to receive teaching that is 'applicable and relevant', yet are to some level frustrated by inappropriate teaching styles. As noted in the literature review, there is still much practice that reflects the missionary heritage of the past. In contrast, there are many young people who are now used to a whole variety of methodology from school and other environments (c.f. the clear desire for teaching that involves 'mutual exploration and discussion' in Part C, question 2). The clear implication from the leadership data is again one of the need for the two parties to be aware of each others perceptions and inclinations.

### Extra-group Fellowship

The slightly higher perception of the present involvement of adults by the youth practitioners is probably because they see adults working behind the scenes more than the young people appreciate. Nevertheless, there is the clear aspiration of both parties to

see the involvement of parents in the youth groups. The point of issue at this juncture, however, is the willingness of the parents to reciprocate. What are the possible barriers to such? There are no doubt some that are situational, for example the scenario of both parents working and/or working long hours. There too are growing numbers of single parents. Examples are rife too, of addicted parents. Also the commitments, traditional or otherwise, of the woman to responsibilities solely around the house. Berry comments that many parents do not have models for raising children in the urban environment and are therefore very insecure in their role (Berry 1989, 11). There is also the fear of involvement from parents who perceive that they have lost touch with the younger generation, this being probably exacerbated by popular television images of domestic sitcoms often showing tension between the young and old, for example 'Fresh Prince of Bel Air' (Gathu 1995, 139ff).

Whatever, the church needs to educate its parents of the situation of their involvement that at present lies a begging. The parents, and indeed other adults in the congregation, need to know the almost ontological necessity for the young people to have significant adults in their lives. From the small sample of this study, the church in Nairobi still seems to have a distinct advantage over its Western counterpart where there is so often a near unbridgeable gap between young people and their parents within church life. With respect for elders and belonging to the tribe, clan and family still high on the agenda for young people action is required, and indeed possible, before the gulf widens. The church has to be prepared to move on this issue (Patterson 1984, 60-63). Kimuyu and Mutua suggest the use of informal mutual projects involving both young people and adults rather than activities within a formal structure (Kimuyu and Mutua 1997, 23).

### Personal Growth

The very highly positive scores given in Part A, questions 20, 27 and 28 offer encouragement to the observer of the youth scene. However, they must be tempered by the on going question of cultural setting for the questions to be discussed below. They very much offer the respondent the opportunity to give the 'right' answer. On the other hand, the figures could also lead to a sense of complacency; for the youth practitioner in his practice and the young person in their personal comfort. There is also the issue of

what Guinness calls the 'privatisation' of faith within the modern setting where a clear distinction is made between the private (spiritual) and public (secular) aspects of life. Notwithstanding the above figures, one wonders to what extent this trend has affected the spiritual lives of Nairobi youth, especially in the contexts of the more secularised responses to questions such as Part B, questions 6, 7, 8, 9, 10, 12, 13, and 14 and Part C, questions 1 and 4 (Guinness 1994, 337).

Finally, a point raised by one of the profile questions in Part B. For both young people and youth practitioners, question 14 pleasingly offers 'living for God and the Church' as the first option for the answer to the question 'what is success?' Of interest as well though is the common second choice of the 'attaining of planned outcomes', a concept so central to Kenyan sensibilities. In terms of personal spiritual growth, however, one has to ask here just how this cultural norm, involving so much in the way of hard work, success, failure and self attainment interacts and relates to the biblical concept of grace and growth through the power of the Holy Spirit.

### Practical Expression

Part A, question 24 clearly shows a sizable differentiation between the youth practitioners and the young people over the issue of 'encouragement in leadership and responsibility'. Youth practitioners, it would seem, need to be sensitive to the danger of any possible frustration in this area. This is reflected in the comments of Kimuyu and Mutua who speak of practical expression often being stifled by leadership that does not know how to tap the energy of the young people. Such untapped energy is more often than not then used to negative ways in the church environment.

### **Weaknesses of the research procedure**

With regard to the operation of the questionnaire in general, it is felt by the researcher that the instrument came up against several cultural values that may have affected the outcomes in the direction of being more positive than they might have otherwise have been. This insight was confirmed in two informal interviews with an experienced city worker and a youth culture researcher at Daystar University.

Foremost in these is the general reluctance of young people to challenge or



criticise their elders, although this is certainly changing with the spread of the independent values of modernity and indeed postmodernity. This effect was there too to a lesser extent in the youth practitioner responses, but perhaps more geared to protecting the 'status quo' or the 'system', if not their own standings in a culture where position is on the one hand highly sought after and on the other highly vulnerable.

Secondly are relatively high levels of acceptability and approval commensurate with low levels of discernment of what could be happening in their group and is happening elsewhere. This is related to a general lack of exposure to the potential or realised variety in youthwork and in particular the potentialities of youth culture particularly in settings which are very separate and Christian in flavour, distinct from the other 'worldly cultures'. The 8-4-4 system, with its emphasis on rote learning does not necessary enhance this situation either. This contrasts starkly with western youth, who are so often through intense media exposure acutely attuned to the possibilities of youthwork and youth culture and for whom so much is resultantly 'boring'

The length of the questionnaire, a dimension that was thoroughly piloted, did not seem to raise a problem, although the number of questionnaires that did come back partially completed were generally from respondents where the supervision of the questionnaire filling, for various practical reasons, had not been as tight as would have been desired.

The questionnaire design, in terms of precisely matching up the different perceived and expected aspects of youth practice was problematic to an extent. One facet of this, namely the better ordering of the questions in Parts A and C can be easily rectified. However, the researcher is also aware of the danger of being overly prescriptive in Part C where the essence of the exercise was exploratory and expressive. The simple solution here would have been to use a further set of structured questions; such though would have stifled the possibilities in the hearts and minds of the young people and youth practitioners.

Two issues arose in terms of methodology that were a consequence, from the researchers perspective, of the exercise being cross cultural in nature. Primary in this was the issue of a working definition of 'youth' in Kenya. From the researcher's Scottish heritage, youth is very much synonymous with teenagers. As we have seen this assumption did not carry into Kenya where youth are regarded essentially as

anyone under the age of 35 who is not married. A second, but lesser, such cross cultural issue is the researcher's interpretation of the results. In general terms, such it is probably valid and relevant, but the researcher is also aware that there are probably a number of nuances and subtleties that have inevitably been overlooked even with the working of the focus groups.

The choice of the churches and the schools was generally upheld although there were clear differences in the academic levels of the schools, within the socioeconomic bandings. The responses from Precious Blood, which subsequent to the initial field visit came top of the Kenyan Certificate of Education attainment tables, were comprehensive, detailed and thorough. In contrast, and for reasons that remain a mystery, the youth practitioner response from the middle class churches seemed to suffer from paucity of content and comment in many instances.

With socioeconomic grouping so often come differences in academic ability. The author was very much aware of this, particularly in the suitability and validity of the open ended questions. However, with the exception of Part B, questions 13 and 14 and Part C, questions 6 and 9, a high level of competence was shown by most respondents.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### Statement of Problem

The need for appropriateness and relevance in youthwork practice is no less an issue in Nairobi than in any other place around the world. In the 34 years since independence, the city has undergone rapid change under the effect of modernity and now increasingly postmodernity. This has affected all strands of society, and particularly so the young people who constitute some 60% of the Kenyan populace. To maintain contact and relevance with these young people within their midst, and who are at the same time so vulnerable and sensitive to change, the church, which is so often slow to change, must be aware of their opinions and aspirations. From this information, the church should be encouraged to respond and develop in a fashion that does justice both to the teachings of Scripture and the nature of the culture.

#### Purpose of the Study

The purpose of this thesis is to contribute to the present debate on the forms of youthwork practice most suitable for Nairobi as perceived by the youth practitioners and indeed the young people themselves.

#### Significance of the Study

The record is clear that there has been much in the way of the by-passing, neglect and misrepresentation of young people in and by the church. Furthermore, given that 60% of the Kenyan population could be called young, and that statistically, the young years are those in which most people become Christians, a valid youth ministry is essential for the future of the church. Furthermore, it is clear that young people, who are in the forefront of development, can also help with the positive

reorientation of entire communities in the face of modernity and postmodern change; they are definitely not the church of tomorrow. All the more so when these young people proceed deeply rooted in Christian values and beliefs. In face of this, there are still too many church leaders who are not prepared to move and develop, too many who are not reading the signs of the times. Simply, the church must be given information that will broaden their understanding of this situation, especially at a time when most of the literature in this field is sourced from outside the country.

### **Design of the Study**

The central instrument was that of a survey questionnaire that included open ended, structured and projective questions. Opinion was gathered from a body of young people and youth practitioners across three socioeconomic groupings from the city of Nairobi. The research questions were generated from the researcher's existing perception of the youthwork situation, further networking and the literature review. The data, once collected was analysed both quantitatively and qualitatively.

### **Summary of the Findings**

In answering the research questions the following summary of findings can be derived. The information is given in terms of the usual sub-headings.

#### **The Meaningfulness of the Youth Ministry.**

- 1) Both the young people and the youth practitioners have a high view of the meaningfulness of the ministry with which they are involved.
- 2) The effect of modernity and postmodernity is to make the respondents more discerning and questioning of their situations.
- 3) There is a mutual and vigorous appreciation that teaching should be applicable and Biblical.

### The Nature and Setting of the Teaching

1) There is evident a variable utilisation of the complete Bible as a teaching source with less use of the New Testament beyond the Gospels and even less so the Old Testament.

2) The youth practitioners hold a higher opinion of the quality and effectiveness of their teaching than do the young people themselves.

3) In terms of teaching style, there was an emphatic call for teaching that is relational, interactive and two-way rather than the more traditional stiff and formal methodologies. Such was particularly strong among the elite and middle class respondents.

4) There were significant differences between the young people's overall aspirations of the ideal teaching format and those of the youth practitioners despite their shared view of the primacy of teaching that would be based on exploration and discussion.

5) There were significant differences between the young people's aspirations of what would be done socially in the ideal situation, with a particular leaning towards project work, from those of the youth practitioners.

6) There were numerous references for the need of peace and politeness in teaching situations.

### The Atmosphere of the Ministry

1) Judging by the number of comments returned for this question, it is a very pertinent issue particularly among the young people.

2) There was a mutual aspiration from the young people and the youth practitioners that the atmosphere of the youthwork be loving and friendly as well as free and non-judgmental.

3) Such is desired in the face of a very mixed experience of strictness, stiffness and indeed unfriendliness in the church and in other sectors of life such as school and home.

## The Leadership of the Ministry

1) There are significant differences between the young people's form of the ideal leader and that of the youth practitioners. This is particularly marked in the areas of teaching style and encouragement.

2) There is a broad consensus that the young person-youth practitioner relationship should be relational rather than distant, friendly rather than formal.

3) There is an apparent awareness of the need to improve their practice by the youth practitioners.

4) The young people have offered a popular mandate to their youth practitioners to develop and excel in their ministry, no less so than to be Christlike, a feature that rates very highly in the aspirations of both groups. As a corollary to this there is a potential willingness among the youth practitioners to be pioneering, flexible and varied in their approach to their responsibilities.

5) There are significant differences between the traditional African concept of leadership (related to position and standing) as compared to the the potential aspirations of the emerging young generation for whom leadership is much more an issue of nurture and development.

### Extra-group Fellowship

1) There is a clear difference between the experience of variable parental involvement and the aspiration to have greater involvement

2) There is a clear basis for continued and increased parental interaction in the youthwork scene although the precise nature of this is undefined.

3) Many of the African traditional family values such as parental respect and bonding still exist and would form a strong basis for parental involvement in youth groups.

### Personal Growth

1) There are clear signs of the desire for spiritual growth among the young

people and the support of such by the youth practitioners. Such aspirations are particularly high among the wananchi respondents from both camps.

2) The effect of the privatising and secularising influences of modernity and postmodernity are starting to take effect.

### Practical Expression

1) There is a real desire to grasp an understanding of the world around with regard to Christian expression and interaction.

2) There is a real desire to become involved in a practical way with the world around about.

### Conclusions

1) Much of the experiential data is very positive in nature, but this is no reason to become complacent in youth ministry.

2) Despite there being broad areas of agreement, there are significant differences between the experience and the aspirations within the groups of respondents on several counts, most notably in the areas of parental involvement and youth ministry atmosphere. Continued and mutual awareness is required in this instance.

3) Despite there being broad areas of agreement, there are also significant differences between the experience and the aspirations of the young people and the youth practitioners on several counts, most notably in teaching style and in leadership style. Continued and mutual awareness is required in this instance.

4) There are several situations that are very advantageous for Biblical youthwork still to be found in the Nairobi setting. Such include the necessary family base for parental involvement in the youth group and the general willingness for growth across the sample respondents.

5) There are significant differences between the socioeconomic groups in terms of their experience and aspirations in most areas of youthwork.

6) That the apparent potential for improvement and change does not necessarily indicate a commensurate willingness to change.

## Recommendations

From the above resumé of findings and the detailed discussions of chapter four, the following recommendations can be offered.

1) The need to encourage and promote the broader use of the whole text of the Bible so as to obtain the big picture of God's revelation. This is especially necessary in the face of modernity and postmodernism with its mass of voices and claims and where the individual is thrown back on his own subjectivity. A full grasp of the major themes of the Scripture, creation, fall, redemption and consummation are, and will, be essential for the contention for, and upholding of truth.

In response to dualism the researcher recommends an adoption of an antithetical approach to culture as suited for the increasingly fragmentary setting. God as sovereign and Christ as Lord over all has to be clearly proclaimed rather than a divine domain covering just the elements of life that we regard as spiritual. Everything must be seen as redeemable. If we reduce the Christian sphere to a small range of preferred areas of operation, the faith will simply become another small choice in a multitude of consumable beliefs.

Related to this is the nature of the gospel that is preached in any given location. Is it law or is it grace? Is it a gospel that leads to Christian living that is positive and wholesome, not negative and joyless; a gospel coloured by refreshment and renewal rather than introversion and criticism? There should be a real effort to clarify such in any given situation, particularly with an awareness of the effect the prevailing values of 'hard work' have on the dynamic of the message.

2) The need to develop more relational models of youthwork in the face of some of the traditional African authority structures and the dehumanising pressures of modernity and postmodernity, and especially those of the emerging neo-tribalism. That these developments be based on broad theological foundations, such as the doctrine of the Trinity and a thorough Christology, rather than that of purely technique or fad.

Parallel to this is the need to develop new models of relational youth work for the new and developing urban setting that are not necessarily tied to the traditional meeting forms of practice. In the postmodern setting truth will increasingly be validated



through relationship and project work.

3) That the differences between the socioeconomic groups not be the grounds of differentiation and distinction, but rather mutuality and collective growth.

Essentially, the practice of a dependency model. Each group can learn from each other for the good of the church as a whole. For example, the wananchi sector can potentially offer the practice of a focussed spirituality relatively uncluttered by the materialism and tangible accumulations of modernity and post modernity. Similarly too for their propensity for action with minimal resources. On the other hand the elite sector projects a level of questioning and insight that, if used discerningly, can highlight and focus issues of concern and improvement across all the sectors.

4) That the church urgently researches the possible ways of maintaining and developing the beneficial parent-young person goodwill that presently exists in the church in Nairobi. Such is said in the context of the Western church where the gulf between the young people and adults is broad and debilitating. This would include the education and encouragement of parents, youth practitioners, other significant adults, married or single, and the young people themselves.

5) That the church researches thoroughly into modern culture and the ramifications that culture has *on* its ministry, e.g., through both the positive and negative subtleties of modern and postmodern values. That culture be taken seriously alongside Scripture as a significant factor in decision making. There is also a need to realise the opportunities that modern culture has *for* the church's ministry, e.g., the reality of intense cultural rebound where the individual becomes spiritually open as a result of the failure of what ever aspect of modernity or postmodernity might have failed him (Guinness 1994, 333).

6) Much seems to be needed in the area of youthwork training, both in the sense of its absolute need and in its breadth and comprehensiveness. A very necessary element of this would be a process of mutual understanding and awareness of the constantly changing values, aspirations and hopes of the young people. Equally, this would be an opportunity for the young people to reciprocate in their understanding of their youth practitioner.

7) That there needs to be a broad move towards leadership training that is relevant to the emerging modern demands and aspirations as well as respecting the long

standing African traditional values in this field. Such would be characterised by a theological foundation with practical application such as nurturing, releasing and empowering. Related to this is the very strong recommendation that youth specialist courses be established at all echelons of theological education in the city, that is in distance learning settings and at diploma, certificate, graduate and post graduate levels in the formal college situation.

### **General Missiological Principles**

In terms of general missiological principles that may apply to urban areas other than Nairobi, the following come to light ...

1) The need for the constant vigilance and assessment of the prevalent conditions of any given mission field. The rate of cultural change is accelerating at various rates across the world, a process that seems to have an indeterminable end. The church must be unceasingly aware of such changes and constantly grappling with proactionary and reactionary responses. As discussed above, all theological practice must be essentially reformationary. This persuasion must not be isolated in the realm of personal piety; it must be allowed to permeate corporate practice as well.

2) The need to be aware that modernity and postmodernity do at the one time offer great potential to the church and great threat to its necessary biblical norms. Along with tremendous opportunities for mission into previously closed or resistant societies through the use of decentralised, pervasive media and technology, modernity and postmodernity carry with them substantial Trojan horses through the undiscerning and uncritical adoption of secular values and standards that make discipleship harder through the specialisations, distractions and fragmentation of modern life (Guinness 1994, 329).

3) Along with modernity and postmodernity will come the increasing factionalisation of culture, and in particular youth culture. Missiologically, it is now crucial that the church talks more in case specific terms rather than in generalities when considering strategies and approaches to ministry.

4) As youth culture becomes more and more differentiated from adult norms

and practice, it is clear that mission will have to rest more and more on the young people themselves for reaching their peers. This is only reflective of mission patterns in Africa in general where circumstances are forcing mission agencies to use personnel from within the target group e.g., through financial or cultural restrictions. And just as overseas and indigenous mission agencies have had to wrestle with the implications of such, so too for the church and the implications implied in the release of young people for ministry. Long held practices of age related function and superiority will have to be questioned and challenged, if not relinquished. And the young people cannot just be released to interact as they see fit. They have to receive all the indispensable and necessary encouragement and support commensurate with their new and developing responsibilities.

Easily written on this page, but this challenge runs deep to the concerns of many youth practitioners that the higher leadership of many churches are just so out of touch with the young people that such pronouncements would fall to the floor as trivial and irrelevant, if not plainly annoying.

### **Areas of Further Research**

1) This study has only used a very small sample from among the thousands of young people and youth practitioners to be found in Nairobi. It is clear that an even more accurate and meaningful picture can be created if the scope of the study be numerically widened. So too if the exercise is repeated, perhaps on a quinquennial or decadal basis, thus creating a progressive picture of change.

2) Similarly too in the area of gender to discover if there are any significant differences of experience and aspiration between the sexes. This would be particularly relevant as females are increasingly becoming more assertive and aware of their own particular needs. Evident too is the challenging of many of the traditional African male roles.

3) The integration of parents into the scope of the study, especially given the potentially positive findings noted above. This group is still very influential in the lives of the young people, even in the context of spreading modern and postmodern values. Awareness of the group perceptions and aspirations would add valuable information to

the youth work field.

4) The integration of the perceptions and aspirations of the general church leaders into the study. It is often the case that the young people, and indeed the youth practitioners (who often form only a secondary or tertiary tier of decision makers in the church), may have their aspirations stifled by a leadership that, either through innocence, ignorance or wilful decision, have priorities and goals contrary to those preferred by those in and around the youth ministry. From the results of such a study strategies could be developed that would engender mutual and all round beneficial growth.

5) Given that this study has almost exclusively focussed on the discipleship side of Christian ministry, it would be both logical and beneficial to carry out parallel studies into the areas of culturally sensitive mission and evangelism. Recent literature is still very reflective of long established forms of evangelism that are losing their impact among young people (Kimuyu and Mutua 1997, 22).

6) Classic tribalism is one of the main problems in Nairobi, affecting almost every structure of life, the church being no exception. Postmodernism brings with it its own tribalism, commonly known as neo-tribalism (Veith 1994, 21-22; 85-86). This is particularly evident among young people and carries with it all the negative potentialities of the existing situation. Further study, in the context of the expertise already realised in 'traditional tribalism', is highly recommended to enable this to be constantly understood, monitored and responded to.

## APPENDIX A

## Piloting Questionnaire (Adult)

Dear

I am undertaking a thesis investigation to try and evaluate the present and potential state of Nairobi youthwork with the hope of throwing light on the way forward regarding the relevancy, style and content of the ministries. As part of the research I will be using two personally administered questionnaires, one to the youth practitioners and one to the young people themselves. In the construction of these questionnaires, their make up has to be tested before they can be used. Please can you inspect the first drafts of the questionnaires and comment, in the context of their use with young people or with youth practitioners, on the aspects listed below. Please could I have this back by \_\_\_\_\_

**General content and structure of the questions.**

**Balance of questions between the sections.**

**Relevancy of the questions.**

**Wording and clarity of language.**

**Questionnaire length. Too long? Too short? About right?**

**Response categories used in section A.**

**Layout and design.**

**Any foreseeable administration problems?**

**How does it rate in terms of user friendliness.**

**Any other comments?**

Thanking you in anticipation. Iain Clyne

## APPENDIX B

## Piloting Questionnaire (Young Person)

Dear

I am undertaking a thesis investigation to try and work out how good youthwork is in Nairobi. I then want to go on and see what would be the best way to go forward in the future in such a fast changing city. As part of the research I will be using a questionnaire that will be handed out to some young people, and this will probably include you! In putting together these questionnaires, their make up has to be tested before they can be used. Please can you inspect the first version of the questionnaire by answering the questions below. You can fill out the questionnaire as you go along if you want. Don't be scared to rubbish it! Please can I get this back by

---

**Do you understand the questions? Write down the bits that you don't.**

**Do you understand all the language? Write down the bits that you don't.**

**Do you understand all the instructions? Write down the bits that you don't.**

**Was the questionnaire too long. In other words, did it hold your interest all the way through?**

**Are all the questions relevant and meaningful?**

**Are there some that you would take away?**

**Are there other questions that you would add?**

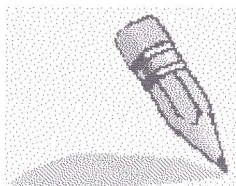
**Is it set out clearly so that it is easy to read?**

**Any other comments?**

Thanking you for filling this in. Iain Clyne

APPENDIX C  
Young People's Questionnaire

# A QUESTIONNAIRE FOR YOUNG PEOPLE



**Thank you** for being willing to complete this questionnaire.

My name is **Iain Clyne** and I am studying in Nairobi at a theological seminary, a type of Bible college. I am doing a study to try and find out what you think of the youth ministry you are presently getting in your church.

I would also like to know what you would really like to have as a youth ministry, if you had free choice. This might be the same as you are getting now; it might be something completely different.

Whatever information you give me will be treated as confidential, although the end result of all the interviews will be set out in a final book known as a thesis.

This questionnaire should not take you very long to fill in.

**Do not hesitate to ask any questions if you are at all unsure what the questionnaire is asking you.**

**Please start by answering the following introductory questions**

- \* Are you aged 12-20?... Yes/No (circle the correct answer)
- \* Have you been attending a church youth group for the past year?... Yes/No (circle the correct answer)
- \* What is the **actual name** of the setting where we are now (e.g., your school, church or youth group)? \_\_\_\_\_

\* Age ... \_\_\_\_\_ \* Sex ... Male \ female (circle the correct answer). \* Year at school ... \_\_\_\_\_

**In the following part (A), please tick the boxes as appropriate. There should be only one tick (✓) for each question. The first part of the question is only shown once, i.e., above the first question.**

## Part A: The youth ministry that you attend ...

(1)... is meaningful for your life at school.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(2)... is meaningful for your life at home.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(3)... is meaningful for your life with people outside the home.

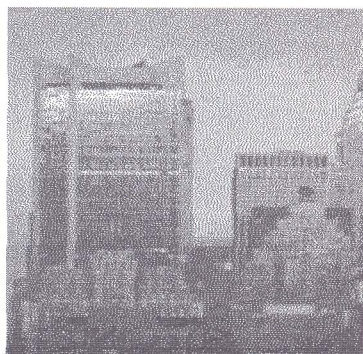
Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(4)... is meaningful for your life in terms of the things that concern you (politics, the environment, AIDS, sex, music, etc.).

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(5)... is meaningful for your life in the future (job, college, relationships, etc.).

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree



(6)... is meaningful for your life by helping you in the joys and sadnesses of life.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(7)... is meaningful for your life because it informs you widely about the life around about you.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(8)...has teaching that gets you thinking.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(9)...has teaching that makes you think more about others than yourselves.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(10)...has a friendly atmosphere.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(11)...has a strict and stiff atmosphere.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(12)... can vary from being warm and friendly to sometimes cold and unfriendly.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(13)...has a leadership that is well able to do its job.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(14)...has a leadership that is warm and friendly.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(15)...has teaching that comes mainly from the Bible.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(16)...has teaching that comes mainly from the life of Jesus.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(17)...has teaching that comes mainly from the New Testament beyond the Gospels and Acts.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(18)...has teaching that comes mainly from the Old Testament.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(19)... makes you feel part of the church as a whole.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(20)... encourages you to grow in your relationship with God.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(21)... encourages you to share your faith with your friends.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(22)... encourages you to get involved in helping those who are in some way needy.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(23)... encourages you to get involved with each other in a helping and caring way

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(24)... encourages you in leadership and responsibility.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

i

i

f

e

LIVE

IT!





(25)... has a lot of mixing with the parents of the young people in the group

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(26)... has a lot of mixing with adults in the church who are not involved with your group.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

27)... encourages you in worship.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(28)... encourages you in prayer, either privately or publicly.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(29)... encourages you to develop your gifts and talents.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

**The remaining parts (B and C) require a written answer. Please answer all questions, even if the answer is very small or perhaps you do not think it is worth writing down. Everything counts! Do not be hampered by the numbers or the space provided. You can also use the back of page five.**

**Part B:**

(1) The things I like best about my youth group are... \_\_\_\_\_

\_\_\_\_\_

(2) The things I dislike most about my youth group are... \_\_\_\_\_

\_\_\_\_\_

(3) What do you think it means to be 'saved'? ... \_\_\_\_\_

\_\_\_\_\_

(4) What does it mean to have a personal relationship with Jesus? ... \_\_\_\_\_

\_\_\_\_\_

(5) The areas of my life into which God speaks are ... (name up to four)... (1) \_\_\_\_\_

(2) \_\_\_\_\_ (3) \_\_\_\_\_ (4) \_\_\_\_\_

(6) The things I talk about most often with my closest friends are ... (1) \_\_\_\_\_

(2) \_\_\_\_\_

(7) One wish that I would like to come true would be ... \_\_\_\_\_

\_\_\_\_\_

(8) The things I worry about the most are ... (1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(9) If I had enough money I would spend it on ... (1) \_\_\_\_\_

\_\_\_\_\_ (2) \_\_\_\_\_

\_\_\_\_\_ (3) \_\_\_\_\_

(10) Getting an education is important to me because ... \_\_\_\_\_

\_\_\_\_\_

(11) The things I am most interested in are ... (1) \_\_\_\_\_

\_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_



(12) The things I value most are ... (1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(13) My Heroes, the people I most admire, are ... (1) \_\_\_\_\_

\_\_\_\_\_ (2) \_\_\_\_\_

\_\_\_\_\_ (3) \_\_\_\_\_

(14) Success is ... (1) \_\_\_\_\_

\_\_\_\_\_ (2) \_\_\_\_\_

\_\_\_\_\_ (3) \_\_\_\_\_

(15) My three favourite TV programmes are ... (1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

**Part C: If you had the chance to be part of an ideal youth group, what would it be like in terms of the items written out below. Do not talk about your present youth group. Please give as many details as you can.....**

(1) The leaders you have ... \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(2) The way you get taught ... \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(3) What you get taught ... \_\_\_\_\_

\_\_\_\_\_

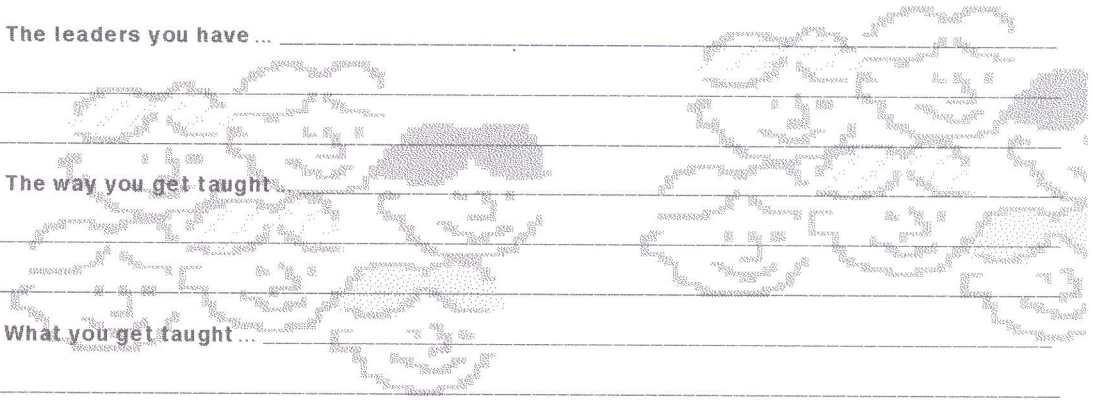
\_\_\_\_\_

(4) What you do together socially ... \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



(5) The atmosphere of the group ... \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

(6) How you get on with the rest of the people in the church ... \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

(7) The involvement of the parents of the young people who make up the group ... \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

(8) How you get on with the leaders of your group ... \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

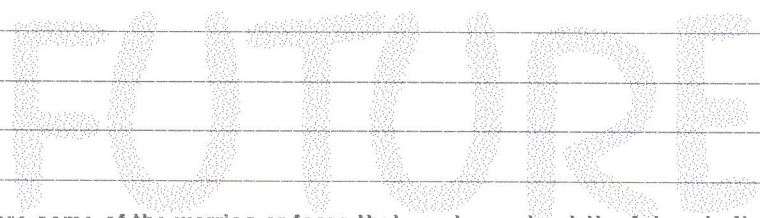
(9) Helping you get on well with everyone who is around me ... \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

**A few questions about the future ...**

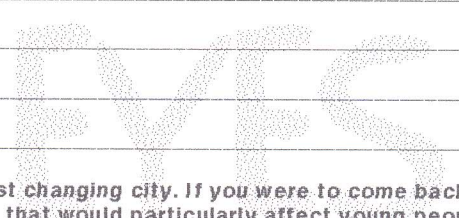
(16) What are some of the exciting thoughts or hopes that you have about the future in Nairobi? ...

(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_  
(4) \_\_\_\_\_



(17) What are some of the worries or fears that you have about the future in Nairobi? ...

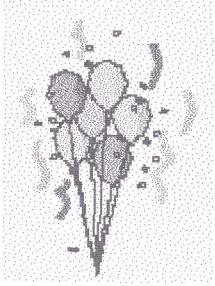
(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_  
(4) \_\_\_\_\_



(18) Nairobi is a very fast changing city. If you were to come back in 10 years time what changes do you think you might see that would particularly affect young people?

(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_  
(4) \_\_\_\_\_

**CONGRATULATIONS! YOU HAVE FINISHED ALL THE QUESTIONS.**

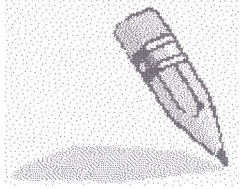


**THANK YOU VERY MUCH FOR COMPLETING THIS QUESTIONNAIRE**



Iain Clyne  
Nairobi Evangelical Graduate School of Theology  
PO Box 24686  
Nairobi

APPENDIX D  
Youth Practitioners Questionnaire



# A QUESTIONNAIRE FOR YOUTH PRACTITIONERS

*Thank you for being willing to complete this questionnaire.*

My name is **Iain Clyne** and I am a MA Missions student at Nairobi Evangelical Graduate School of Theology.

I am undertaking an investigation to try to evaluate the present perceptions of a sample of Nairobi youth ministries with the hope of throwing light on the way forward regarding the relevance, style and content youth ministry in general.

As well as an honest assessment of where you think your ministry (ies) are now, I would also like to know what form your ideal youth ministry would be if you had free and perfect choice in the matter. It might be the same as you are offering now; it might be something completely different.

What is the name of the group you are leading or involved in? \_\_\_\_\_

Position you hold \_\_\_\_\_

Your gender M/F. (please circle).

Age (s) of the young people you work with \_\_\_\_\_

With what 'class' of young people do you primarily work? elite / middle class / wananchi (please circle **one** only).

**In the following part (A), please tick the boxes as appropriate. There should be only one tick (✓) for each question. The leading phrase of the question is only stated once, i.e., above the first question.**

## Part A: The youth ministry that you lead ....

(1) ... is meaningful in meeting the needs of the young people in their life at school.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(2) ... is meaningful in meeting the needs of the young people in their domestic life.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(3) ... is meaningful in meeting the needs of the young people in their life outside the home.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(4) ... is meaningful in meeting the needs of the young people in their life with regard to the issues that concern them now (politics, the environment, AIDS, sex, music etc.).

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(5) ... is meaningful in meeting the needs of the young people for their future (job, college, etc.)

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(6) ... is meaningful in meeting the needs of the young people by helping them in the joys and *sadnesses of life*.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(7) ... is meaningful in meeting the needs of the young people in that it informs them widely about the life around about them.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(8) ... is characterised by teaching that gets the young people thinking.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(9) ... is characterised by teaching that makes the young people think more about others than *themselves*.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(10) ... is characterised by a really friendly atmosphere.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(11) ... is characterised by a strict and stiff atmosphere.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(12) ... is variable in terms of atmosphere; from warm and friendly to sometimes cold and unfriendly.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(13) ... is characterised by leadership that is competent and well able to do its job.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(14) ... is characterised by leadership that is really warm and friendly.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(15) ... is characterised by teaching that comes mainly from the Bible.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(16) ... is characterised by teaching that comes mainly from the life of Jesus.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(17) ... is characterised by teaching that comes mainly from the New Testament beyond the *Gospels and Acts*.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(18) ... is characterised by teaching that comes mainly from the Old Testament.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(19) ... makes the young people feel part of the church as a whole.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(20) ... encourages the young people to grow in their relationship with God.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(21) ... encourages the young people to share their faith with their friends.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(22) ... encourages the young people to get involved in helping the needy.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(23) ... encourages the young people to care for each other.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(24) ... encourages the young people in leadership and responsibility.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(25) ... has a lot of interaction between the young people and their parents.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(26) ... has a lot of interaction between the young people and other adults in the church who are not involved with your group.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(27) ... encourages the young people in worship.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(28) ... encourages the young people in prayer, either privately or publicly.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

(29) ... encourages the young people to develop their gifts and talents.

Strongly agree  Agree  Don't Know  Disagree  Strongly disagree

The remaining sections (B and C) require a fully written answer. Please answer all questions, even if the answer is minimal or perhaps negative. Do not be restricted by the space or the numbers provided; the rear of page five can be used if necessary.

**Section B:**

(1) The thing I like best about about the way my youth group is run is ...

\_\_\_\_\_

\_\_\_\_\_

(2) The thing I dislike most about the way my youth group is run is ...

\_\_\_\_\_

\_\_\_\_\_

(3) What do you think it means to be 'saved'?...

\_\_\_\_\_

\_\_\_\_\_

(4) What does it mean to have a personal relationship with Jesus?...

\_\_\_\_\_

\_\_\_\_\_

(5) The areas of my life into which God speaks are ... (name up to four)... (1) \_\_\_\_\_

(2) \_\_\_\_\_ (3) \_\_\_\_\_ (4) \_\_\_\_\_

(6) The things I talk about most often with my closest friends are ... (1) \_\_\_\_\_

(2) \_\_\_\_\_

(7) One wish that I would like to come true would be ... \_\_\_\_\_

(8) The things I worry about the most are ... (1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(9) If I had enough money I would spend it on... (1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(10) Getting, or having obtained an education is important to me because ... \_\_\_\_\_

\_\_\_\_\_

(11) The things I am most interested in are ... (1) \_\_\_\_\_

\_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(12) The things I value most are ... (1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(13) My Heroes are ... (1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(14) Success is ... (1) \_\_\_\_\_

\_\_\_\_\_ (2)

\_\_\_\_\_ (3)

(15) My three favourite TV programmes are ... (1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_



**Part C: What would be the form of your ideal youth group with regard to ...**

(1) The type of leadership ... \_\_\_\_\_

\_\_\_\_\_

(2) The style of teaching ... \_\_\_\_\_

\_\_\_\_\_

(3) The content of the teaching ... \_\_\_\_\_

\_\_\_\_\_

(4) The social activities of the group ... \_\_\_\_\_

\_\_\_\_\_

(5) The atmosphere of the group ... \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_



(6) The relationship of the group to the church as a whole ... \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(7) The relationship of the group to the parents of the young people... \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(8) The relationship of you as leaders to the young people ... \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(9) The relationship of the group to the world in general... \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## Concluding comments

(16) What are some of the hopes you have for the future in Nairobi? ... (1) \_\_\_\_\_

\_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

(17) What are some of the fears you have for the future in Nairobi? ... (1) \_\_\_\_\_

\_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

(18) What are some of the trends that you see developing in Nairobi that are, or will be affecting young people and therefore the style of youth work that is undertaken?

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

(4) \_\_\_\_\_

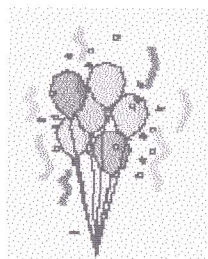
If you have any further comments, please write them below ... \_\_\_\_\_

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**CONGRATULATIONS! YOU HAVE FINISHED ALL THE QUESTIONS.**



**THANK YOU VERY MUCH FOR COMPLETING THIS QUESTIONNAIRE**



Iain Clyne  
Nairobi Evangelical Graduate School of Theology  
PO Box 24686  
Nairobi

## APPENDIX E

## Fieldwork Agent Cover Letter

Nairobi Evangelical Graduate School of Theology,  
P.O. Box 24686,  
Karen,  
Nairobi.  
3rd March 1997

Dear Emily,

Greetings in the name of the Lord. Thank you for your enthusiasm and willingness to help in this project.

Please find enclosed the ten questionnaires for the young people interviews. As you will see they are divided into three sections. All are self explanatory, but can you please emphasise to the young people that in Part C they have to write about their ideal and NOT their own youth group. I have tried to make this clear in the instructions. They do not have to put their name on the questionnaire. The questionnaire itself should take about 45 minutes to complete.

Furthermore, please make it transparent to them that this is not a test and that they will not be individually assessed on what they write. Neither do they have to put down the answers that they think 'adults' or 'the church' require of them. Ask them to answer as fully as possible and not to worry if they think that their answer(s) is trivial or worthless. Everything counts!

With regard to the selection of the candidates, please make the selection as randomly as possible from those who are aged 12-20 and have attended a youth group, not necessarily your own, for over a year. Choose ten in total, five boys and five girls. Do not ask for volunteers if at all possible. Please exclude all those who have contact with NEGST as they probably have already been involved with piloting.

I have also taken the liberty of enclosing a questionnaire for you, as a youth practitioner, to complete and it would really be appreciated if you could fill it in as well. There are also two more for other youth leaders to complete. Please distribute at your discretion. Can you return all the completed questionnaires to me by March 16th at the latest.

Your help in this venture is most appreciated for the outworking and completion of this study. It is hoped that the findings will ultimately contribute in some small way to the successful development of youth practice in this fast developing city.

Yours in Christ,

Iain Clyne

## APPENDIX F

## Part A Scores

## Question No 1

... is meaningful for life at school

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	10	16	6	1	0
M Class	21	18	0	0	0
Wananchi	30	8	0	1	1
Totals	61	42	6	2	1

## Youth Practitioners

Elite	1	9	1	0	0
M Class	10	0	0	0	0
Wananchi	4	11	0	0	0
Totals	15	20	1	0	0

## Question No 2

... is meaningful for your life at home

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	12	16	5	0	0
M Class	24	14	0	1	0
Wananchi	22	13	1	2	2
Totals	58	43	6	3	2

## Youth Practitioners

Elite	1	8	2	0	0
M Class	6	4	0	0	0
Wananchi	6	9	0	0	0
Totals	13	21	2	0	0

## Question No 3

... is meaningful for your life outside the home

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	12	18	3	0	0
M Class	23	10	4	2	0
Wananchi	22	13	0	3	2
Totals	57	41	7	5	2

## Youth Practitioners

Elite	2	7	2	0	0
M Class	5	4	1	0	0
Wananchi	4	8	1	1	1
Totals	11	19	4	1	1

## Question No 4

... is meaningful for the things that concern you

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	14	13	1	5	0
M Class	19	13	3	2	2
Wananchi	22	11	3	3	1
Totals	55	37	7	10	3

## Youth Practitioners

Elite	3	7	0	1	0
M Class	8	1	1	0	0
Wananchi	5	6	2	0	2
Totals	16	14	3	1	2

## Question No 5

... is meaningful for your life in the future

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	14	16	0	3	0
M Class	22	9	7	1	0
Wananchi	25	8	4	2	1
Totals	61	33	11	6	1

## Youth Practitioners

Elite	1	6	3	1	0
M Class	6	2	1	1	0
Wananchi	5	6	2	2	0
Totals	12	14	6	4	0

## Question No 6

... is meaningful in the joys and sadnesses of life

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	14	16	1	2	0
M Class	25	11	1	2	0
Wananchi	21	16	1	2	0
Totals	60	43	3	6	0

## Youth Practitioners

Elite	2	7	2	0	0
M Class	8	2	0	0	0
Wananchi	7	8	0	0	0
Totals	17	17	2	0	0

## Question No 7

... is meaningful in the life around about you.

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	14	13	3	3	0
M Class	19	18	1	1	0
Wananchi	14	18	3	3	2
Totals	47	49	7	7	2

## Youth Practitioners

Elite	1	9	0	1	0
M Class	7	3	0	0	0
Wananchi	4	8	2	1	0
Totals	12	20	2	2	0

## Question No 8

... has teaching that gets you thinking

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	14	16	1	1	1
M Class	22	10	4	3	0
Wananchi	21	15	1	2	1
Totals	57	41	6	6	2

## Youth Practitioners

Elite	5	5	0	0	0
M Class	4	6	0	0	0
Wananchi	5	9	1	1	0
Totals	14	20	1	1	0

## Question No 9

... has teaching that makes you think about others

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	11	16	3	3	0
M Class	15	13	5	5	1
Wananchi	13	13	3	9	2
Totals	39	42	11	17	3

## Youth Practitioners

Elite	3	5	1	2	0
M Class	4	6	0	0	0
Wananchi	3	8	3	1	0
Totals	10	19	4	3	0

## Question No 7

... is meaningful in the life around about you.

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	14	13	3	3	0
M Class	19	18	1	1	0
Wananchi	14	18	3	3	2
Totals	47	49	7	7	2

## Youth Practitioners

Elite	1	9	0	1	0
M Class	7	3	0	0	0
Wananchi	4	8	2	1	0
Totals	12	20	2	2	0

## Question No 8

... has teaching that gets you thinking

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	14	16	1	1	1
M Class	22	10	4	3	0
Wananchi	21	15	1	2	1
Totals	57	41	6	6	2

## Youth Practitioners

Elite	5	5	0	0	0
M Class	4	6	0	0	0
Wananchi	5	9	1	1	0
Totals	14	20	1	1	0

## Question No 9

... has teaching that makes you think about others

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	11	16	3	3	0
M Class	15	13	5	5	1
Wananchi	13	13	3	9	2
Totals	39	42	11	17	3

## Youth Practitioners

Elite	3	5	1	2	0
M Class	4	6	0	0	0
Wananchi	3	8	3	1	0
Totals	10	19	4	3	0

## Question No 10

... has a friendly atmosphere

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	15	13	2	3	0
M Class	19	18	1	1	0
Wananchi	18	16	4	1	1
Totals	52	47	7	5	1

## Youth Practitioners

Elite	4	7	0	0	0
M Class	5	3	0	1	1
Wananchi	9	4	0	2	0
Totals	18	14	0	3	1

## Question No 11

... has a strict and stiff atmosphere

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	0	5	1	12	15
M Class	3	7	4	18	7
Wananchi	1	10	3	14	12
Totals	4	22	8	44	34

## Youth Practitioners

Elite	0	0	0	6	5
M Class	1	0	0	3	6
Wananchi	0	3	0	8	4
Totals	1	3	0	17	15

## Question No 12

... can vary from being friendly to unfriendly

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	3	11	1	11	7
M Class	3	15	2	8	11
Wananchi	1	11	7	14	7
Totals	7	37	10	33	25

## Youth Practitioners

Elite	0	3	1	6	1
M Class	2	3	0	1	4
Wananchi	0	6	2	4	3
Totals	2	12	3	11	8



## Question No 13

... has a leadership that is well able to do its job.

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	13	16	1	2	1
M Class	13	21	3	2	0
Wananchi	18	17	2	2	1
Totals	44	54	6	6	2

## Youth Practitioners

Elite	0	10	1	0	0
M Class	2	6	1	0	1
Wananchi	3	8	2	2	0
Totals	5	24	4	2	1

## Question No 14

... has a leadership that is warm and friendly

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	15	15	1	2	0
M Class	13	24	1	1	0
Wananchi	19	15	0	4	2
Totals	47	54	2	7	2

## Youth Practitioners

Elite	3	8	0	0	0
M Class	6	4	0	0	0
Wananchi	5	7	3	0	0
Totals	14	19	3	0	0

## Question No 15

... has teaching that comes mainly from the Bible

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	23	10	0	0	0
M Class	27	9	1	2	0
Wananchi	23	12	0	4	1
Totals	73	31	1	6	1

## Youth Practitioners

Elite	9	2	0	0	0
M Class	5	5	0	0	0
Wananchi	9	4	2	0	0
Totals	23	11	2	0	0

## Question No 16

... has teaching that comes from the life of Jesus

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	12	12	2	6	1
M Class	16	17	3	3	0
Wananchi	20	13	1	6	0
Totals	48	42	6	15	1

## Youth Practitioners

Elite	4	4	0	3	0
M Class	4	4	0	2	0
Wananchi	10	3	1	1	0
Totals	18	11	1	6	0

## Question No 17

... has teaching coming from the NT beyond the Gospel:

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	6	14	3	9	1
M Class	7	16	6	6	4
Wananchi	20	13	1	6	0
Totals	33	43	10	21	5

## Youth Practitioners

Elite	1	6	0	3	1
M Class	1	5	2	2	0
Wananchi	1	7	1	6	0
Totals	3	18	3	11	1

## Question No 18

... has teaching that comes mainly from the OT

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	1	6	6	18	2
M Class	2	10	6	15	6
Wananchi	8	10	4	15	3
Totals	11	26	16	48	11

## Youth Practitioners

Elite	0	3	1	6	1
M Class	1	3	0	6	0
Wananchi	0	6	1	8	0
Totals	1	12	2	20	1

## Question No 19

... makes you feel part of the church as a whole

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	15	14	1	3	0
M Class	19	17	1	2	0
Wananchi	20	15	1	3	1
Totals	54	46	3	8	1

## Youth Practitioners

Elite	3	5	2	1	0
M Class	4	4	1	1	0
Wananchi	7	7	1	0	0
Totals	14	16	4	2	0

## Question No 20

... encourages you in your relationship with God

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	24	9	0	0	0
M Class	30	7	0	2	0
Wananchi	32	5	1	0	2
Totals	86	21	1	2	2

## Youth Practitioners

Elite	6	5	0	0	0
M Class	5	5	0	0	0
Wananchi	10	5	0	0	0
Totals	21	15	0	0	0

## Question No 21

... encourages you to share your faith with friends

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	13	19	1	0	0
M Class	17	17	1	3	1
Wananchi	27	11	0	2	0
Totals	57	47	2	5	1

## Youth Practitioners

Elite	4	5	1	1	0
M Class	4	6	0	0	0
Wananchi	6	9	0	0	0
Totals	14	20	1	1	0

## Question No 22

... encourages you to get involved with the needy.

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	13	18	1	1	0
M Class	17	20	1	1	0
Wananchi	20	15	2	2	1
Totals	50	53	4	4	1

## Youth Practitioners

Elite	1	5	2	3	0
M Class	3	5	2	0	0
Wananchi	4	11	0	0	0
Totals	8	21	4	3	0

## Question No 23

... encourages you to get involved with each other

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	13	16	2	2	0
M Class	17	19	2	1	0
Wananchi	22	13	2	2	1
Totals	52	48	6	5	1

## Youth Practitioners

Elite	3	7	0	1	0
M Class	3	7	0	0	0
Wananchi	4	11	0	0	0
Totals	10	25	0	1	0

## Question No 24

... encourages you in leadership and responsibility

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	18	11	2	2	0
M Class	18	14	4	1	2
Wananchi	24	12	2	1	1
Totals	60	37	8	4	3

## Youth Practitioners

Elite	3	7	1	0	0
M Class	4	6	0	0	0
Wananchi	4	11	0	0	0
Totals	11	24	1	0	0

## Question No 25

... has a lot of mixing with the parents

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	1	8	2	19	3
M Class	4	15	4	12	4
Wananchi	9	13	3	14	1
Totals	14	36	9	45	8

## Youth Practitioners

Elite	1	4	0	5	1
M Class	4	1	3	2	0
Wananchi	4	5	3	3	0
Totals	9	10	6	10	1

## Question No 26

... has a lot of mixing with adults outside the group

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	5	11	3	12	2
M Class	6	18	2	10	3
Wananchi	6	11	4	15	4
Totals	17	40	9	37	9

## Youth Practitioners

Elite	0	3	2	6	0
M Class	2	5	3	0	0
Wananchi	4	8	0	3	0
Totals	6	16	5	9	0

## Question No 27

... encourages you in worship

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	19	12	2	0	0
M Class	24	13	0	2	0
Wananchi	29	9	1	1	0
Totals	72	34	3	3	0

## Youth Practitioners

Elite	6	2	1	2	0
M Class	4	4	1	1	0
Wananchi	9	5	0	1	0
Totals	19	11	2	4	0

## Question No 28

... encourages you in prayer

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	20	11	1	1	0
M Class	24	14	0	1	0
Wananchi	25	13	1	1	0
Totals	69	38	2	3	0

## Youth Practitioners

Elite	4	4	1	2	0
M Class	4	5	1	0	0
Wananchi	12	3	0	0	0
Totals	20	12	2	2	0

## Question No 29

... encourages you to develop your gifts and talents

## Young People

	S Agree	Agree	Dont know	Disagree	S Disagree
Elite	20	9	2	2	0
M Class	24	12	1	2	0
Wananchi	28	10	1	1	0
Totals	72	31	4	5	0

## Youth Practitioners

Elite	5	5	0	1	0
M Class	6	4	0	0	0
Wananchi	12	3	0	0	0
Totals	23	12	0	1	0

## APPENDIX G

Comparative analysis of Young People and Youth Practitioners Total Responses by Chi Square

Question 1	S Agree	Agree	D. know	Disagree	S D'agree	
Young People	61	42	6	2	1	$\chi^2 = 4.36$
Youth Practitioners	15	20	1	0	0	
Question 2						
Young People	58	43	6	3	2	$\chi^2 = 5.44$
Youth Practitioners	13	21	2	0	0	
Question 3						
Young People	57	41	7	5	2	$\chi^2 = 5.34$
Youth Practitioners	11	19	4	1	1	
Question 4						
Young People	55	37	7	10	3	$\chi^2 = 2.66$
Youth Practitioners	16	14	3	1	2	
Question 5						
Young People	61	33	11	6	1	$\chi^2 = 6.01$
Youth Practitioners	12	14	6	4	0	
Question 6						
Young People	60	43	3	6	0	$\chi^2 = 3.42$
Youth Practitioners	17	17	2	0	0	
Question 7						
Young People	57	49	7	7	2	$\chi^2 = 3.2$
Youth Practitioners	12	20	2	2	0	
Question 8						
Young People	57	41	6	6	2	$\chi^2 = 4.6$
Youth Practitioners	14	20	1	1	0	
Question 9						
Young People	39	42	11	17	3	$\chi^2 = 3.8$
Youth Practitioners	10	19	4	3	0	
Question 10						
Young People	52	47	7	5	1	$\chi^2 = 3.67$
Youth Practitioners	18	14	0	3	1	
Question 11						
Young People	4	22	8	44	34	$\chi^2 = 6.52$
Youth Practitioners	1	3	0	17	15	

Question 12	S Agree	Agree	D. know	Disagree	S D'agree	$\chi^2 = 0.07$
Young People	7	37	10	33	25	
Youth Practitioners	2	12	3	11	8	

Question 13						$\chi^2 = 8.58$
Young People	44	54	6	6	2	
Youth Practitioners	5	24	4	2	1	

Question 14						$\chi^2 = 6.6$
Young People	47	54	2	7	2	
Youth Practitioners	14	19	3	0	0	

Question 15						$\chi^2 = 5.48$
Young People	73	31	1	6	1	
Youth Practitioners	23	11	2	0	0	

Question 16						$\chi^2 = 1.56$
Young People	48	42	6	15	1	
Youth Practitioners	18	11	1	6	0	

Question 17						$\chi^2 = 7.92$
Young People	33	43	10	21	5	
Youth Practitioners	3	18	3	11	1	

Question 18						$\chi^2 = 7.35$
Young People	11	26	16	48	11	
Youth Practitioners	1	12	2	20	1	

Question 19						$\chi^2 = 5.02$
Young People	54	46	3	8	1	
Youth Practitioners	14	16	4	2	0	

Question 20						$\chi^2 = 8.63$
Young People	86	21	1	2	2	
Youth Practitioners	21	15	0	0	0	

Question 21						$\chi^2 = 2.6$
Young People	57	47	2	5	1	
Youth Practitioners	14	20	1	1	0	

Question 22						$\chi^2 = 8.33$
Young People	50	53	4	4	1	
Youth Practitioners	8	21	4	3	0	

Question 23						$\chi^2 = 8.58$
Young People	52	48	6	5	1	
Youth Practitioners	10	25	0	1	0	



Question 24	S Agree	Agree	D. know	Disagree	S D'agree	$\chi^2 = 13.67$
Young People	60	37	8	4	3	
Youth Practitioners	11	24	1	0	0	

Question 25						$\chi^2 = 6.99$
Young People	14	36	9	45	8	
Youth Practitioners	9	10	6	10	1	

Question 26						$\chi^2 = 5.05$
Young People	17	40	9	37	9	
Youth Practitioners	6	16	5	9	0	

Question 27						$\chi^2 = 2.58$
Young People	72	34	3	3	0	
Youth Practitioners	19	11	2	4	0	

Question 28						$\chi^2 = 2.21$
Young People	69	38	2	3	0	
Youth Practitioners	20	12	2	2	0	

Question 29						$\chi^2 = 1.8$
Young People	72	31	4	5	0	
Youth Practitioners	23	12	0	1	0	

For chi square, the critical value of significance at  $df=4$  is 9.49

## APPENDIX H

## Part B: Selected Scores

Question 1 ... the things I like best about my youth group are ...

Young People	Elite	M Class	Wananchi	Total
Teaching/Applicability	9	7	10	26
Friendliness	9	7	5	21
Worship and growth	4	6	8	18
Sharing and expression	6	4	3	13
Recreation	4	4	4	12
Others	3	4	3	10

Youth Practitioners	Elite	M Class	Wananchi	Total
F'dom of YP for expression & growth	21	10	13	44
Friendliness	0	8	19	27
Aspects of role as a leader	4	5	11	19

Question 2 ... the things I dislike most about my youth group are ..

Young People	Elite	M Class	Wananchi	Total
Lack of comment and seriousness of YP	8	18	16	42
Unfriendliness and factions	12	7	7	27
Nothing	5	2	4	11
Teaching and worship	3	5	1	9
Aspects of leadership	2	1	4	7
Others	4	1	0	4

Youth Practitioners	Elite	M Class	Wananchi	Total
Lack of comment and seriousness of YP	14	0	14	28
Various aspects of leadership	18	31	23	72

Question 6 ... the things I talk about most often with my  
closest friends are ...

Young People	Elite	M Class	Wananchi	Total
Family and personal r'ships	16	15	9	40
God, Jesus, salvation etc.	7	11	13	31
Future, education and career	5	6	8	19
Pastimes etc.	3	5	2	10

Youth Practitioners	Elite	M Class	Wananchi	Total
God, Jesus, salvation etc.	8	12	24	44
Family and personal r'ships	17	8	12	37
Future, education and career	5	5	9	19

Question 7 ... one wish that I would like to come true would be ...

Young People	Elite	M Class	Wananchi	Total
Relating to...				
God, Jesus, salvation etc.	9	17	19	45
Future: personal inc. education	4	14	14	32
Future: the world around	14	6	3	23

Youth Practitioners	Elite	M Class	Wananchi	Total
Relating to...				
God, Jesus, salvation etc.	24	14	32	70
Others	5	16	9	30

Question 8 ... the things I worry about the most are ...

Young People	Elite	M Class	Wananchi	Total
Personal aspects of life	14	12	9	35
God, Jesus, salvation etc.	6	8	14	28
Future: social and pol'cal issues	7	11	9	27
Education	3	4	3	10

Youth Practitioners	Elite	M Class	Wananchi	Total
God, Jesus, salvation etc.	10	8	13	31
Future: social and pol'cal issues	5	5	17	27
Personal aspects of life	11	3	9	23
The young people	1	8	4	13
Education	2	3	1	6

Question 9 ... if I had enough money I would spend it on ...

Young People	Elite	M Class	Wananchi	Total
Those in need	6	12	11	29
Personal lifestyle	10	9	5	24
The Church and its ministry	4	6	10	20
Education	2	2	9	13
Parents and family	4	5	3	12
Savings	1	0	1	2

Youth Practitioners	Elite	M Class	Wananchi	Total
The Church and its ministry	10	9	16	35
Those in need	5	9	13	27
Personal lifestyle	6	6	2	14
Parents and family	4	1	5	10
Savings, investment, debt	6	1	2	9
Education	1	2	2	5

## Question 11 ... the things I am most interested in are ...

Young People				
	Elite	M Class	Wananchi	Total
Personal lifestyle: interests etc.	16	18	11	45
The Church and its ministry	5	9	18	32
Parents, family and friends	7	3	2	12
Education and career	1	2	5	8
Others	1	2	0	3

Youth Practitioners				
	Elite	M Class	Wananchi	Total
The Church and its ministry	17	8	27	52
Personal lifestyle: interests etc.	9	16	8	33
Parents, family and friends	4	3	4	11
Education and career	2	1	0	3
Others	0	0	1	1

## Question 12 ... the things I value most are ...

Young People				
	Elite	M Class	Wananchi	Total
The Church and its ministry	7	13	14	34
Parents, family and friends	12	10	5	27
Life, soul, image and in'dence	6	6	4	16
Education	2	3	5	10
Personal lifestyle: interests etc.	1	3	3	7
Others	2	1	3	6

Youth Practitioners				
	Elite	M Class	Wananchi	Total
The Church and its ministry	14	12	22	48
Parents, family and friends	15	10	9	34
Education and work	1	3	4	8
Personal lifestyle: interests etc.	2	1	1	4
Life, soul, image and in'dence	0	2	1	3
Others	1	0	2	3

Question 13 ... my heroes, the people I most admire, are ...

Young People

	Elite	M Class	Wananchi	Total
Parents, family and friends	6	12	4	22
Christ, Biblical characters	7	7	7	21
Contemporary Christians	2	5	14	21
Media stars: sport, music etc.	8	6	6	20
Political personalities (Kenya)	1	1	6	8
Pol'cal personalities (ex Kenya)	4	2	2	8

Youth Practitioners

	Elite	M Class	Wananchi	Total
Contemporary Christians	19	12	19	50
Christ, Biblical characters	11	7	16	34
Parents, family and friends	4	4	4	12
Media stars: sport, music etc.	1	3	0	4

Question 14 ... success is ...

Young People

	Elite	M Class	Wananchi	Total
Living for God and the Church	9	9	13	31
Planned outcomes attained	11	11	8	30
Doing your very best	7	9	8	24
Happiness and prosperity	8	2	5	15

Youth Practitioners

	Elite	M Class	Wananchi	Total
Living for God and the Church	20	7	14	41
Planned outcomes attained	7	12	19	38
Happiness and prosperity	3	3	7	13
Doing your very best	5	3	0	8

## APPENDIX I

## Part C: Selected Scores

Question 17 ...fears that you have about the future in Nairobi?

Young People				
	Elite	M Class	Wananchi	Total
P'nal prosperity and well being	8	8	10	26
Personal safety and crime	7	9	7	23
The social fabric	5	8	8	21
The Kingdom of God	5	4	8	17
The urban infrastructure	3	8	2	13

Youth Practitioners				
	Elite	M Class	Wananchi	Total
P'nal prosperity and well being	11	12	13	36
The social fabric	13	3	7	23
The Kingdom of God	10	3	6	19
The urban infrastructure	8	3	4	15
Personal safety and crime	4	3	0	7

Question 18 ...if you were to come back in 10 years what changes would affect young people?

**Young People**

Positive (25% of comments)	Elite	M Class	Wananchi	Total
The urban infrastructure	10	15	12	37
The Kingdom of God	7	12	10	29
P'nal prosperity and well being	8	5	1	14
The social fabric	6	2	4	12
Personal safety and crime	5	3	0	8

Negative (75% of comments)

P'nal prosperity and well being	16	21	20	57
The social fabric	5	2	5	12
The Kingdom of God	3	4	5	12
The urban infrastructure	3	5	2	10
Personal safety and crime	1	5	3	9

Western culture in general	13	17	4	34
Discos and music	6	13	10	29
TV and cinema	0	8	7	15
Fashion	7	6	1	14
Technology	5	2	1	8

**Youth Practitioners**

Positive ... related to	Elite	M Class	Wananchi	Total
The Kingdom of God	1 only			

Negative (99% of comments) ... related to ...

P'nal prosperity and well being	21	9	23	53
The social fabric	11	7	0	18
The Kingdom of God	5	2	8	15
Personal safety and crime	5	5	3	13
The urban infrastructure	1	0	0	1

Western culture in general	23	10	14	47
TV and cinema	10	7	4	21
Discos and music	5	0	14	19
Fashion	0	7	4	11
Technology	2	0	0	2



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## VITA

Iain Henry George Clyne was born, of Scottish parents, on November, 18th 1954 in northwest London. He lived there until 1970 when the family moved north to Scotland after the death of his father. After attending Inverness High School, Aberdeen University (M.A. Hons.) and Bangor Normal College (Postgraduate Certificate in Education), the last thing he wanted to do was enter straight back into the education system. Given that geography was his primary subject, he thought it best that he travel the world for some time to see things at 'first hand'. It was on this trip that he found faith in the Lord Jesus Christ in Christchurch, New Zealand in November 1979. The following eighteen months was a real experience of the depth and breadth of Christianity through continued residence in New Zealand and travels in Australia and Papua New Guinea which was to set the cast for later inter-denominational work.

On return to the UK in 1980 he took up teaching in the state secondary sector in the town of Inverness. He got married to Margaret on June, 9th 1984 and they now have a son, Scott, and two daughters, Hannah and Eilidh. In 1987, he left teaching to take up the role of Youth for Christ worker in the town where he served until coming to Kenya. During this time he participated in schools work, the running of a town centre youth café, youth practitioner training, training in churches regarding youth culture and at times on national planning committees for Christian youth conventions. From 1995 to 1997 he attended N.E.G.S.T. and obtained Master of Arts in Missions. He hopes to return to Inverness to resume his role in Youth for Christ.