

AN INVESTIGATION INTO THE STRATEGIES  
OF EVANGELISM AMONG THREE  
EVANGELISTIC MINISTRIES  
IN GARISSA

BY

ESTHER ADENIKE FAMONURE

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NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY  
P. O. Box 24686, NAIROBI.

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NAIROBI EVANGELICAL GRADUATE

SCHOOL OF THEOLOGY

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ESTHER ADENIKE FAMONURE

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Approved :

Supervisor : *Ros F. Craske*

Second Reader *Mark Royst*

External Reader: *David Hemmer*

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## ABSTRACT

In this study, an attempt is made to find out from the Ministries that are operating in Garissa the different methods of evangelism that are adopted for the evangelization of Garissa indigenes, and the level of suitability of these methods.

This will aid the cross-cultural communicators in Garissa to identify ways of improving their methods so as to contextualize the gospel of Christ.

The population of study involves 16 missionaries/christian workers of the "The Sheepfold Ministries," "Lay Involvement for Evangelism Ministry" and "Food for the Hungry International" that are resident in Garissa, but responses were received from 14 people. The instrument used for study include a structured interview questions and a questionnaire which was validated and pilot-tested. Part I is a 27-point closed-ended questionnaire designed to elucidate the various methods of evangelism; Part II consists of 27 statements designed to find out the level of suitability of these methods, based on the "likert scale of measurement."

The data was collected in January 1993; collated using 'hand data cards'; and transferred to a summary-sheet. It was analysed by the use of frequency distribution table to determine the modal and the median ratings of each of the methods. The study reveals that the three Ministries are utilizing methods such as - Incarnational model, health evangelism, family evangelism, felt-needs approach, development\farm projects, bible story-telling method, person-to-person evangelism, prayer, film evangelism and several others as enumerated in the study, but the level of suitability of these methods differ. Some of them are found to be unsuitable in an Islamic context. There are some suitable methods and a few others as recommended by the researcher for the evangelization of Garissa.

DEDICATION

This study is dedicated to all cross-cultural communicators who are involved in cross-cultural ministry to the Muslim world.

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## LIST OF ABBREVIATIONS

T.S.M	:	"The Sheepfold Ministries"
F.H.I	:	Food for the Hungry International
L.I.F.E/LM:		Lay Involvement for Evangelism Ministry
S.I.M.	:	Society for International Ministries
N.P.L	:	News and Prayer letter
S.G.M.	:	Scripture Gift Mission
I.J.F.M.	:	International Journal of Frontier Missions.
E.M.Q.	:	Evangelical Missions Quarterly
K.C.G.B.	:	Kenya Church Growth Bulletin
M.W.P.	:	Muslim World Pulse

"Perspectives": Perspectives on the world christian movement.

I.R.M.		International Review of Mission
F.E.B.A.	:	Far Eastern Broadcasting Association in the Seychelles Islands
C.T.	:	Christianity Today
C.C.C.	:	Cross-Cultural Communicators

## CHAPTER I

### INTRODUCTION

#### Definition of terms

In order to facilitate an effective communication between the researcher and the readers, some terminologies are defined within the framework of this study:

Unreached People Group. A group of people in which the Christians in the community are not enough to reach their own people with the Gospel. (Kenya Church Growth Bulletin 4th Quarter 1, No.4 (1991) :2).

Contextualization: "The process of making the message meaningful and persuasive, relevant and effective within the society or community." (Gaskin 1980:v).

Friendship evangelism: Establishing an initial rapport with a person in the target group without necessarily pressing for any decision to follow Christ.

Shifta: Bandits who are stealing cows and properties.

Response: People's reaction to the gospel in terms of their responsiveness to the message and not their conversion rates, using "Likert scale." Bill Yoder quoting R.B. Kuiper states: "It is the task of the evangelist to communicate the gospel to (humans) to impart to (humans) faith in the gospel is God's prerogative." (Evangelical Missions Quarterly 7, No.2 Winter (1992); 102-103)



Suitability of method: This will be in relation to the 'response' of the people as defined in this study.

Identification: Immersing oneself in the culture of the people.

Likert scale: A five-point scale having opposite ends, ranging from 5 to 1, where 5 represents the opposite end of 1, while 3 represents 'no opinion.'

Felt needs: These are the most pressing needs of the people as seen by the people themselves, and not necessarily as perceived by the Cross-Cultural communicator.

Worldview: the basic assumptions about reality which lie behind the beliefs and behaviour of a culture.

(Hiebert 1985:45).

Nomads: Members of tribe moving from place to place in search of pasture for their animals.

Cross-cultural Communicators:

Missionaries who are working across cultures. These terms shall be used interchangeably in the study.

Problem definition

Garissa is an Islamic stronghold. There are Christian witnesses, including three evangelistic Ministries that are proclaiming the gospel of Christ to the people of Garissa, but with all the evangelistic efforts there is yet to be a Christian assembly among the indigenous people. (Famonure 1991:4) especially the Somalis who are

the majority ethnic group, with a population of 107, 227 (Kenya Population Census, Vol.1 1979).

The first chapter of this thesis gives an overview of the Garissa indigenes, their religious inclination, and a brief background of Christianity in Garissa. The second chapter deals with the literature on Muslim peoples; approaches to Muslim evangelism and practical suggestions for ministering to Muslims. Chapter three has to do with the methodology for conducting the study, including the description of the research population; the type of instruments (Interviews and questionnaires) designed for the study and the various resources for thesis research. The fourth chapter supplies a concise layout for the analysis of the data collected, while chapter five, which is the final chapter gives a summary of the findings in the course of this study. A proposal of methodology for reaching the Muslims of Garissa is suggested and the chapter offers helpful topics for further research.

In the history of Christian Missions, not too many people are attracted to Muslim lands as cross-cultural communicators. It is viewed as a big risk of one's life. To several other Christians, Muslims are believed to be resistant to the gospel, and to them there is no need of knocking at 'closed doors' when other responsive people are all over the globe.

### Scope of study

Due to the descriptive nature of this study which has to do with finding out the strategies of evangelism, and also the problem of time-factor, attention cannot be given to all categories of Christian workers in Garissa, therefore the three Ministries that are primarily involved in evangelistic thrust are selected, using a non-random sampling. These are:

- "The Sheepfold Ministries" (TSM), a cross-cultural missionary agency that is attempting to contextualize the gospel among the Garissa indigenes by living among them, taking on the incarnational model of Jesus Christ.
- The Lay Involvement for Evangelism Ministry (LM), a ministry that is involved in community health programmes for the people and utilises film evangelism as well in reaching them.
- Food for the Hungry International (FHI). This is a Christian organization that establishes farm projects as part of its strategies for evangelism.

The religious expression in Garissa is Islamic, and extended family structure is the mainstay of this Islamic society for centuries. The land of Garissa is located in the North Eastern Province of Kenya. It is about 390 kilometres from Nairobi, the capital city of Kenya. It is both the District and Provincial headquarters of the North Eastern Province. The town possesses amenities

such as the Provincial General Hospital, Post-office, Banks, a hard-surface airstrip, Secondary Schools and a 24-hour electrification scheme, supplied by locally housed generators. (Merryman and Merryman 1980:1).

The Ormas, the Munyoyayas and the Somalis are among the indigenous tribes that are resident in Garissa, the Somalis being the largest ethnic group.

All the amenities mentioned above were confirmed to be present in Garissa, and these can be avenues for evangelism. Visitation evangelism for example, can be used in the Hospital and the Secondary schools; tract distribution at the Post-office and the Banks, though with a caution in an Islamic area, while film evangelism is feasible due to the availability of electricity.

There is an abundance of archival sources, rich and informative about the town and the government of Garissa, but there is sparse information relating to Christianity or any extensive report on muslim-christian relations in the area.

The inception of Christianity in Garissa is not ascertained, but based on the facts gathered during the interviews, Christian influence has been in Garissa as early as the beginning of the twentieth century during the time of the colonial rulers. In the late sixties, the christian community in Garissa united as a group and

a Christian community church was established, but by 1974, there was the inauguration of the Roman Catholic Church, the first denominational church in Garissa town. Other denominations such as the Africa Inland Church; the East Africa Pentecostal church; Pentecostal Assemblies of God; seventh-Day Adventist and others have since established their churches, but no ecclesiastical structure has developed among the indigenes. (Daystar Communications, 1982:23).

The information on this thesis is primarily based upon the data gathered from the Christian workers of the para-church organizations in Garissa.

This was as a result of my interaction with some of these workers since October 1991, and also a field survey conducted by this researcher in January 1993, together with reports from interviews and questionnaires; Newsletters of "The Sheepfold Ministries," and secondarily from research done in Libraries in Nairobi and Garissa by the researcher.

In this study, from the Ministries that are operating in Garissa, an attempt is made to find out the methods of evangelism that each of the Ministries has adopted, and the level of suitability of these different methods to the indigenes in terms of their response to the message of Christ, and not in terms of conversion rates.

Interview questions and a structured questionnaire are used to elicit responses from cross-cultural workers and the leaders of the three Ministries.

The evangelization of the Muslim population of Garissa is a "Mission-possible'" but the big challenge facing the messengers of the good news is this: How can that hope be effectively communicated to the people of Garissa? The spirit and method of our approach to Moslems is of great importance," says Harris. (1957:9)

#### Research questions

Research questions are formulated in this study based on review of related literature and the experiences of the Christian workers in Frontier Missions at Garissa. The questions dealt with are as follows:

1. What are the different methods of evangelism used in the evangelization of the people of Garissa?
2. What methods are suitable to the people?
3. What methods are unsuitable to the people?
4. How do the languages used for ministry by cross-cultural workers impact the responses of the people to evangelism?
5. What methods of evangelism are used by each of the Ministries?
6. What disparities are there between the methods of evangelism enumerated by each leader and his group members?

## Hypotheses

### Hypothesis 1:-

There will be no relationship between the language used in ministering to the people and their responses to evangelistic efforts.

### Hypothesis 2:-

There will be no relationship between the different methods of evangelism being used and the responses of the people.

### Hypothesis 3:-

There will be no difference in the strategies of evangelism adopted by each of the three evangelistic Ministries.

### Hypothesis 4:-

There will be no disparity between the views of the Ministry leaders and the other members regarding the methods of evangelism used in Garissa.

## Significance of the study

The aim of investigating these evangelistic methods that are being used in Garissa can be described as follows:

-Cross-Cultural communicators in Garissa will be able to identify methods of evangelism that are quite suitable in terms of the response of the people, and which may not be

offensive to the indigenes, and other methods that are not suitable at all for the evangelization of Garissa indigenes.

-This will help Christian witnesses in Garissa to seek for ways of improving their methods of evangelism so as to contextualize the message of the gospel among these people.

-This study will also show what methods of evangelism are mostly adopted by each of the Ministries and will equally provide new insights into the methods that attract more responses from the Garissa people.

-The insights gathered from this research can be shared with Christian Mission programme planners in Garissa, and such information can be useful in formulating, correcting or restructuring specific approaches to reaching the Muslims in Garissa in particular.

Our task in Missions is not the conversion of every individual in the world, but as it is clearly stated in the scriptures;

Go into all the world and preach  
the gospel to every creature (Mark 16:15)

Every individual should be given the opportunity to hear the message of Salvation within his or her own context as a people group.

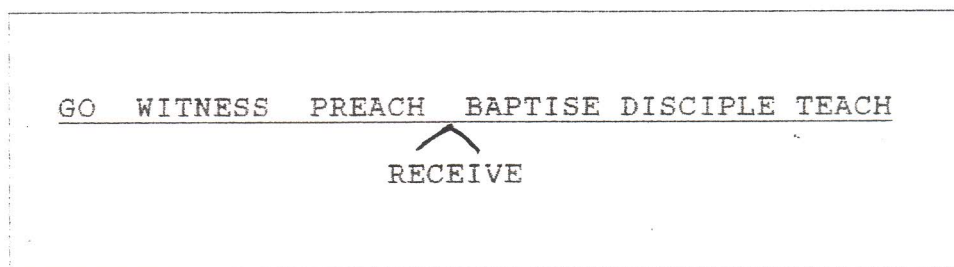
According to Howard Brant, Barrett and Johnson noted seven Key commands that are needful in the great



commission. These are: "receive, go, preach, witness, disciple, baptise, teach." (International Journal of Frontier Missions 8, No 2 (April 1991), 62)

In Brant's analysis, the words "go, preach and witness" refer to evangelism in frontier situation while the words "disciple, baptise and teach" refer to nurturing ministries.

The word "receive" according to Brant relates to "the anointing of the Holy Spirit for the whole of the activity," this "being the fulcrum over which the whole operation is beautifully balanced." (see diagram below)



(Barret and Johnson IJFM 8 no 2 (April 1991), 6 )  
 SEVEN KEY COMMANDS OF THE GREAT COMMISSION

In understanding how to evangelize an unreached people group such as the indigenes of Garissa, Brant's explanation has provided a helpful insight. A Christian's response is to go. After the cross-cultural communicator has registered his or her presence as a witness and the message of salvation has been preached, the work of conviction belongs to the Holy Spirit. When people are convicted of their sins and realise the

need for salvation, they will request to receive Jesus Christ into their lives as Lord and Saviour.

Quoting Luiz Bush on "AD 2000 & Beyond Movement: Its Vision, Missions & Principles," in Occupy it states:

A vision for every people and the gospel for every person by the year 2000 can only be achieved when ministers (cross-cultural communicators) are prepared to mobilize and risk their lives for the evangelization of the world. (Occupy II, no 3 (1992) 12.)

## CHAPTER II

### LITERATURE REVIEW

The etymology of Garissa indigenes will be discussed in this chapter, together with a literature review of the different approaches to muslim Evangelism.

Garissa is the major urban centre in the North Eastern Province of Kenya. The majority ethnic group is the Somalis who are described as proud and independent (Latham 1968:128). Others are the riverine Bantu, the Malakotes, the Ormas and the Borana speakers. (Merryman and Merryman 1980:5-6). These are all Muslims and are resistant to the gospel.

#### Somali Etymology

There is nothing like "the authoritative" Somali etymology. One etymology shows that all Somali people claim a single national genealogy which embraces all of them. One tradition states that one named Samaale came from the Yemen in the 9th Century to settle in Somalia and founded the Somali people, hence the name 'Somali.' (Kasiera 1987:1).

Kasiera, quoting Joy Adamsons says that the Somalis descended from Arab men and Galla women. He further quoted Lewis (1961:11-12) as saying:

all Somali genealogies go back to Arabian origins and particularly, to the lineage of the prophet Mohammed, the Quraysh. This means that the Somali claim to be of the Religion the prophet founded, Islam.

The Somalis are devout and fervant Muslims, and as Sunnis, they follow exclusively the Shafiite School of Muslim law.

### The Munyoyayas

The Munyoyayas are farmers, small scale hunters and bee-keepers. They also practise fishing, but some others keep goats, sheep and Cattle although they are not nomadic like the Somalis.

The Munyoyaya people group have a Cushitic dialect, and they are hospitable people.

There is no known Christian among them (TSM "Munyoyaya 1992:1-10) they are traditionalists and Muslims. "Though almost all Munyoyaya claim to be Muslims," their profession is attributed to their connection with the Arab farmers as employees and their prolonged interaction with the Somali Muslims and their Orma neighbours. They syncretistically adhere to cultural practices, beliefs, customs and values.

The Munyoyayas use Orma dialect and Kiswahili as their second language, and the level of education is very low

due to their reluctance to embrace new ideas and institutions.

It is said that "the Munyoyaya people group is opposed to Christianity and is not open to religious change due to the fear of alienation by the individual from the rest of the society members, and being despised for "betraying" the Islamic faith," (TSM "Munyoyaya" 1992:1-10)

### The Ormas

The Ormas also have the Cushitic dialect just like their Munyoyaya neighbours. They are traditionalists, and they have traditional songs and festival dances.

There is a good relationship between the Ormas and the Munyoyayas.

There are professing Muslims among this people group as well. The Ormas are also pastoralists. (Merryman 1984:21-24).

Somalis are nomadic and their basic means of livelihood is Pastoral heritage. Cattle are a symbol of wealth (Hickman et al 1973:123). The majority of the people living in Garissa are pastoralists, practising a herd-mix of camel, cattle, sheep and goats. (Hallet 1970:104) It is important to appreciate the fact that "Pastoralism is more than a mere occupation or source of nutritional sustenance. It is a way of life, a heritage which has

shaped its peoples' behaviours and world-views, Values and beliefs." (Merryman and Merryman 1980:16). This factor is therefore very strategic in the sense that for a people group whose existence is dependent on pastoral nomadic life, a strategy of evangelism that will take this aspect of their culture into consideration should be of interest to cross-cultural workers in Garissa. It is pertinent in this study to review literature that is related to Muslim evangelism and church planting, which can assist cross-cultural communicators in developing deeper insights into strategies for Muslim evangelization in the Islamic territory of Garissa.

#### Muslims: An Unreached People Group

There are 26 unreached people groups in Kenya and "only about 12% of Nairobi's population is in church on any given Sunday" (Daystar University College report 1991). There are various understandings as to how an unreached people group should be defined:

an unreached people group is one in which less than 20% of the members are affiliated with Protestant denominations (Daystar communications, 21 December 1981).

an unreached people group is one in which the Christians in the community are not enough to reach their own people with the gospel. (Kenya Church Growth Bulletin 4th Quarter 1, no. 4 (1991):2)

All Muslim peoples are categorized as "Unreached Peoples" (Lausanne Occasional Papers, 13 (June 1980):5,) and the

people of Garissa come under this category. One will agree more with the second definition above, because the state of Christianity in Garissa is sub-standard and the Christian population is too small to reach the people. The first definition is rather too parochial in its approach.

It is important to realize that Islam is more than a religion; it is a "Common Code of life." According to Khair-Ullah of Pakistan, it is not easy to separate religion and nationality. "Christianity gives precedence to religion, while in Islam the state and religion tend to merge into one another." (1975:816). This is the pattern of life that is prevalent in every Muslim Society. Certain purely religious Muslim practices become so firmly integrated in Somali life (Lewis 1961:26). Muslims will always see themselves 'not as individuals, but as members of a close-knit society; and obedience to the call of Christ implies conflicting loyalties--those of family, of society and the state, as well as the personal inner conflicts.' (Khair Ullah: 1975:817).

For example, among the Somalis the kinship pattern is prominent. They have very close family ties (Morgan 1972:166). The community life is tied to their religion, and the fear of being ostracized or killed is in the

hearts of the people. A Somali who was confiding in a missionary said:

I know, what you are telling me is true. If I become a Christian, who will care for my children? Where will they get clothes? Where will they School? When I am here, my people are helping me. I have a job. When I become a Christian, I will lose my job...(Steeves (1991) Interview).

Islam poses a lot of barriers to our reaching the Muslims with the good news of Salvation.

Seamands identifies some of these barriers and mentions firstly- (1981:203-211).

#### The Historical Barrier

Down through the Centuries, the relationship between Christians and Muslims have not been cordial. Mohammed, the founder of the Islamic faith received false impressions about Christianity from his various contacts with Christians in Arabia. He misunderstood the idea of the Trinity. To Mohammed, the Trinity of the Christian faith consisted of God, Mary and Jesus, as opposed to the truth, which is God, Jesus and the Holy Spirit.

The Christians' first major error was to wage the Crusades (1090-1290), when Christians used their swords against Muslims in order to regain control of the Holy land. The effects of which are still felt in Muslim-Christian relations till present times.

After the colonial era, many independent Muslim



governments forced Christian missionaries to withdraw. For instance the Somalia government made such a move. In the early part of the 1950s Protestant Missionaries entered Somalia. A Christian bookstore was established, but by 1973 all missionary work was stopped by the government (Kane 1973: 150-160). Some others turned their countries to "restricted areas" for missionaries and the preaching of the gospel.

#### The Cultural Barrier

Culture buttresses Islam according to Al Munir. Among the Gor people for example, a change of religion will be tantamount to 'a change of identity and nationality.' (Al Munir 1981:722-728) Islam is more than a religion, it is both a "Social and political system" as is the case of Iran. According to Seamands, to Muslims there is "little distinction between secular and sacred, between mosque and State." The result is a tightly-knit society that does not allow people to convert from Islam to any other religion. "Converts are ostracized, severely persecuted, and sometimes put to death." (1981:204.)

It is important for Christians to understand the worldview of the Muslims. The need for transformation in their worldview cannot be overemphasised, especially those who embrace folk-Islam, as it is the case with some indigenes in Garissa. Muslims are to be won into Christ

within their cultural settings. (Musk 1989:257-273) In witnessing to Muslims it is imperative for Christians to understand the biblical concept of "Power encounter." In Mission to Muslims, power encounter is not a war against the cultural pattern of the Muslims, but a battle against Principalities and Powers that are holding the people in bondage, and Prayer is the key to break down this barrier.

#### The Religious Barrier

Muslims are fanatical in their loyalty to the Muslim faith, and they are proud of it. To them "Islam is the final truth and is superior to all other religions." (Seamands 1981:204). If a Muslim realizes the Salvation that Christ brings, and embraces Christianity, the Muslim community will ostracize that person. To them the person has become an unbeliever. The Muslims have a distorted view about the Christ of the Bible and the Christian's Holy book, they only believe the declaration of the Qur'an about Christ.

It is difficult for Muslims to cross this barrier, 'but armed with truth and love, with humility and tact, the Christian witness can effectively lead them to the foot of the Cross.'" (Seamands:214).

### The Theological Barrier

There are certain theological ideas in Islam that cut across the basic truths of the gospel message of the Christians, says Seamands. (1981:205). These are: the validity of the Scriptures, the nature of God, the person of Jesus Christ and the doctrine of atonement.

To muslims, it becomes a problem when certain contradictions are discovered in the Bible to what the Qur'an is teaching, since both scriptures to their understanding are revelations from God. This has created a barrier to Muslims, and as a way of overcoming this problem, Muslims have come to believe that the Greek Manuscripts have been corrupted, and the result is that the Christians' Bible in its present form is unreliable. Therefore "What the Qur'an says about God, Christ and the Cross must be accepted over against what the Bible teaches." (Seamands 1981:205).

The present position of the Muslims concerning the Christians' Holy book-the Bible poses a barrier to reaching them.

In addition, there are other barriers to cross to get to a Muslim's heart. These are the intellectual barrier; the emotional barrier and the "will." (Khair-Ullah 1975:818). There are times when the intellectual barrier may be broken down through public debates and

controversies, " but this alone rarely wins a person's heart." Bill Musk is of the opinion that:

Mission to Muslims is not necessarily so much a matter of trying to convey primarily intellectual information, against most of which the Muslim is already 'inoculated.' It is a question rather, of preaching the gospel with power, with the Holy Spirit and with deep conviction as well as with words. (Musk 1989:250)

Muslims in Garissa are not shielded from these aforementioned barriers but they can be helped emotionally by helping them to consider the love of Jesus Christ towards them, and the fact that they can actually remain Christians within the Muslim community, without necessarily leaving their community so as to be able to show them the light of the gospel. Regarding the 'will,' there is the need for a complete submission to the will of Christ before He can come as Lord and Saviour into one's life.

These are some of the barriers and frustrations that are facing cross-cultural workers in the evangelization of the people of Garissa. Omondi expressed it in the following words:

We have felt the weight of the load we carry. Much has been happening in the Garissa region pointing to discourage us from all ends. We have faced pressures, known to many yet regarded as unknown. We are true yet regarded as impostors. We therefore face "grillings" and the suspicion of these people. The battle belongs to the Lord. He will conquer. These could be the beginning pains of child birth. We may fail continually, yet Christ never fails (Vision 1992:38)

### Approaches to Muslim Evangelism

According to various authors, there are several methods that can be adopted in reaching the Muslims with the gospel of Christ. Situations vary as we consider evangelism among this group of people. There are broad principles, but what applies to one particular Muslim group may not be meaningful to another. Nehls believes that the only way by which we can communicate the gospel intelligently to a Muslim, is through a comprehensive Communication based on "the building of relationships in a friendly....conducive atmosphere," (Nehls 1991:272-275).

### Friendship Evangelism

Friendship Evangelism involves establishing and developing friendship with a Muslim through hospitality, without pressing him or her for any commitment to follow Christ. For the Christian to take the right step in the right direction, the very "first step is prayer, asking God to direct you."

(Intercede VIII, No 1 (January, 1992), 6). It is necessary for the Christian witness to learn the cultural values of the Muslim friend, and appreciate the positive aspects, then present the gospel with the understanding of the fact that Muslims are people with a culture, which is Islamic. Zahniser refers to an experienced Christian worker among Muslims who laments the fact that the

missiological principle of Contextualization of the gospel among tribal peoples which have resulted in effective communication of the gospel is not yet a popular approach in Mission to Muslims. He states further that "unless missionaries take seriously Muslim moral standards, manners, values, learning styles and leadership, they will not likely give a hearing." (Zahniser n.d.:6)

It is offensive for a female to enter into a conversation with a male Muslim. In Garissa for instance, a woman is not supposed to greet a man first, but if the man greets her, she can respond. Also men and women who are unmarried are not expected to walk together along the streets (Famonure 1991:8). Friendship evangelism in an Islamic context is best done between people of the same sex. If a Christian lady is aware of a Muslim man who needs some help spiritually, she should introduce the man to a Christian brother. Jesus Christ was moved with compassion when He saw the multitudes. Muslims are people. They need to be loved and cared for. (Nehls 1992:33).

"Every human relationship balances delicately between acceptance and rejection, but rejection is accomplished with less effort," says Reyburn (1970:5). The attitude therefore with which one approaches another person will determine to a large extent how effective a relationship

one can establish. If the other person is seen as being wrong in every way, with inadequate language and a hopeless religion that is not worthy of being considered, it will affect the relationship. It will be helpful to see every human being as someone who is made in the image of God, worthy to be respected as a person. (Mayers 1974:299).

"The majority of Muslims are simply looking for a friend they can trust," Nehls affirms (1992:33)

From the researcher's interaction with some of the missionaries in Garissa, some are already establishing friendship with some indigenes. As much as Nehls is not against friendship evangelism, he cautions that a christian witness should not overinvest his or her time in relating to a Muslim 'friend.' According to him, "friendship and evangelism in the Islamic context are largely mutually exclusive....friendship - never mind how long it has been cultivated - is likely to cave in when evangelism begins," (1991:275) and the friend is confronted with the message of the cross. Some of the missionaries in Garissa confirmed Nehls assertion. Furthermore Nehls is of the conviction that no stone should be left unturned in an attempt to present the gospel in truth. This researcher agrees with Nehls position which states that "Love is to really accept the

other person and to lead him or her to Salvation and healing in Christ." (1991:267-277). It is believed that if a Christian witness has a sincere love for a lost soul who is destined for hell, that passion will not hold back the truth about eternal damnation that awaits the Muslim 'friend.' The fear factor of Muslim evangelism that is in the hearts of Christians must be eradicated.

A Christian witness must show love to the muslim friend, and the gift of the gospel must come wrapped in the life of the Christian. (Intercede VIII No 5 (May 1992): 2-6).

#### Incarnational Model

"If you wish to reach the heart of the people, you have to be one with them to win their trust and confidence." (Khair-Ullah 1975:818). The need for adaptability to various and harsh environments cannot be overemphasised, but God's unlimited power to help people adjust is amazing. Davis in his dissertation on 'Church Growth and Culture change in Turkana' made reference to (Kraft 1973) regarding the extent of Jesus' identification with humanity when he came to earth. He says: "He of course identified totally with mankind (sic) and in so doing gave us in a sense a model for Cross-Cultural communications of the gospel" (Kraft 1973:205-216).

Identification should be in all areas of human endeavours. The Christian witness should be ready to



master the language of the people; learn their way of living and adopt their dress as well as their food. The missionaries in Garissa have adopted the Somali way of dressing, and this is gradually providing an entrance into the hearts of the people. Some of the Christian workers can partially speak Somali while others are learners of Somali or Malakote languages. Kane found a non-verbal form of Christian witness to be more appropriate in Afghanistan since it is against the law for a Muslim to convert to any other religion. (1973: 150). This could be applicable to the situation in Garissa.

Many a time, missionaries are confronted with People with felt needs. Some are in need of food, clothing or even shelter, and the cross-cultural workers have accepted such challenges. For instance, relief materials are provided for the needy in Garissa. On one occasion, a missionary lady shared her sleeping space with a Muslim lady who ran away from her own hut due to the fear of bandits (shifita) who were raiding her area. It is believed that "everywhere the great emphasis is on the witness of a Christian life as other forms of direct witnessing could be offensive to the Muslim community." (International Review of Mission (IRM)VOL LXIII no 25 (July 1974):344).

Muslims need to see the life of Christ in christians then

they can be attracted, says Adeyemo (1981:1-9).

In Northern Kenya, one Pastor with the Africa Inland Church shared an insight into Muslim evangelism in the "Kenya Church Growth bulletin (KCGB)" which is relevant to the study. In an attempt to be close to the Muslim people, the church opened a small shop next to the church building. According to him it is a non-threatening way of contacting the Muslims.

People who would never come to church feel comfortable and safe coming into the shop, and we get a chance there to tell many of them about Christ. Some Muslims will come into the shop and talk to us for hours. (Vol 3, No 1 1st Quarter (1993):6)

In the light of the above example, Christian witnesses are encouraged to interact freely with their Muslim neighbours or shopkeepers so that discussion about Christ and His power to save will come up naturally during conversations. God prospers the ministry of this church to the Muslims, and a number of them have become Christians.

#### Home Bible Studies

In some Islamic context Christian witnesses conduct Bible studies with Muslim inquirers with the aim of getting them informed about Christianity. This method of evangelism has yielded fruitful results in some Muslim environments. For example in Sarabia an indigenous Arab Church was planted as a result of this kind of home Bible

studies known as "Investigative Bible study method," This study group developed into a believers' Bible study, and then to a worshipping group and finally became an organized church with elders and membership (Perspectives 1981:709).

As enticing as this method appears, there are a few reservations about it. Teaching Muslims about the Bible may degenerate into debates and arguments due to their unregenerated souls, although the word of God is able to work in such hearts by the enabling of the Holy Spirit. Also there may be misunderstandings about biblical truths, and more awareness of the bible doctrines may be used as propaganda against Christianity.

In Garissa this method is not suitable because many of the indigenes are illiterates. Also "there is an air of insecurity around the people, they will not want to be seen by their people; others are not knowledgeable enough about their religion and so they are not interested in others," Omondi commented. (Interview, Jan. 1993) This is not an attempt to discredit the method, it can be effective in some other areas. For example in Conakry, Republic of Guinea, a team of missionaries saw a church emerge out of "home bible studies. One of the converts says, "I am now a Christian because I have studied both the Qur'an and the Bible and have come to a conclusion

that Jesus Christ is the only way to receive forgiveness for our sins and be saved." (News/Prayer letter (November 1992) 1-2) Amos Aderonmu who is the team leader says "We give God praise and glory to see a Church emerging. Our greatest joy is that most of the members are Guineans and formerly Muslims." (N.P.L. (November 1992), 1-4) In a similar development in Kaduna State, Nigeria, Kabiru Hassan, a missionary from the Kwantokomawa Church in Maguzawa land was sent to Yan Ali where the Lord manifested His glory. The Muslim youths invited Kabiru to the mosque where they meet together to read the Bible. "To God's glory there is now a church in Yan Ali." (Occupy Vol II. No 3 (1992), 15).

#### Family Evangelism

This is another approach to Muslim evangelism. "Muslim society is not individualistic but communal." (Khair-Ullah, 1975:817) According to Kasiera, Somali have Arabian origins. "Born into the group an Arab remains part of it and acts in terms of his family unit...." (Krikor 1979:61). Zahniser described the encounter of Ted Hudson with an Iranian Muslim 'friend,' Ahmed, in a hotel. The two men got engaged in matters of religion but Ahmed would not consider a change of religion to Christianity because to him, he has never thought of himself as an individual apart from his family. "His life was an extension of his family....To Ahmad family

was sacred." (Zahniser n.d:1)

The evangelistic method that relies heavily on approaching Muslims as individuals has been found not to be too effective. This is because Muslims live in a community. Just as the "concept of unity, of oneness in Christ, is fundamental to all Christian thinking the total community of Islam is a concept which dominates Muslim thinking and practice." Parshal states further: "there is little understanding on the part of Christians of this dominant feature of Islam" just as "there is equal ignorance on the part of Muslims about the concept of oneness in Christ." (1985:11-16). He acknowledges the fact that there is a high sense of solidarity among Muslims which exists particularly within their nuclear and extended families, and this is equally applicable to the larger community of Muslims but to a lesser degree. Anyone outside the Islamic fold is never reckoned within the solidarity.

It is worth noting that 'kinship defines the nature of interaction in Somali Society' for example, and having 'ROOTS' is very significant" "Most Somali can recite their genealogy, totally impromptu to a depth of fifteen or twenty-five generations" (Merryman and Merryman 1980:10).

In view of the kinship tie that is very strong in Islamic

societies, and Garissa not being an exception, an attempt to reach the people as family units with the message of Christ will be viable. Omondi comments: "People do things as a group." To Garissa indigenes "it makes more sense if more people do it. (Interview: Jan. 1993) Missionaries in Garissa endeavour to make friends with some families, but christian families or indigenous church is yet to be born. (Interview: 1993) With an understanding of the contextualization principle, cross-cultural communicators will be in a better position to help the people to surrender their lives to Christ, without having to renounce their own culture and family. Winter and Fraser comment: "What is needed is the encouragement of new Christian congregations with a muslim cultural orientation, churches centred on Jesus Christ, but with Islamic cultural forms." (Perspectives 1981:334). This method—could yield results if it is prayerfully utilized among Muslims.

#### Literature Evangelism

This method, if used wisely can be an effective tool in Muslim evangelism. Gospel tracts can serve as 'contact makers' and can arouse curiosity. But a Muslim cannot possibly be helped to understand the message of Salvation by reading a four-page tract. "The answer would be booklets," says Nehls (1981:282) This researcher will like to submit that, if a four-page tract is prayerfully

thought through, and the right type of content is put on the pages, the Holy Spirit can use it in the hearts of the Muslims.

Constance Padwick, a missiologist who worked as a minister in the Arab world for forty years, experienced a fruitful ministry using literature. As a gifted writer and Cross-Cultural communicator, with her proficiency in Arabic language, "She effectively ministered to Muslims through literature in a way that few other missionaries had been able to do," (Tucker 1988: 187-188). Through a systematic distribution of literature in an organized fashion, "most muslims in many countries can be reached in a skillful manner" Nehls asserts. (1992:282)

Although there are some booklets containing teachings of the Old Testament in the Somali language, volumes of "Jungle Doctor" stories and other numerous Somali language tracts that are produced by several organizations such as the Scripture Gift Mission (SGM) and Society for International Ministries (SIM), most of the missionaries in Garissa are of the opinion that literature evangelism is not suitable. This can be attributed to the level of illiteracy among the indigenous people. There are Picture booklets in Boran

and Somali languages that are useful in bringing the gospel clearly to the people, but it is not yet a widely-used method. It is mostly used by L.I.F.E. Ministry. (Daystar Communications 1982: Appendix A) There are several other approaches to Muslim evangelism, but all of them cannot be discussed within the limited scope of this study.

#### Christian Radio Broadcast

There is a nightly broadcast on Radio FEBA from Seychelles to Somalia by a mission group (SIM) known as "CODKA NOLOSHA CUSUB" - Somali voice of New Life. The Radio broadcast covers geographical areas such as Somalia, Ethiopia, Yemen, Saudi Arabia, The Netherlands, Tanzania, the United Kingdom, Zambia and Kenya.

As people listen to the christian message over the radio, some interested listeners made attempts to contact the Mission through the Post, and Christian literature is forwarded to such Muslim inquirers. Some of the responses from Kenya are from places such as Mombasa, Nairobi, Mandera, Moyale, Namanga, Liboi, Garissa. An excerpt from one of the listeners in Garissa reads thus:

After....I listened to your broadcast in the Somali language...I would very much like to increase my knowledge of the Christian religion...help me.  
(Codka Noloshu Cusub May/June 1992)



The gospel is reaching the Somalis in Garissa, even though none of the ministries resident in Garissa is involved in Radio ministry, the Lord still provides a way of making Himself known to these people.

#### The Place of Prayer in Muslim Evangelism

"The world has always been a supernatural battlefield," there is an on-going war between the power of darkness and the kingdom of heaven, and intercessory prayer ministry by christians is the only answer. John Robb, in a paper presented to the International Society for Frontier Missiology, was quoted in Intercede as saying that "intercessory prayer, mentioned more than 30 times in the book of Acts alone, preceded virtually all major breakthroughs in the outward expansion of the early christian movements." (Intercede vol VII, No 8 (September 1992:1-3). The revivals in China and Korea during the days of Jonathan Goforth, and Charles Finney in the United States of America and Britain were results of intercessory prayers.

The sovereign visitation of the Holy Spirit among a muslim community in a North Africa village in the early 1980s was as a result of intercessory prayers. It was recorded that Raymond Lull, one of the first missionaries to the muslim world was martyred in this particular area in June 1315 as he preached in an open market, and so "thousands of people prayed and wept for the souls of

these people..."centuries later, this muslim community was visited by God through dreams, visions and angelic visitations in 1983, and the result was the conversion of an entire village - 400 to 450 muslims. (Intercede Vol.VIII, No 8 (Sept. 1992:1). "Muslims are converting to Christianity at an unprecedented rate," says Greg Livingstone in Intercede. They are receiving baptisms in places like Egypt, Pakistan, Sri Lanka, Indonesia, Turkey and Mali, "as Mission agencies focus their evangelism efforts on Islamic countries," which was not the case thirty years ago. (Intercede Vol. VIII. no II (December 1992):1).

Muslim evangelism is not always a success story. Pat Cate of International Missions, in an article, "Church Planting among Muslims of Iran" presented the incidence of the thirty five years missionary endeavours of Mr. Harris among muslims in China, which led to the non-establishment of a church of muslim converts, but he pointed out that Harris would be rewarded for his faithfulness.

He stated a fact which all cross-cultural communicators in Garissa and elsewhere should treasure in their hearts:

Faithfulness is one of God's primary standards for the Christian (1Cor. 4.2; Lk.19:7) and to witness is a command for all His children (Acts. 1:8).

Cady Allen, in his forty-five years of missions to muslims in Iran, witnessed about 650 to 675 baptized muslim convert communicants and their second generations on the active church rolls of Iran. (Muslim World Pulse Vol.VII, No 1 (February, 1978): 1-8) The missionaries in Garissa subscribe to the prominence of prayer in Muslim evangelism.

#### Practical Suggestions for Ministering to Muslims

According to Seamands (1981: 213-214), and Miller (1976:131 ff), one should develop a true friendship and maintain an attitude of sympathy and understanding. Miller describes this as becoming acquainted with Muslims and with Islam and loving the Muslims.

Seamands further suggests that a christian witness should live the christian life, teach the Bible to muslims, witness to them and avoid arguments.

The task of evangelizing humans is too great for humans, but not for God, thus Miller's emphasis on the need to "pray without ceasing." Forbes Robinson says, "to influence you must love, and to love, you must pray." (1911:164). The "Prevenient" grace of God is available to all. Don Richardson, a missionary to the tribal group in New Guinea is of a similar conviction. He believes that God has set eternity in the hearts of every people. (1981: 9f ).

All the approaches to Muslim evangelization may not yield results in all cases. It is necessary for cross-cultural workers to critically evaluate the results of all missionary activities.

If a particular approach or method meets with little response we should consider moving on to some other places or trying some other approach. While heroic and dogged endurance may be called for in certain situations, there may be many other situations in which, instead of being a virtue, it is an indication of a rigidity which refuses to think critically, or an inflexibility which denies many others the opportunity of ever hearing the good news of Jesus. (Lausanne Occasional Papers 13 (June 1980) 7).

Some missionaries can be dogmatic about their methods of evangelism, insisting that since certain methods are thriving in some other parts of the world, they must see such methods thrive on their mission-fields. This does not promote the task of evangelizing the Muslims. Khair-Ullah is of the opinion that "an evangelist must keep his (or her) tactics in a fluid state and act according to the situation under the guidance of the Holy Spirit" (1975:818) Cross-cultural communicators desire to know "what is the most effective (and biblical) method of seeking and saving the lost, for making disciples of all nations?" A variety of methods are already discussed. The fact is that each of these methods "can be used to bring people to the saving faith in Jesus" inspite of their potential weaknesses, which is beyond the scope of our discussion in this study. The ultimate goal is "Church

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planting." The impact of the gospel can be felt as Garissa is filled with "healthy local Churches which are geographically and culturally within reach of the people." ("K.C.G. B" Vol. No. 4 4th Quarter (1991): 4-5).

## CHAPTER III

### RESEARCH METHODOLOGY

This chapter deals with the methodology adopted by the researcher to collect relevant and helpful information. This is a field-based research using a descriptive method of study to investigate the strategies of evangelism that are being used in Garissa using a 'likert scale' of measurement. The study attempts to assess methods that are suitable for the evangelization of Garissa, and methods that are entirely unsuitable which may need to be eliminated from the Ministries' modes of operation.

A detailed account of the various strategies for evangelism are summarised, and the chapter covers the population of study, instrumentation and procedure for data collection.

Information was gathered from the three Ministries, using face -to-face interviews with the leaders, and a survey questionnaire administered to cross-cultural communicators in Garissa.

#### The Research population: A brief description.

The population of the study are 6 missionaries from "The Sheepfold Ministries" (TSM), 4 missionaries of "Lay Involvement for Evangelism Ministry" (LM) and 6 christian

to assist development activities in the areas of operation: Educational assistance; Health and Medical care; Rural development efforts, in answer to our Lord's Great command. (Constitution and Rules of "The Sheepfold Ministries" n.d.:1).

Some stated strategies include the following:

Health programmes; Educational assistance; Development programmes; Incarnational model; friendship evangelism; Person-to-person; Hospital Visitation; Child evangelism; Family evangelism; Bible-stories method; Tract distribution and distribution of bibles (Somali, Arabic, Swahili) to inquirers only.

(Interview with the Director of TSM, January 1993)

"Lay involvement for Evangelism Ministry" is an international organization, which is given different names in different countries, and the management is by nationals. The group started its ministry in Garissa in 1985.

The major strategy of evangelism adopted by the group is the training and discipling of other christian professionals in evangelism. There is the community health programme where lesson plans are integrated with the gospel, making use of Flip Charts, pictures and drama-role-plays.

Other strategies are Film evangelism; Friendship evangelism; Picture booklets in Boran/Somali; reading rooms where muslims can visit to read Christian books, and at times they are engaged in debates/dialogues.

(Interview with the Team leader, January 1993)

Due to the small population that is involved in this study, there is no need for sampling.

### Designing Instruments

(i) Developing Interview questions: Structured interview questions are developed, based on the researcher's interaction with different literature on muslim evangelism and other books on evangelism. The rationale behind interviewing the leaders of the Ministries is to interact with them on the strategies for evangelism already streamlined for use by each Ministry for effective communication of the gospel in Garissa. This will be useful in comparing the stated strategies of each of the Ministries as against the realities on the field as reported by the cross-cultural workers.

ii) Developing Questionnaire

A questionnaire was developed based on the researcher's interaction with various literature on muslim evangelization, books on Evangelism and ideas from missionaries in Garissa. It contains 2 parts. Part I is a 27 - point closed-ended questionnaire designed to elucidate the various methods of evangelism used in Garissa. Part II consists of 27 statements designed to find out the suitability of the different methods of evangelism to the target



group using the "likert scale," of measurement.  
(see Appendix I)

The questionnaire was reviewed and validated by two knowledgeable people in missions, and mission to muslims. These are Dr. Ross F.Gaskin of Missions department of the Nairobi Evangelical Graduate School of Theology, Nairobi and Mr. Otieno Omondi, a reputable Christian leader in Garissa.

The questionnaire was refined and pilot-tested among a sample of cross-cultural communicators (who are on short-term training programme) at the school of missions Eastern Region, Nairobi. 16 questionnaire was personally administered by the researcher to the christian workers in Garissa. Some respondents filled the questionnaire on the spot, others had to fill theirs in their spare time due to busy schedules in the office. 14 questionnaire was filled, while 2 was not attended to by the respondents. In order to analyse the kind of data collected, the researcher employs a frequency distribution table to organize the different methods of evangelism that are used by individual Ministries. (see chapter 4) Using the "Likert scale of measurement, an ordinally scaled data is used to indicate the level of suitability of the

evangelistic methods to the people by finding the modal rating and the median rating. This is done by identifying:

- (1) the frequently occurring category in the frequency table.
- (2) the centrally placed observations in the cumulative frequency table (see chapter 4)

#### Entry procedure

For the purpose of this study, contact was made with the director of "The Sheepfold Ministries" Garissa, who introduced the researcher to the leaders of the "L.I.F.E. Ministry" and "Food for the Hungry International." Reaching the field on the 18th January, 1993, the researcher was in touch with the Ministry leaders and dates for interviews were arranged. The interview questions were discussed with the affected leaders, and permission sought by the researcher to administer the questionnaire to the cross-cultural communicators.

#### Resources for thesis research

The researcher collected the data from the following sources:

Printed Books and Journals (see Bibliographical Index);  
Interview reports from the Ministry leaders; Responses to

questionnaire from cross-cultural workers in the three Ministries, and "Life Challenge" resource Centre, Nairobi.

The researcher extends data collection to the following Libraries/Archives.

Daystar University Library; Pan Africa Christian College, Institute of African studies, University of Nairobi; the Catholic Higher Institute of Eastern Africa; Nairobi Evangelical Graduate School of Theology; Kenya National archives, (all in Nairobi), and Kenya National library services, Garissa.

#### Data Analysis

The data collected from the three Ministries were arranged by the researcher employing the use of "hand-data cards," an idea derived from a book - Educational Research: An Introduction, 5th Edition, by Walter R. Borg and Meredith D. Gall 1989:846).

Responses gathered from the interview and the questionnaire were transferred to the cards already prepared for each respondent, by the researcher. Numerals are attached to each item of the questionnaire as code numbers. Correct terminologies are used for the corresponding methods stated as statements in the questionnaire for the purpose of analysis:

Languages

Somali	:	01
Swahili	:	02
English	:	03

Ministries

TSM	:	04
L.I.F.E.	:	05
FHI	:	06

Methods of Evangelism

Street Evangelism	:	1
Open Air Crusades	:	2
Film Evangelism	:	3
House-to-House-Evangelism	:	4
Friendship Evangelism	:	5
Free Bible Correspondence	:	6
Home Bible Studies	:	7
Person-to-person	:	8
Free Bible distribution	:	9
Christian Radio broadcast	:	10
Gospel Cassette/Picture booklets	:	11
Market Evangelism	:	12
Tract/Literature Evangelism	:	13
A Christian bookstore approach	:	14

Incarnational model	:	15
Health Evangelism	:	16
Development/Farm Projects	:	17
Literacy class Evangelism	:	18
Bible-story telling approach	:	19
Drama/Music Evangelism	:	20
Hospital Visitation	:	21
Child Evangelism	:	22
Family Evangelism	:	23
Educational/School Evangelism	:	24
Prayer	:	25
Felt-needs approach (Food/ clothing)	:	26
Dialogues/Debates	:	27

The researcher groups the "hand-data cards" into 3 groups representing the 3 Ministries under study, with responses to part I & II of the questionnaire printed on individual cards. The data is transferred to a summary-result sheet prepared by the researcher for compilation of data analysis as presented in chapter 4.

## CHAPTER IV

### DATA ANALYSIS AND FINDINGS

This chapter aims at analysing the methods of evangelism that are in use by three evangelistic Ministries in Garissa, based on qualitative and quantitative analysis. The research questions as stated in chapter one are answered by identifying in qualitative terms the names of the Ministries and the different methods of evangelism adopted by each of them; secondly by identifying the suitability or non-suitability of the methods to the target people groups and subjecting the results to statistical interpretations.

The next emphasis is laid on the outcome of the hypotheses set out to be tested in the study.

#### Hypothesis 1.

There will be no relationship between the language used in ministering to the people and their responses to evangelistic efforts.

This is in relation to the research question 4 of the study:

How do the languages used for Ministry by Cross-Cultural workers impact the responses of the people to evangelism? (see table 1)

A closed-form questionnaire was administered to Cross-Cultural communicators to elicit responses as to the different methods of evangelism in use and the responsiveness of the people. (see research questions 1,2,3 and hypothesis 2). The structured interview questions administered to the leaders of the Ministries aim at answering research question 6:

What disparities are there between the methods of evangelism enumerated by each leader and his group members?

Hypothesis 4 is derived from this research question:

there will be no disparity between the views of the Ministry leaders and the other members regarding the methods of evangelism used in Garissa. (see table 8)

In relation to the above is hypothesis 3 which states that:

there will be no difference in the strategies of evangelism adopted by each of the three evangelistic Ministries.

#### Tables for Data Analysis

Table 1.

Languages used in ministering to the people

Category	Frequency			%
	04	05	06	
Somali	1	4	-	36%
Swahili	6	3	4	93%
English Language	1	4	2	50%
Others	-	-	-	0%

## KEYS:

04 = The Sheepfold Ministries  
 05 = Lay Involvement for Evangelism Ministries  
 06 = Food for the Hungry International  
 c.c.c. = Cross-Cultural Communicators  
 % = Percentage

Discussion of findings:

36% of the total population of c.c.c. uses Somali language, 93% uses Swahili while 50% uses English language. It implies that a missionary uses one or more languages.

The prominent language used by all c.c.c. is Swahili. 70.4% (19/27) of the methods of evangelism attract suitable responses from the people: 11.1% (3/27) are found unsuitable while the remaining 18.5% (5/27) are not totally relevant. The response level is quite high, so the use of Swahili as a language that is understood by many people, has much impact on the response of the people. In view of the outcome of the analysis therefore, the first hypothesis is disconfirmed.

Hypothesis 2.

There will be no relationship between the different methods of evangelism being used and the responses of the people.

For the analysis of data based on the second part of the questionnaire that deals with the response of the people to the different methods of evangelism, attempts are made by the researcher to find out:

i. the level of suitability of the methods according to



Ministries. (see table 2)

ii. the modal and the median ratings of each of the methods. In order to identify the modal rating as it affects the three Ministries under study, the frequently occurring category is identified in the frequency distribution table; and to identify the median rating of each category, the centrally placed observation in the cumulative frequency table is identified. (see table 3)

The stated keys are pertinent to the interpretations of this analysis:

N = number of total observations  
 f = frequency  
 cf = cumulative frequency  
 \* = a missing response on the questionnaire  
 Q.u = Quite unsuitable  
 u = unsuitable  
 N.o = No opinion  
 s. = suitable  
 Q.s. = Quite suitable

Table 2 indicates the level of suitability of the different methods as determined by individuals within each Ministry, using a frequency distribution table.

Table 2

Suitability of methods (by Ministries)

Level of Suitability (F)

Methods of Evangelism	Q.S.	TSM				L.I.F.E				F.H.I				
		S	N.o	U	Q.U	Q.S	S	N.o	U	Q.U	Q.S	S	N.o	U
1		1	3	1	2	1	2	3	1	2	3	1	1	1
2		1	1			1				1	2	1		
3	6	2	2			3				2	1			
4		2	3			2				1	1		1	1
5		2	2	2	1	3	1	1	1	2	1	1	1	1
6		4	4	2	2	1	1	3	1	1	3	1	1	1
7		4	4	2	2	2	2	1	1	3	1	1	1	1
8	2	4	2	3	2	3	1	3	1	1	3	1	1	1
9		2	2	2	2	1	1	1	1	2	1	1	1	1
10		1	1	1	1	2	2	2	2	2	1	2	1	1
11	1	2	3	3	2	2	2	1	1	2	1	2	2	1
12		1	1	4	1	1	2	1	1	1	1	1	1	1
13		1	2	4	2	2	2	1	1	3	1	2	2	1
14		1	2	2	1	1	2	3	1	3	1	1	1	1
15	5	1	2	4		2	1	1	1	3	1	2	1	1
16	4	2	4	1		3	1	1	1	3	1	2	1	1
17	2	3	1	1	2	1	1	1	1	1	1	2	1	1
18	3	3	3	1	2	4	2	1	1	1	2	1	1	1
19		3	5	2	2	2	2	3	1	1	2	1	1	1
20		3	3	1	1	1	2	1	1	3	1	1	1	1
21		4	2	1	1	1	4	1	1	2	1	1	1	1
22		4	2	1	1	1	3	1	1	2	1	1	1	1
23		4	2	1	1	1	3	1	1	1	1	1	1	1
24		4	3	1	3	1	1	1	1	1	1	1	1	1
25		5	1	1	1	3	1	1	1	1	1	1	1	1
26		1	3	1	1	3	1	1	1	1	1	1	1	1
27		3	1	1	1	3	1	1	1	1	1	1	1	1

KEYS:

TSM= The Sheepfold Ministries  
 L.I.F.E = Lay Involvement for  
 Evangelism ministries  
 F.H.I = Food For the Hungry  
 International  
 F = Frequency distribution

Keys to the methods (see chapter 3)

There are 19 sub-categories in this analysis indicating suitable methods among the people.

Table 3

SUITABLE METHODS OF EVANGELISM

Table 3:1 Film Evangelism

Rating	f	cf
Q.u	2	2
u	-	2
N.o	3	5
s	7	12
Q.s	2	14
N = 14		
Modal rating = Suitable		
Median rating= Suitable		

Table 3:2 House-to-House Evangelism

Rating	f	cf
Q.u	2	2
u	-	2
N.o	1	3
s	6	9
Q.s	5	14
N = 14		
Modal rating = Suitable		
Median rating= Suitable		

Table 3:3 Free Bible Correspondence

Rating	f	cf
Q.u	-	-
u	2	2
N.o	4	6
s	6	12
Q.s	1	13
*	1	14
N = 14		
Modal rating = Suitable		
Median rating = Suitable		

Table 3:4 Friendship Evangelism

Rating	f	cf
Q.u	1	1
u	-	1
N.o	-	1
s	2	3
Q.s	11	14
N = 14		
Modal rating = Suitable		
Median rating = Suitable		

Table 3:5 Home Bible Studies

Rating	f	cf
Q.u	1	1
u	2	3
N.o	1	4
s	7	11
Q.s	3	14
N = 14		
Modal rating = Suitable		
Median rating = Suitable		

Table 3:6 Person-to-Person Evangelism

Rating	f	cf
Q.u	1	1
u	-	1
N.o	-	1
s	5	6
Q.s.	8	14
N = 14		
Modal rating = Quite Suitable Median rating = Quite Suitable		

Table 3:7 Christian Radio broadcast

Rating	f	cf
Q.u	0	0
u	1	1
N.o	3	4
s	6	10
Q.s	4	14
N = 14		
Modal rating = Suitable Median rating = Suitable		

Table 3:8 Gospel cassettes/Picture booklets

Rating	f	cf
Q.u	-	-
u	2	2
N.o	1	3
s	6	9
Q.s.	5	14
N = 14		
Modal rating = Suitable Median rating = Suitable		

Table 3:9 Tract/Literature Evangelism

Rating	f	cf
Q.u	-	-
u	4	4
N.o	2	6
s	5	11
Q.s	1	12
*	2	14
N = 14		
Modal rating = Suitable		
Median rating = Suitable		

Table 3:10 Incarnational Model

Rating	f	cf
Q.u	1	1
u	-	1
M.o	-	1
s	3	4
Q.s	10	14
N = 14		
Modal rating = Quite Suitable		
Median rating = Quite Suitable		

Table 3:11 Health Evangelism

Rating	f	cf
Q.u	-	-
u	-	-
N.o	-	-
s	3	3
Q.s	10	13
*	1	14
N = 14		
Modal rating = Quite Suitable		
Median rating = Quite Suitable		

Table 3:12 Development/Farm Project

Rating	f	cf
Q.u	1	1
u	-	1
N.o	-	1
s	7	8
Q.s	4	12
*	2	14
N = 14		
Modal rating = Suitable Median rating = Suitable		

Table 3:13 Bible story-telling approach

Rating	f	cf
Q.u	1	1
u	-	1
N.o	-	1
s	9	10
Q.s	4	14
N = 14		
Modal rating = Suitable Median rating = Suitable		

Table 3:14 Hospital Visitation

Rating	f	cf
Q.u	1	1
u	2	3
N.o	1	4
s	6	10
Q.s	4	14
N = 14		
Modal rating = Suitable Median rating = Suitable		

Table 3:15 Child Evangelism

Rating	f	cf
Q.u	-	-
u	-	-
N.o	-	-
s	8	8
Q.s	6	16
N = 14		
Modal rating = Suitable Median rating = Suitable		

Table 3:16 Family Evangelism

Rating	f	cf
Q.u	1	1
u	-	1
N.o	1	2
s	6	8
Q.s.	6	14
N = 14		
Modal rating = Suitable/ Quite Suitable Median rating = suitable		

Table 3:17 Prayer

Rating	f	cf
Q.u	-	-
u	-	-
N.o	-	-
s	2	2
Q.s.	8	10
*	4	14
N = 14		
Modal rating = Suitable Median rating = Suitable		



Table 3:18 Felt-needs approach

Rating	f	cf
Q.u	1	1
u	-	1
N.o	1	2
s	7	9
Q.s	2	11
*	3	14
N = 14		
Modal rating = Suitable		
Median rating= Suitable		

Table 3:19 Dialogues/Debates

Rating	f	cf
Q.u	-	-
u	1	1
N.o	2	3
s	6	9
Q.s	3	12
*	2	14
N = 14		
Modal rating = Suitable		
Median rating= Suitable		

Scale of interpretation:

Suitable/Quite Suitable: represents Suitable methods

Unsuitable/Quite

Unsuitable : represents Unsuitable methods

No opinion : represents partial or total absence of the methods.

#### Discussion of findings

There are 19 methods of Evangelism that are found suitable for use among Garissa people. Film Evangelism is peculiar to L.I.F.E. Ministry. There is the Jesus' film with a Somali language sound track, used among a few Muslim families and they seem to enjoy it. House-to-

House Evangelism is not attracting resistance. Friendship can be established as a way of evangelism, and it is being effectively used by the missionaries.

Even though free Bible correspondence is not being operated by any of the Ministries, it is recognized as a suitable method.

Home Bible studies is found suitable, but it is not yet a popular strategy in Garissa. No Ministry in Garissa is operating a Christian Radio broadcast, but Radio FEBA, broadcasting in Somali language from Seychelles is reaching Garissa, so the method is identified as being suitable.

L.I.F.E. Ministry uses gospel cassettes and picture booklets, based on bible stories for the attention of Somali and Borana speakers, and this method has been found suitable. A few c.c.c. are beginning to use the booklets.

Among other suitable methods is the Incarnational model. All the c.c.c. are resident in Garissa, witnessing for Christ through their lives. Tract/Literature Evangelism is in use, but not on a large scale. The percentage of literacy is low. Health Evangelism is viable in Garissa. L.I.F.E. Ministry utilises primary health programmes, F.H.I. and TSM agree to its suitability.

The use of development/Farm project as a means of

reaching the people is suitable, due to the fact that farmers are being helped with improved farming technology. Culturally, the people appreciate story-telling, thus the bible story-telling approach is found suitable; sick people need love and encouragement. Hospital visitation is meeting this need, and so it is a suitable method of evangelism. Child Evangelism is found suitable, though more c.c.c. are yet to tap this resource. In an Islamic context, family Evangelism is found suitable. 'People consciousness' whereby members think of themselves as a class, or a family-unit, is best for muslims.

Other suitable methods are the Felt-needs approach, which is meeting the present need of refugees in particular, and other members of the community; dialogues/debates which are creative avenues for understanding the Muslim-mind, and Prayer which is the key to World Evangelization.

There are 3 sub-categories in Table 4 indicating the methods that are found unsuitable among the people.

Table 4

Methods that are not suitable:

Table 4:1 street Evangelism

Rating	f	cf
Q.u	3	3
u	4	7
N.o	4	11
s	2	13
Q.s	-	13
*	1	14
N = 14		
Modal rating = Unsuitable/No opinion Median rating= Unsuitable		

Table 4:2 Open Air Crusades

Rating	f	cf
Q.u	4	4
u	5	9
N.o	1	10
s	4	14
Q.s	-	14
N = 14		
Modal rating = Unsuitable Median rating= Unsuitable		

Table 4:3 Market Evangelism

Rating	f	cf
Q.u	5	5
u	4	9
N.o	2	11
s	1	12
Q.s	-	12
*	2	14
N = 14		
Modal rating = Quite unsuitable		
Median rating= Unsuitable		

Discussion of findings:

In table 4, three methods of evangelism are identified as unsuitable. Street evangelism attracts suspicion from the people if the gospel communicator is a stranger, but if he/she is a well-known person to the people, attention is received from the indigenes.

Open air crusades are not generally encouraged in an Islamic context. Most of the cross cultural communicators in Garissa subscribe to it as an unsuitable method.

In order to avoid provocation market evangelism is not found suitable in an Islamic territory.

There are 5 sub-categories in Table 5 showing methods of evangelism that are non-existent in Garissa, or methods that are rarely used.

Table 5:1 Free Bible distribution

Rating	f	cf
Q.u	-	-
u	3	3
N.o	4	7
s	4	11
Q.s	2	13
*	1	14
N = 14		
Modal rating = No opinion/suitable Median rating= No opinion		

Table 5:2 A Christian bookstore/reading room approach

Rating	f	cf
Q.u	2	2
u	2	4
N.o	5	9
s	3	12
Q.s	1	13
N = 14		
Modal rating = No opinion Median rating= No opinion		

Table 5:3 Literacy Class Evangelism

Rating	f	cf
Q.u	2	2
u	-	2
N.o	5	7
s	3	10
Q.s	3	13
*	1	14
N = 14		
Modal rating = No opinion Median rating= No opinion		

Table 5:4 Drama/Music Evangelism

Rating	f	cf
Q.u	2	2
u	-	2
N.o	7	9
s	4	13
Q.s	1	14
N = 14		
Modal rating = No opinion Median rating = No opinion		

Table 5:5 Educational/School Evangelism

Rating	f	cf
Q.u	1	1
u	3	4
N.o	6	10
s	2	12
Q.s	2	14
N = 14		
Modal rating = No opinion Median rating = No opinion		

Discussion of Findings:

There are five methods in table 5 that deal with the category of "No opinion." Free Bible distribution is rarely used. If used at all, it has to be discretely distributed to sincere inquirers.

L.I.F.E. Ministry uses a reading-room approach instead of a christian bookstore approach. It is not a popular method among the Ministries.

Literacy class evangelism is not yet explored by any

Ministry; Drama/Music Evangelism is used on a very low-key by L.I.F.E Ministry alone, in form of role-play. Many others are not aware of the method. No single Ministry has established any institution as a means of evangelism, although L.I.F.E Ministry is involved in teaching Primary health lessons in schools, the evangelistic thrust is not strongly emphasized.

Table 6 presents an overall results of the suitability of the methods using modal and median ratings, with the final ratings based on the scale of interpretation given (with reference to median ratings for the sake of accuracy) in view of the final discussions in the study. Hypothesis 2 of the study is thereby confirmed, because the relationship between the responses of the people and the different methods of evangelism is obvious in the analysis.

Table 6

SUITABILITY OF METHODS

SUMMARY OF STATISTICS USING MODAL & MEDIAN RATINGS

Methods	Modal Ratings	Median Ratings	Final Ratings
Street Evangelism	u/N.o	u	unsuitable
Open Air Crusades	u	u	unsuitable
Film Evangelism	s	s	suitable
House-to-House Evangelism	s	s	suitable
Friendship Evangelism	Q.s	Q.s	suitable
Free Bible correspondences	s	s	suitable



Home Bible studies	s	s	suitable
Person-to-person	Q.s	Q.s	suitable
Free Bible distribution	N.o/s	N.o	No opinion
Christian Radio Broadcast	s	s	suitable
Gospel Cassettes/ Picture booklets	s	s	suitable
Market Evangelism	Q.s	u	unsuitable
Tract/Literature Evangelism	s	s	suitable
Christian bookstore/ reading room approach	N.o	N.o	No opinion
Incarnational Model	Q.s	Q.s	suitable
Health Evangelism	Q.s	Q.s	suitable
Development/ Farm projects	s	s	suitable
Literacy class Evangelism	N.o	N.o	No opinion
Bible story-telling method	s	s	suitable
Drama/Music Evangelism	N.o	N.o	No opinion
Hospital visitation	s	s	suitable
Child Evangelism	s	s	suitable
Family Evangelism	s/Qs	s	suitable
Education/ School Evangelism	N.o	N.o	No opinion
Prayer	Q.s	Q.s	suitable
Felt-needs approach	s	s	suitable
Dialogues/ Debates	s	s	suitable

Table 7 presents a summary statistic of methods of evangelism by individuals within each Ministry using a frequency distribution table. An attempt is made by the researcher to answer research question 5 of the study:

What methods of evangelism are predominantly used by each of the Ministries?

Table 7

Summary statistic of methods by individuals

Methods of Evangelism		Ministries (f)																										
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
(6 c.c.c.c)	0 4	1	1	2	6		1	1	1	1	1		1	1	6	3	4		6		2	5	2		6	4	6	
(4 c.c.c.c)	0 5	2	1	4	4	3	1	3	4		4	1	3	3*	4	4	2		3	1	3	3	2	1	2	4	2	
(4 c.c.c.c)	0 6	2	1		2	4	1	4	2		1	1		2	1	3		1			1	2	2	2	2	2	1	

KEYS:

04 The Sheepfold Ministries

05 Lay Involvement for Evangelism Ministry

06 Food for the Hungry International

f Frequency of methods

\* Replaced by a reading-room approach

c.c.c.c.Cross-Cultural - Communicators

Interpretation:

Any method used by 65% and above of the total number of c.c.c.c. in each Ministry is a predominant method in that group

Discussion of findings:

Among 6 missionaries in TSM the predominant methods of evangelism are found out to be Friendship Evangelism, Incarnational model, Child Evangelism, Development/Farm projects, Bible story-telling approach, felt-needs approach, Dialogues/Debates and prayer. With the 4 c.c.c. in L.I.F.E. Ministry, the mostly used methods are Film Evangelism, Friendship Evangelism, House-to-House, Person-to-person, Free Bible distribution, Gospel cassettes/picture booklets, Tract/Literature Evangelism, a Christian reading-room approach, Incarnational model, Health evangelism, Bible story-telling approach, Hospital visitation, Child Evangelism, and Felt-needs approach, and among 4 workers of FHI, Friendship Evangelism, Person-to-Person Evangelism and Development/Farm projects are the chief methods in use.

The analysis shows slight differences in the strategies of evangelism, therefore hypothesis 3 which states that:

there will be no difference in the strategies of evangelism adopted by each of the three evangelistic Ministries

is thereby disconfirmed by the researcher.

Hypothesis 4.

There will be no disparity between the views of the Ministry leaders and the other members regarding the methods of evangelism used in Garissa.

Table 8

METHODS OF EVANGELISM

Methods of Evangelism

Responses by c.c.c.c. Leaders

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
TSM	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#
Leader					#			#	#			#		#	#	#	#	#	#	#	#	#	#	#	#	#	#
L.I.F.E.	#	#	#	#	#	#	#	#	#	#	#	#	#	#*	#	#	#	#	#	#	#	#	#	#	#	#	#
Leader			#	#						#	#*		#		#												#
FHI	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#	#
Leader								#																			#

Keys:

c.c.c.c. = Cross-Cultural Communicators

# = Presence of methods

\* = Replaced by a reading room

TSM = The Sheepfold Ministries

L.F.E. = Lay Involvement for Evangelism Ministry

F.H.I. = Food for the Hungry International

Keys to the methods of Evangelism (see end of chapter 3)

Discussion of Findings:

Hypothesis 4 of the study was not confirmed. As indicated on table 8 all the methods marked out are being used by the three Ministries in the evangelization of Garissa. The table also shows obvious disparities between the views of the Ministry leaders and their other members regarding the methods of evangelism in use.

CHAPTER V  
SUMMARY, CONCLUSIONS, RECOMMENDATIONS  
& SUGGESTIONS FOR  
FURTHER RESEARCH

The earlier chapters of the study highlighted the issue of methods of evangelism that are in use among the indigenous people of Garissa, as identified by three evangelistic groups - The Sheepfold Ministries, Lay Involvement for Evangelism Ministry and Food for the Hungry International.

In this chapter, the researcher presents the problem definition of the study, the methodology employed, a concise summary of the findings, the conclusions and recommendations for cross-cultural communicators, and in addition, a suggested list of topics for further research.

Problem definition

There are Christian witnesses in Garissa, and attempts are being made by Ministries and individuals to proclaim the gospel of Christ, but in spite of all these evangelistic efforts, no ecclesiastical structure has emerged among the indigenes.

### Significance of the study

The study will enable the Cross-Cultural Communicators in Garissa to examine at a glance the different methods of evangelism that are being used in Garissa, and to realise that some of the methods are not suitable while others can effectively be utilized. This will likely lead to seeking for different ways of improving their methods, to suit their target groups, as Mission programme planners interact with the study.

The researcher attempts to answer the following research questions in the study:

1. What are the different methods used in the evangelization of the people of Garissa?
2. What methods are suitable to the people?
3. What methods are unsuitable to the people?
4. How do the languages used for ministry by Cross-Cultural workers impact the responses of the people to evangelism?
5. What methods of evangelism are predominantly used by each of the Ministries?
6. What disparities are there between the methods of evangelism enumerated by each leader and their group members?



Four hypotheses were tested in this study as follows:

Hypothesis 1: There will be no relationship between the language used in ministering to the people and their responses to evangelistic efforts.

Hypothesis 2: There will be no relationship between the different methods of evangelism being used and the responses of the people.

Hypothesis 3: There will be no difference in the strategies of evangelism adopted by each of the three evangelistic Ministries.

Hypothesis 4: There will be no disparity between the views of the Ministry leaders and the other members regarding the methods of evangelism used in Garissa.

#### Design of the study

Due to a small population, no sample was drawn for the study. The descriptive method of study is employed to gather information on the different methods of evangelism. Using a developed instrument of Interview questions and a closed-ended questionnaire, the suitability and non-suitability of the different methods were determined in this field-based research.

Summary of th Findings.

TSM, L.I.F.E. Ministry and FHI group are utilizing the following methods in their evangelistic efforts to reach Garissa, these are:

Film Evangelism; House-to-House Evangelism; Friendship Evangelism; Gospel Cassettes/Picture booklets; Tract/Literature Evangelism; Incarnational Model; Health evangelism; Hospital Evangelism; Child Evangelism, Family Evangelism; Felt-needs approach; Dialogues/debates; Development/Farm projects; Bible Story-telling methods; Free Bible distribution; Home Bible Studies; Person-to-Person Evangelism; Drama/Music Evangelism and Prayer.

Many of the methods are found suitable for use among the people, but some others are not. Among the unsuitable methods are: street Evangelism; Open-Air Crusades and Market Evangelism. There are a few other methods that are rarely used or are non-existent, such as Christian book-store approach; Literacy class Evangelism; Education/School Evangelism; Drama/Music Evangelism and Free Bible distribution. The two latter ones are used sparingly.

It is revealed that the three Ministries have numerous methods in common, but there are some exceptions as described below:

The following methods are peculiar to L.I.F.E. Ministry -  
 Film Evangelism; Home Bible studies; Gospel  
 Cassette/Picture booklets; Christian reading room

approach, and Drama role-play approach.

Market Evangelism is not applicable to TSM, while FHI does not utilize Hospital Evangelism.

It is also found out that there are some disparities between the views of the Ministry leaders and the other members regarding the methods of evangelism used in Garissa.

All the hypotheses tested were disconfirmed in the study.

-It is found out that there is a relationship between the language used in ministry, and the response of the people.

-A relationship exists between the different methods of evangelism in use and the response of the people. The different methods attract varying responses. Some are suitable while others are unsuitable.

-It is obvious that there is a difference in the strategies of evangelism adopted by each of the Ministries.

-The Ministry leaders and the other members have some disparities in their views of the methods of evangelism in Garissa.

#### Conclusions and recommendations

The results of the findings of the study reflect some patterns that can help cross-cultural communicators in evaluating their evangelism efforts up till the present time.

Also there is an opportunity for Christian Mission programme planners to prescribe new strategies for evangelism in their respective Ministries as interaction is made with the overall results. "The evangelization of the Moslem world is no holiday excursion," using the words of Samuel Zwemer, C.C.C. in Garissa must be prepared to commit themselves fully to the Muslims. The need for identification with the people is important for better communication.

The 3Ps of evangelism - Presence, Proclamation and Persuasion - should be the focus of any C.C.C. Persuasion is the area that the C.C.C. needs to improve upon in Garissa. Identification with the people will involve an understanding of the culture, the worldview, and the language of the indigenes. The C.C.C. in Garissa should attempt not to pose themselves as missionaries. In the cultural frame of reference of the people, the role that will be assigned to them will be that of the colonial masters that were operative in the Northern Frontier of Kenya at the turn of the century. Rather, the concept of "bonding" should be considered. Bonding has to do with developing a sense of belonging with the local people by living among them.

The Ministry leaders in Garissa should consider the viability of having the new c.c.c. live with the local

families upon their arrival. They can learn "how the insiders organize their lives, how they get their food and do their shopping, and how they get around with public transportation" (Perspectives: 455).

Language learning for new comers on the field is best done among the local people. Language Acquisition Made Practical (LAMP) programme designed by the Brewsters will be found very helpful at this stage. C.C.C. in Garissa should not be content with the use of Swahili language for cross cultural Ministry, efforts should be made to gain proficiency in Somali, Orma and Munyoyaya languages, for effective communication.

C.C.C should portray themselves as "real human beings" within the cultural frame of reference by participating with the indigenes in their recreational activities, that are not opposed to the gospel. For example they can be involved in sports (Football, Volley-ball) and other available games, although they should be cautious about the use of time. This is in an attempt to interact with the people.

Identification with Muslim religious rituals:

C.C.C. should be sensitive to cultural issues, and the message of the gospel needs to be contextualized. They should consider identifying with the Muslim religious rituals. They should endeavour to have a thorough knowledge about these religious practices and "seek to

explore the possibility of a modified use of Muslim rituals in true and uncompromising worship of Jesus Christ. "(Parshall 1980:200)

The researcher proposes that the muslim converts should be given Freedom to infuse Christian meaning into the old forms of worship. For example, use of muslim worship practices such as taking off their shoes, sitting on the floor, separating men and women during worship, praying with their foreheads to the floor should be encouraged. (Parshall: 1980:200)

Prayer is central to Islamic theology, and "Salat" (ritual prayer) is an essential obligation of muslim worship, says Parshall. Muslims maintain certain postures in prayers that are very meaningful to them. The act of lifting up their hands, bowing down, kneeling down and prostrating in worship are signs of reverence unto God. Parshall learnt the entire Islamic Prayer ritual, and declares:

I found my love towards muslims greatly increased  
I found a new compassion, a new ability to be in  
their company. A lot of fear that I had about the  
unknown in the Islamic worship services ceased.  
(Parshall: 199)

Christians do not attach much importance to the postures of prayer, to them only the heart-condition matters. The researcher therefore proposes that C.C.C. in Garissa should identify with the Islamic forms of worship but have Jesus Christ at the centre of the worship.

Muslims love the chanting of the Qur'an. God's word can be communicated through memorization and recitation as well as the chanting of scriptures. There is a caution here: the converts should be helped to understand that there is no merit in connection with the form of communication, Parshall asserts.

What about the observation of the Ramadhan fast by C.C.C.? This mode of identification has faced a lot of criticisms, but it could actually be a way of identifying with the muslims. Parshall says. "Fasting is not to attain righteousness but rather to create a deeper longing and hunger for God." (1980:210) Many CCC to the muslims have kept part or all of the fast, he asserts:

On September 6, 1977, I decided to participate in the ritual so as to personally evaluate its effects. This 24-hour experiment was totally inadequate, but it gave me at least a feel for the practice. (1980: 210)

Some people would call this 'Syncretism,' but to others it will be viewed as love - not forcing 'Gentiles' to become 'Jews' says Livingstone of Frontiers. (C.T: vol.29 (May 17) 1985:76)

This researcher proposes that this gesture of identification may leave an indelible impression on the muslims. The Holy Spirit will help the converts to judge practices that are not compatible with their new faith.

The researcher suggests that all cross-cultural communicators in Garissa need cross-cultural missionary training. This will prepare the people for effective ministry in cross-cultural situations.

In Mission to muslims, special emphasis should be placed on the implementation of a Prayer Task Force whereby Christians all over Kenya and elsewhere are mobilized to pray for the muslims in this frontier. The biblical concept of "power encounter" must be understood as a war that is not directed at the cultural patterns of the muslims, but a battle against principalities, and powers that are holding people in bondage.

Bible Correspondence courses have proved to be an effective technique in impacting the Muslim world with the gospel of Christ. Bell asserts that many Muslims developed new insight into the person of Christ, as they began to study the Bible in the quietness of their homes, free from confrontations that often mark Christian-Muslim encounters, and as a result have accepted the teaching about Jesus to be the truth and thereby have committed their lives to follow Christ. (E.M.Q. vol 10, No. 1: 76). The C.C.C. in Garissa should employ this method, together with the *Investigative Bible Study method in homes.*



The "Jesus film" possibly has been the medium used by God to lead more muslims to faith in Christ in recent years than any other media tool, Cate affirms. (E.M.Q. vol 28 no 3 (July '92):231)

L.I.F.E. Ministry in Garissa has found the "Jesus" film beneficial to a few families. In the light of this the researcher proposes that Film ministry should be promoted by all the Ministries in Garissa. Film titles should be love-motivated. The C.C.C. should promote student Ministry in Garissa.

They should get involved in the educational programmes, by taking up teaching appointments in the educational institutions, and by starting Literacy classes.

The increasing operation of Shifta in Garissa area is affecting the economy of the people adversely, as well as the refugee situation. The refugee problem should be turned into blessings. Dick Morgan states, "the paradox of the refugee situation is that it brings such suffering and such opportunities for Church Growth." (Intercede vol.VII, no. 0 Sept. (1991):5).

C.C.C. in Garissa in co-operation with Christian relief organizations should see to the possibilities of resettling some of the people, and efforts be made to send C.C.C.to work among them.

In agreement with Seamands (1981:145):

Sometimes an ordinary method may turn out to be a wrong method in a particular culture, and unknown to the evangelist (C.C.C.) became a serious barrier to the acceptance of the gospel.

In an Islamic context, open air crusades are not generally encouraged as an approach. "Christians are finding it rather difficult to openly confront muslims with the gospel, fearing that this could be seen as provocative." (Occupy Vol. II, no. 3, (1992):13).

In Garissa, this method is rarely used.

On the contrary, Nzuki, of L.I.F.E Ministry has an optimistic view about this approach. The researcher proposes that C.C.C. should learn to use non-provocative words when preaching in the public.

Dialogue can be very useful in an Islamic context. A few "dialogue centres" should be established within the town. C.C.C. should be trained on how to listen to the muslim 'friends' in an atmosphere of love and understanding, and ideas are exchanged concerning the beliefs of both 'faiths.'

Among muslims, the title "saviour" can be used in place of "Son of God," or one may refer to Christ as the "word of God" or the "Messiah." These are familiar terms used in the Qur'an concerning Jesus. The researcher therefore proposes that c.c.c. should attempt to utilize this strategy. (Intercede VII, no 5 (May 1992) 6).

The concept of a Leadership pattern is relevant to any people group. In Muslim societies for instance, the Islamic leaders can be the best contacts for cross-cultural evangelism.

The Somalis have a strong kinship tie. The C.C.C. should prayerfully seek for ways of reaching the people through their leaders. With such groups of people, bringing them to Christ on an individual basis is hazardous. Parshall rejects the methodology of "extraction evangelism," plucking people out of their sociological milieu of relatives, friends and acquaintances. Rather the principle of "People Movements" or "Multi-individual conversion" will be more viable in an Islamic context, such as Garissa. When an ecclesiastical structure emerges among the indigenous people of Garissa, leadership patterns that will be effective for such a church should be determined by the culture of the people. (Wagner 1986:59-60).

It is the prerogative of God to enable human beings to make a decision to follow Christ as Saviour and Lord. A factor that is pivotal to cross-cultural Ministry among Muslims is to remember that Muslims are people, and therefore should be treated not as Muslims, but as people, for effective communication of the gospel to take place.

#### Suggestions for further research

The researcher proposes new areas for further study regarding the evangelization of Garissa:

- What are the barriers and bridges to reaching the Garissa people?

-Are there redemptive analogies that can be found in the Islamic culture of the people?

-Is nomadic evangelism viable in Garissa?

-Somali culture and its worldview:

What are the implications for evangelism?

-Are there possibilities of "People-movements" among the people of Garissa?

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Appendix 1

## AN INVESTIGATION INTO EVANGELISTIC METHODS IN GARISSA

This questionnaire is designed for the evangelistic Ministries in Garissa to find out the different strategies of evangelism that are being used by them; and the level of suitability of each of these methods..

Name of Ministry:

Language/s used for Ministry. Tick (✓)

Somali [ ]  
Swahili [ ]  
English [ ]

## PART I

## INSTRUCTION

Which evangelistic methods are you using in your effort to preach to the indigenes of Garissa?

(✓) Tick as appropriate

1. Preaching to people while walking along the street ( )
2. Preaching to people as they gather in public places ( )
3. Preaching the love of Christ to people by showing Christian films ( )
4. Visiting people from house-to-house to tell them about the love of Christ ( )
5. Establishing friendship with a person without asking him or her to accept Christ initially ( )
6. Using free Bible correspondence courses ( )
7. Having home Bible Studies with non-Christians ( )
8. Witnessing to one person at a time ( )
9. Free distribution of Bibles ( )
10. Preaching through a Christian Radio broadcast ( )
11. Using gospel cassette tapes and picture booklets to preach the message of salvation ( )
12. Preaching to people in Market Places ( )
13. Distributing Christian literature and gospel tracts ( )
14. Providing a Christian bookstore for the people ( )
15. Living among the people and witnessing through my christian life ( )
16. Reaching people through health programmes ( )
17. Establishing development/farm projects ( )

- 18. Teaching people how to read and write in English or their local languages ( )
- 19. Telling bible-stories to people ( )
- 20. Preaching through drama and music ( )
- 21. Visiting sick people in the hospitals and preaching to them ( )
- 22. Telling children about the love of Christ ( )
- 23. Preaching to people as a family and not as an individual ( )
- 24. Preaching Christ through the establishment of schools ( )
- 25. Praying without ceasing for the salvation of souls ( )
- 26. Providing food and clothing for the people ( )
- 27. Preaching Christ using dialogues or debates ( )

Suggest other methods that you think can be of help in an Islamic environment based on your experiences, readings, and the testimonies of other missionaries.

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**PART II**

From your personal experience among the people of Garissa, how suitable is each of the following methods of evangelism?

**INSTRUCTION**

- 5 represents Quite suitable
- 4 represents Suitable
- 3 represents No opinion
- 2 represents Unsuitable
- 1 represents Quite unsuitable

(✓) Tick as appropriate

	Quite suit- table  5	Suit- table  4	No opinion  3	Un suit- table  2	Quite unsuit- table  1
1. Preaching to people while walking along the street					
2. Preaching to people as they gather in public places					
3. Preaching the love of Christ to people by showing christian films					
4. Visiting people from house-to-house to tell them about the love of Christ					
5. Establishing friendship with a person without asking him or her to accept Christ initially					
6. Using free Bible correspondence courses					
7. Having home Bible Studies with non-Christians					
8. Witnessing to one person at a time					
9. Free distribution of Bibles					

10. Preaching through a christian Radio broadcast
11. Using gospel cassette tapes and picture booklets to preach the message of salvation
12. Preaching to people in market places
13. Distribute christian literature and gospel tracts
14. Providing a Christian book-store for the people
15. Living among the people and witnessing through my Christian life
16. Reaching people through health programmes
17. Establishing development\farm projects.
18. Teaching people how to read and write in English or their local languages
19. Telling bible-stories to people
20. Preaching through drama and music

21. Visiting sick people in the hospitals and preaching to them
22. Telling children about the love of Christ
23. Preaching to people as a family and not as an individual
24. Preaching Christ through the establishment of schools
25. Praying without ceasing for the salvation of souls
26. Providing food and clothing for the people
27. Preaching Christ using dialogues and debates.

## CURRICULUM VITAE

Esther Adenike Famonure was born on 31st July 1956, at Osogbo, in Osun state of Nigeria. Her parents, Reverend John and Mrs. Felicia Famonure were actively involved in God's service with the Methodist Church, Nigeria.

She grew up in Oyo state. She had her primary education in Ondo state, Secondary education at Ogbomoso Girls' High School in Oyo state, where she committed her life to Christ. She then began her years of training as a teacher beginning from the Divisional Teacher Training College, Ejigbo, Oyo state and later to the Federal College of Education, Abeokuta in Ogun state of Nigeria. After completing her training in 1981, in accordance with the requirement of the Federal republic of Nigeria, for all graduates, she was enrolled in Kano state for the National Youth Service Corps. (NYSC).

She proceeded to the University of Ibadan for further studies where she graduated in July 1985, with a Bachelor of Education degree in Guidance and Counseling. In August 1985, she joined an indigenous Mission agency - Calvary Ministries, Jos, Nigeria as a missionary-in-training at the Ministry's School of Missions. In March 1986, she began her missionary endeavours at a place called Kauna, in Kaduna state of Nigeria as a teacher/mission trainer at the Calvary Ministries Discipleship Training School, where she served the Lord till July 1991, and then applied for study leave to further her training in Missions at the Nairobi Evangelical Graduate School of Theology, Kenya, to complete Master of Arts degree in Missions.