

*NAIROBI EVANGELICAL GRADUATE  
SCHOOL OF THEOLOGY*

*Approaches Used in Asian Evangelism in Nairobi*

*BY  
MWIRANGA GIDEON KIRIGA*

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

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*MAY 2004*

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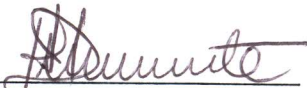
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**Approved**

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**May 2004**

**Student's Declaration**

APPROACHES USED IN ASIAN EVANGELISM  
IN NAIROBI

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

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

(Signed) \_\_\_\_\_



Gideon K. Mwiranga

May, 2004

## ABSTRACT

The objective of this study was to investigate how churches and para-church organizations reaching out to Asians with the Gospel of Jesus Christ in Nairobi prepare and carry out evangelism and nurture converts, relating that to the resulting experiences. In order to achieve this, the researcher undertook an extensive review of related literature. Literature on with preparation for evangelism, methods of evangelism, follow-up and nurture of converts, and especially giving special attention to those written with an understanding of the context.

It was a descriptive study that sought to discover the situation as it is and thus the researcher used open-ended questions more than closed-ended questions in much of the data collection. Three methods of data collection were used, i.e. questionnaires, interviews and participatory observation. A sample of twenty two (22) participants from five different churches were served with questionnaires, six pastors/evangelism team leaders interviewed, and the researcher personally participated in six outreach related activities organized by individual churches besides attending their Sunday services.

The findings indicate that all the churches involved in Asian outreach do some form of preparation for evangelism but for most of them it is not sufficient. The methods used in evangelism are well chosen and appropriate to the targeted community. Some of the activities used for evangelism such as dinners and clubs are unique to this group as they are not characteristic of conventional approaches.

It was clear that each approach bring about a different kind of response and consequently experiences that result. Where strong friendship relationship was established before hand, e.g. in neighborhood evangelism where a person reaches out to a neighbor he/she already knows, better results and experiences are achieved than when the gospel is presented to strangers or by strangers. When genuine conversion is achieved, discipleship is exciting as the converts are zealous to know more about God. Both new believers' classes and home fellowships or care groups are used to nurture the converts.

## DEDICATION

To my loving wife Margaret Kiriga

And

Our children

Rohi Muthomi and Barnabas Bai

And

To our loving God who is concerned about the many Asians in Nairobi and Kenya who have not yet known Him, and to all believers who have a passion to reach Asians with the Gospel of Jesus Christ in the power of the Holy Spirit.

## ACKNOWLEDGEMENTS

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I wish to acknowledge the support, encouragement and challenges from my fellow students and especially in missions. Robin Mulunda and Silas Waweru for prove-reading and correcting my work beside their moral support. All the other students who supported me in different ways are highly acknowledged.

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Lincoln Njiru of Nairobi Chapel and the Global Missions team of Parklands Baptist Church.

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## CHAPTER ONE

### INTRODUCTION

Having worked with the Asian community of Nairobi for more than six years, my heart was moved by their commitment to their religious practices. Is it possible that they could be committed the same way if they got into the Christian faith? This was a question to ponder. But having interacted only with Catholic Asian Christians and not very intimately it was not possible to evaluate this. But with time, as I visited many in their homes and saw their openness, there was no doubt that this is a crop ready for harvest. My concern for how these dear people could be reached with the gospel started and through many stages brings us to this study. Statistics show that "less than 0.1% of Asians in Nairobi are Christians" (Kibuthu 2001). It was difficult to relate the fact that Asians live surrounded by Christians yet very little seems to be happening in terms of their evangelization.

This study concentrated on approaches used by different groups involved in Asian outreach with a view to relate such approaches to experiences that resulted. It inquired into what the evangelists take into account as they reach out the Asians. The evangelist being the main player has a key role to play in preparation for evangelism and methods employed, and nurture of those who convert through these evangelistic activities.

We appreciate that much has been done in social sciences such as sociology and anthropology that can be of help to Christian evangelism. Marguerite Kraft observes that, the worldview of the communicator, that of the receptor, and how the

message is put across are worth considering for effective communication (Kraft 1978, 102). Taking this as an example, this study sought to know whether the evangelist seeks to know the recipient's worldview before getting into mission field. The purpose of any outreach program, I believe, is not simply to perform, no matter how admirably or impressively they may do so, but to be understood and achieve the required response from the recipients. Our approaches to evangelism may not be inconsequential if Christianity is to record any improvement in this endeavor.

### **Statement of the Research Problem**

This study examined the strategies in preparations for, methods of evangelism, and nurture activities in approaches used by churches and para-church organizations in reaching out to the Asians in Nairobi with the gospel.

### **Purpose of the Study**

The purpose of this study was to investigate how the groups reaching the Asians with the Gospel in Nairobi prepare and carry out evangelism and nurture of Asians living in Nairobi, and relate them to the resulting experiences in the field.

### **Research Questions**

There are four research questions arising from the research problem stated above that guided this study.

1. How do the groups involved in Asian outreach in Nairobi prepare for evangelism activities?
2. What are the methods used in Evangelizing Asians in Nairobi by the groups involved?

3. How do such groups nurture both the converts and the relationships resulting from their evangelistic contacts or activities
4. What are the common experiences in the various approaches employed in Asian Evangelism in Nairobi?

### **Significance of the Study**

The study sought to investigate into the approaches used in Asian evangelism, and related them to the resulting experiences. Through this study, the churches and para-church organizations involved can learn from each other by seeing the performance of various approaches. It is possible to assess the suitability or unsuitability of those approaches and make modifications in the evangelistic programs accordingly.

The preparatory part of the evangelism approach would be useful for the teams in the field and those who may be planning to engage in it in future. The active ministries can improve on the recruitment of participants, their training, and even the particular areas of training that may need more emphasis in preparation. Various aspects of follow-up and nurture of converts can also be improved. In general, this study would be helpful to individuals or ministries involved in Asian evangelism.

### **Limitations**

Time is a limiting factor in this study. There is not enough time to do a study as thorough as the researcher would wish to. It is because of this that whereas the researcher would have done more observations than was done with the questionnaire and interview to collect the data; only five participatory observations were made. The interview guide and questionnaire were well constructed so that no required information was left out.

Financial limitation is another factor in play in the study. The researcher would have wanted to consult all those who participate in Asian evangelism in Nairobi. But only a well-selected sample was used in the study. It's no doubt most of the churches share the same experiences and approaches and thus use of sample to cut down the cost still retains the validity and reliability of the findings.

### **Delimitations**

This study would have been more useful if each aspect of the approach would have been addressed separately and go into more details of its influence in evangelistic performance in the area of study. But this study left that out because most of the ministries involved are battling with the combination of all these factors in a monistic manner. The researcher did not correct views of those who have heard the gospel and have not responded to see which of the approach receives more negative responses. This of course would be important for more relevant modifications in the approaches employed in this evangelism.

### **Defining Terms**

**Approach:** The various steps taken before, during and after evangelism by those who are involved in evangelistic activity, i.e. preparation for, methods of evangelism, follow-up and nurture. This includes preparations of those witnessing, who are referred to in this material as participants.

**Asians:** In Nairobi the percentage of non-Indian Asians is almost negligible. The term Asians has therefore been used here to refer mainly to the Indians, majority of who are Hindus and some Muslims.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

The major source of the data in this chapter is drawn from Library research, supplemented by the researcher's experience from interaction with the Asian community. All the researcher's six and half years of working with the Hindus were spent in Nairobi, which therefore becomes his reference point. Through the relationships established in Nairobi, the researcher has some Asian friends in Nakuru and Meru some of who are Muslims. But they all contribute the information in this chapter.

#### **Substantive Literature Review**

There is information available about who mainly constitute the Asians in Nairobi. A lot is also written about how to prepare for evangelism generally and also for specific situations, methods of evangelism and nurture. This part discusses these aspects in the light of Asian evangelism especially in Nairobi.

#### **The Asians of Nairobi**

Who are the Asians of Nairobi? The term Asians was used to refer to Indians and other related communities, majority of who are Hindus by religion. Some people have said that besides Christianity, Islam is the only other outreach or mission oriented religion. But those who have worked in Asian institutions will testify to the fact that Hinduism is vigorously evangelizing those they interact with. The researcher

has attended outreach meetings organized by Yoga and Hare-Krishna groups. They often send *Padiji* (teacher or priest) to institutions such as schools to give stories derived from their faith, and then seek those interested for further consultation.

The Hare-Krishna group, for example, comprises of many Africans and I don't remember a single day an Asian came to the schools I worked for to teach or preach. It is Africans who used to come. There are many Kenyans and other Africans who have converted to Hinduism and have even been allowed to study and become *Padijis*. Mathew observes, "People from many languages, races and cultures share the Hindu faith and life." He quotes a speaker of World Congress on Hinduism in a quarterly Journal on New Religious Movements saying, "Our mission in the West has been crowned with a fantastic success. Hinduism is now becoming the decisive World religion and the end of Christianity has come near. Within another generation there will be only two religions in the world, Islam and Hinduism" (Mathew 1987, 6).

Hindus are people who adhere to Hindu beliefs as laid out in Hindu scriptures. They are well organized and meet regularly in their temples mainly for religious purposes on Sunday and for business activities throughout the days of the week. The Hindus of Nairobi are very divided among themselves depending on which part of India they come from and this definitely affects their opinions on socio-cultural beliefs (Kibuthu, 59). Salvadori observes that Hindus in Kenya are organized into sixteen communities or associations. Their communities are based on the occupation of their members, which is determined by their place of origin in India. These communities include the Bhtias, Bhoi Raj, Brahmins, Gurjar Sutars, Kathiawari Jansaris and Surti Mochis, Lambachias and Meisurias, Lohans, Luhars, Patels, Pattnis and Girmar Sonis, Prajapatis, Punjabi Hindus, Rajputs, Rajput Dhobis, Wanzas and Villa Navsaris and Sindhis (Salvadori 1989, 95-119)

Each of the above groups or communities has a community Centre, a hall that also houses a shrine for their patron deity, and a library or a reading room. Some have guesthouses and produce a newsletter for their members. These facilities are mainly located in areas or estates where they mainly reside such as Parklands, Westlands, South C etc. The objectives of the community associations is the promotion / preservation and protection of the social, economic, religious and cultural welfare of their members and therefore that of the Hindus in Kenya. Through these community associations the Hindus have specialized and organized themselves around the following business: transport, petrol stations, automobile and spare parts, crafts, tailors, carpenters, tinsmiths, mechanics, printers, confectioneries, restaurant, shoemaking, leather works, weaving, textiles, blacksmith, metalwork, shop keeping, construction, goldsmiths, artisans, general grocery shops, laundries, curio trade and garment factories. Apart from business, Hindus have also infiltrated into all professional areas e.g. administration, teaching, clerical, medical, etc (95-119).

New comers are absorbed into the associations and supported to establish themselves. They will use even unfair tactics to manipulate the business affairs for their benefits or so that they may maintain domination (Warah 1998, 39). This observation is true in the light of the researcher's experience. He struggled to establish and maintain his testimony at the workplace against threats, enticing offers and all kinds of manipulative moves to misuse and exploit the staff. It took a long time to convince them that he was different, a true Christian. For example, when the researcher had just finished the probation period with a clean personal file, his immediate supervisor was in trouble with his seniors because he was allowing a junior staff to be very comfortable. A few days later, when the researcher was unwell but still reported for duty, his supervisor called him and gave his permission so that he could seek medical attention. When he came from hospital, the office messenger was

waiting for him with a letter from the same supervisor stating that he had deserted duty. This kind of intimidation is meant to mount pressure on workers to work harder seeking to please the employer, lest they lose the job.

### Evangelism

It has been said that evangelism is not primarily a matter of convincing people that they are spiritually lost and need salvation, nor a process of getting them believe a set of doctrines in order to get to heaven. It has to do with inward conviction by the truthfulness and significance of God's restoration plan to a point of the individuals identifying their lives with that plan (Friesen 2000, 124). To ensure that people do this, appropriate approaches must be used. How we prepare, the methods we use and how we nurture converts is most important.

#### *Preparations for Evangelism*

It is needless to say that evangelism requires thorough preparation. Dayton makes this clear when he says, "If you don't care where you are going, any road will get you there. If you draw the bull's-eye after you fire the bullet, anyone can hit the target" (Dayton 1990, 286). There are crucial issues we must consider before getting to the field for evangelism. For example, those who seek to be involved in evangelism should understand their networks, i.e. their family, friends and acquaintances. They should also identify their networks in relation to work, leisure, social activities and Church etc (Calver et al, 1984, 67-69). This is because most people will perform best in evangelism within their networks. Asians and especially Hindus in Nairobi operate within very cohesive networks.

Another crucial factors to consider in preparation is the need to understand the culture and religion of those we seek to reach, such as their worldview about the

universe, evil, gods, sin, and the like, before any attempt to reach out, lest we cause offense and misunderstanding that can be avoided (Sawyer 1968, 13). The researcher thus agrees with Lingenfelter when he says that “reading about interests, economic relations, and cultural biases of the responded in preparation for evangelism is useful (Lingenfelter 1996, 35).

The evangelists also need to be taught on the various technical aspects of evangelism. These include field conduct such as dressing, use of Christian phrases and terms, handling the Bible, handling members of the opposite sex etc (Armstrong 1984, 20). Christopher Wright and Sugden suggests that it will be good for women for example, to target women for effective evangelism, and of course to avoid trouble (Wright and Sugden 1990, 92). It is important also to know that truthful and open sharing even when asked personal questions helps build confidence in the receptor (Calver et al, 281). Oswald Sanders would add that when one work among the cults, his/her attitude should be that of genuine humility and dependence on the Holy Spirit. We do not approach the individual in a judgmental spirit but with genuine love. Most cults have some elements of truth and Christians must be willing to appreciate such. Even their unworthy motives may be as sincere as the evangelist’s in his/her undertaking. We need thus to approach them with love and concern for a real person not only to repute the wrong doctrine they may have (Sanders 1999, 108-114). And whichever the approach taken, the witness must have an unwavering purpose, confidence of one’s own salvation, and a working knowledge of the scripture (30-33). These have to be worked on during preparation.

### *Methods of Evangelism*

Most scholars list different numbers of methods of evangelism, and even the way they define them differs. Majority also agree that evangelism that present Christ

as economic messiah, depend on giving spectacular miracles, or tend to be a political force do not work very well (Barrett and Reapsome 1988, 3-5). The following are some of the categorizations of methods of evangelism.

1. Friendship evangelism: This involves establishing and developing friendship with the gospel recipient through hospitality, without pressing him or her for any commitment to follow Christ. Gospel is presented after achieving a good rapport.
2. Incarnational model: This requires the evangelist to be one with the people to win their trust and confidence, live their way of life where acceptable and in the process share the gospel.
3. Home Bible study: Invite anyone inquiring into your faith. An investigative approach is used in the Bible study to help avoid debates, as all will be inquiring into the teachings of the Bible.
4. Family evangelism: this recognizes that every individual is a member of his or her family, and family relationships must be protected. It seeks to help people surrender their lives to Christ without having to renounce their own culture and family. It requires evangelists who are informed on Contextualization.
5. Literature Evangelism: it involves the use of literature for contact making, arousing curiosity or even as the means of preaching to the person. Gifted writers can compose tracts that address the context and make great impact.
6. Discussion and dialogue: Discussion of particular social problems that may be troubling the community and sharing tasks then extend the gospel in the process. Where Muslims are involved, it could be debates even on religious issues.

7. Special Meetings: social events such as evening meetings for music, dance, food, and classes may all be places to share the gospel (Famonure 1993, 22-28; Calver et al, 281).

Other methods of evangelism include: street evangelism, open-air crusades, film evangelism, house-to-house evangelism, visitation e.g. in hospitals, free bible correspondence and home bible study. Person-to-person, Christian radio broadcast, gospel cassette and pictures, market evangelism and even running a Christian bookstore can also be categorized as methods of evangelism. Christian good-will centers, Bible clubs, neighbors couples clubs, training programs and rescue missions can also be channels of gospel presentation (Autrey 1959, 166).

Another approach may look at the whole church as a team of evangelists. This is because “Lay members are perhaps the most strategic for evangelization and churches should have a program that will motivate, recruit and train them, and help them keep doing it” (Smith 1985, 37). It is the church members who are in touch with the people who need to be evangelized. This is why it would only be fair if all members whether participating in organized evangelism or not should be taught through the pulpit on these issues. Different church members will then take different methods at their context demands.

### *Evangelizing the Asians of Nairobi*

The nature of the Hindu communities requires whoever reaches out to them to do so in their context. To meet them in their context requires at least a fair understanding of their culture, religious beliefs and practices, which I have not addressed in this paper. But Kibuthu has made a list of some of the factors that hinder them from responding positively to Christian witness. These are listed below in the order of their decreasing strength.

LIBRARY  
NAIROBI EVANGELICAL CHURCH  
SCHOOL OF THE BIBLE  
P. O. Box 24686, NAIROBI

- “Fear of causing damage to family reputation.
- Food habits among Christians which are contrary to Hindu religious beliefs e.g. eating beef.
- Christianity appears as foreign religion.
- Fear of excommunication from the community.
- Loss of economic privileges and support from the community.
- Christianity is seen as a threat to Indian culture.
- Christian way of worship which is predominantly non-Indian.
- Loss of privileges and position in society because of the non-recognition of caste distinction among the Christians.
- Excessive social mixing of boys and girls in Christian families and in religious activities.
- Fear of invoking the wrath of the Kula Davata (family god) if they accept the god of other religions.
- Fear of physical assault or persecution.
- Fear of loss of property on becoming a Christian.” (Kibuthu, 67).

Hindu religious beliefs do not guarantee its devotees the assurance of their destiny after death and this may positively influence them to turn to Christianity that guarantees salvation through Jesus Christ. But as we have seen, they seem to be operating in a different worldview and it will not be easy to make them understand the gospel. Their understanding of who God is, the personality of man, and what is sin are all things to struggle with. All the terms related with Salvation do exist in Hinduism but their meaning is completely different and therefore a complete overhaul in use of such terms is required.

It is needless to say that with the above beliefs and conceptions it will not be easy to present the Bible message to the Hindus without a thorough understanding of their beliefs. I believe this to a good extent tells us why it has not been possible to communicate the gospel to them. When I started working with Arya Samaj in 1995, and realized that we were only two believers in the whole institution, I started praying for God to help me lead my Asian colleagues to Christ. In 1996 one of my African colleagues was in trouble with the administration for having given a junior staff a Christian magazine and almost lost his job. This helped me forget my mission apart from prayer for quite a while. It was not until the following year when trouble arose as one gentleman who was a member of Freemasons scared the administration when



he tried to get blood from his colleagues. Assured of my protection in Christ, I called him and locked myself with him in my office, a step that led to his conversion. He was a Muslim but generally this sent a strong message to my Hindu seniors about the superiority of the God of my faith.

In 1998 the institution allowed me to start a weekly lunch-hour meeting, 30 minutes where I started with about 20 in attendance majority being Hindus. They started asking for a photo of Jesus so that they can be carrying in their pockets and wallets, and in a short while I knew something was wrong. My converts had just found another god whom they could add to their list. I stopped preaching and started Bible-study avoiding distinguishing the members of the Trinity but again most of them did not find the Bible-study interesting and for about two years, the number stagnated beside the fact that they were never willing to attend church on Sundays. I was desperate and that contributed to my seeking further training in the area of missions. Kibuthu observes that the Asian ministry is not an instant result ministry; it requires a lot of time and labor before any results can be seen. And that calls for commitment, sustained vision and skills in cross-cultural evangelism (66).

Hindu religious beliefs provide its followers with more of freedom or flexibility than Christianity does. Christianity appears to many Hindus as restrictive. This is one of the other factors that prevent them from responding positively to Christianity. Sin is not viewed as a result of moral irresponsibility in Hinduism. And since their law code changes with changing situations they can use trickery when things are not working out well and still be right. In fact, success in every wicked method they may use is an indication of god's approval (62-64). When you are describing sin therefore whatever you understand it to mean is very different and you must be aware of that.

Hindus are not so concerned about the life after death because resurrection does not exist to them. The adherent duty requires them to work hard to provide for their wives and children in devotion to God. The assurance to this ability is in their community associations that I mentioned above. There are fears that by becoming a Christian one stands to lose the economic support and privileges from the community. The rich look at their riches as a blessing from God, as result of their past *Karma* and embracing Christianity is like abusing God. Not forgetting that “pursuit of wealth is a way of salvation” (63). But fear is a key hindrance to the positive response to the gospel and must be addressed convincingly using the word of God. The missionary must pray for a practical proof of security in Christ and not quote Scriptures without relevant evidence. Aggressive Pentecostalism is not very effective unless supernatural signs accompany it.

Hindus have many festivals, which are normally open to all. This I have observed in the course of my working with them. Because personal relationships are most effective and socialization is very conducive in these festivals, the missionary can use them to establish links, which can be used for fellowship and witness. Hindus hardly respond to open-air meeting and crusades. They are also fearful and will only allow in their homes people they know (69). During my working with them I visited over twenty families and in most first visit the security personnel had to confirm with the host that I was a friend as I wait at the gate. I guess those who work with them even in evangelism must be willing to go through such experiences.

In concluding this part it will be good to take note of the implications of Hindu socio-cultural, socio-economic and religious beliefs to evangelization of the community. These from Kibuthu’s research can be summarized as follows:

1. They should be reached out in their context i.e. their homes, business, festivals etc.

2. Because of the slow rate in which they respond, there is “need for patience, sustained vision and commitment.”
3. Method of evangelism and nurture should emphasis relationship, with an aim to create friendship and trust.
4. Churches should use as many methods as are possible
5. And that both the presentation and the resulting Christianity need to be contextualized, and protection of converts – both physical and economical sought (73-78).

This research has great concern on how the churches involved have taken to account these aspects in their approach to evangelism.

### *Nurturing the Converts and Relationship*

In order to meaningfully contextualize the Christian message to any people, Christian ministry needs to develop theological ideas that address the religious past of the respondents. And pastoral care needs to consciously engage the thought-patterns, perceptions of reality and concepts of identity and community that prevail in the world-view of their societies (Khathide 2002, 347). An Indian leader is quoted to have called the Indian Christians to sever their connections with foreign churches and establish independent indigenous churches. His cry was not that Christians sever the universal unity of the church but to contextualize the faith (Aleaz 2002, 386-88). This is important not only in witnessing but also in nurturing the converts.

Many evangelists go out not only to fulfill the great commission but also to reproduce replicas of their churches with all their cultural aspects. Duane Friesen suggests that every assignment must begin with listening to others. “Through listening we connect our own particular vision of life to the vision and practice of others...in the process...the church can discover how the good news ...can enter into

a positive relationship with other cultures” (Friesen 2000, 128). Friesen argument is that “conversion is not abandoning the truth of the cultural and religious traditions held before. A person may continue to pray in some former ways, express acts of kindness in the same ways” etc (134). Christian nurture of the new converts may thus endeavor to help them to confirm to the image of Jesus Christ in a way that does not necessarily contradict their culture.

It is not only the converts who need to be nurtured but also the relationships that arise from outreach activities. Some of the methods of evangelism that have been mentioned include friendship and incarnation. These and in essence all the methods of evangelism may lead to the recipients of the gospel not accepting Christ immediately. But every evangelistic contact can start a relationship that may lead to fulfillment of the same goal if nurtured well.

### **Methodological Literature Review**

In this part the researcher discussed findings from literature that relate to the methodologies employed in this study. It is from these that the researcher developed his methodology for this study. Other aspects of methodology that have nothing to do with this study may not been mentioned.

#### **Descriptive Research**

John W. Best observes that a descriptive study seeks describe and interpret a phenomenon as it is. It is concerned with conditions or relationship that exist, opinions that are held, processes that are going on, effects that are evident, or trends that are developing. It is primarily concerned with the present, although it often considers past events and influences as they relate to current conditions (Best and Kahn 1998, 113). This study has considered some processes that are currently going on and has related the present experiences with the influences of the past inputs.

Descriptive research can either be quantitative or qualitative.

“Erickson, Florio, and Buschman suggest that qualitative methods are best at seeking answers to the following questions: 1. What’s happening in this field setting? 2. What do the happenings mean to the people involved in them? 3. What do people have to know in order to be able to do what they do in the setting? ...How does the organization of what is happening here differ from that found in other places and times?” (Borg and Gall 1989, 406-07).

This study sought to address questions that are very similar to those stated above. It also sought to know how people prepare, carry out a field evangelistic activity and such like issues. It sought to study the organizational structures related to evangelism, resulting experiences and problems.

Many times a descriptive study involves nothing more than reporting the characteristics of a sample at a point in time. And although they may be simple in design and execution, they can yield important knowledge. Meredith Gall cites an example of such a study by describing development of a training program to improve teacher's questioning skills. Some descriptive study had been done before from direct observation of the questioning practices of a sample of teachers. The findings of that study helped in deciding which questioning should be included in the initial version of the training program (Gall, Borg and Gall 1996, 376). In this study the researcher will at some point try to ask what relationship exists between the approach and the resulting experiences.

Methodology of a descriptive study may have three parts as described by Best and Kahn: a) subject- this describes the details of the population from which the researcher plans to select a sample; b) Procedures- that describes in details what will

be done, how it will be done, what will be needed and what data gathering devices will be used;

c) Data analysis- specifying in detail the process of organizing the data and any other manipulation that goes with it (Best and Kahn, 39). They continue to observe that to analyze the data using statistical methods, the researcher must have done the research with the following questions in mind.

1. What facts need to be gathered to provide the information necessary to answer the question or to test the Hypothesis?
2. How are these data to be selected, gathered, organized and analyzed?
3. What assumption underlies the statistical methodology to be employed?
4. What Conclusion can be validly drawn from the analysis of the data? (338).

#### Information Needs

The focus of this study was the communicators of the gospel to the Asians. As such the information required was basically drawn from them. Specifying the information needs ensures that the data collected will address the research problem. It is a well-developed list of information needs that assures this (Sogaard 1996, 83). Tips on how to develop this list are discussed on chapter 5 of Sogaard's book referred to above.

#### Population and Sampling

It is important to define the population or specify which group the researcher wishes to study at an early stage in planning a research. Every individual or case that meet the specification of those from whom data is derived is called an element. A population thus "is all the cases or individuals that fit a certain specification" (Peil 1995, 23). "The research population is the aggregate of all the elements defined prior

to selection of the sample... A population is defined in terms of four criteria: elements, sampling units, extent, and time” (Sogaard, 113).

Researchers agree that it is possible to understand different aspects of a large group (population) by studying a smaller group (sample) selected from the large one. Studying a sample saves time and money besides other benefits. Borg and Gall notes however “the general rule is to use the largest sample possible” (Borg and Gall, 233). But several other factors are to be considered e.g. how diverse the population is etc.

Most scientific research requires that a sample must be representative of the population. This in turn means that appropriate sampling methods are to be used in selecting a sample. Sogaard observes that whereas it is not possible to have a sample that precisely mirrors the total population, “It is only when a sample is chosen by random that we can apply the findings to the total population” (Sogaard, 112). Accuracy allowed and confidence level required would also determine how the random sampling is done. Another method of sampling is Judgment sampling. Sogaard notes that if truly representative, “judgment sample will be more accurate than a convenience sample and in some cases more useful than a random sample” (116).

#### Instruments Design.

This study used interviews, questionnaires and participatory observation to collect the data. Best and Kahn notes, “a questionnaire is used when factual information is desired” (Best and Kahn, 181). Borg and Gall also observe “the qualitative nature of the information sought makes it necessary to use open-form questions.” Most researchers employ interview rather than questionnaire to gather qualitative data (Borg and Gall, 428). In designing the interviews, Gall observes that the purpose of the interview will determine its nature because different purposes

require different levels of structures, types of questions and interviewer qualifications (Gall, Borg and Gall, 306).

Louise Kidder notes that the researcher must be able to create "a friendly atmosphere, asking questions well, obtain responses and know incomplete or non-specific answers to questions (Kidder 1981, 178). He notes that the researcher may ask closed-form questions that either have yes-no answer, or some structured questions that are followed with probing more deeply using open-ended questions.

Most researchers agree that questionnaires should be developed after the researcher has thoroughly considered the desired results. This means the researcher should first define the research problem, specify the objectives to be achieved and list the hypotheses to be tested (Gall, Borg and Gall, 291). It is also observed that questionnaires may have closed form questions, i.e. questions that permit only pre-specified response, or open form questions that allow the respondents to respond as they wish. A good questionnaire according to Sogaard must have five important components. These are: identification data; instructions; introduction; questions to be asked and demographic data. And "the questions will need to be prepared in such a way that the necessary data will be obtained and the need for information met (Sogaard, 130-32).

#### Data Collection and Analysis

Once the plan for the research was complete collection of the data started. Research instruments described above were used to collect the data. The interviewer asked questions and recorded the responses from the respondents. Where questionnaires were used the respondents filled in their responses in the questionnaire (169). In participatory observation the researcher made notes immediately after the evangelistic activity. The data collected was then evaluated.



The measurement of variables requires that ways of measuring be developed during planning and tested during pilot study. If this was done, when the data comes in it need to be edited and coded before the actual analysis starts. Editing ensures “that the data collected is accurate and usable, and that all questions have been answered... Coding is assigning numbers to answers so that they can be easily tabulated and analyzed...” (182-83).

The data collected is sorted out depending on its type. Some can be tabulated while ranking and weighing items based on preference may sort the other. The data collected on likert scale is analyzed by studying the extent of agreement or disagreement between various choices (Borg and Gall, 311-12). And making a data list will help see the data as it is and make it easier to spot possible problems with codes or entry mistakes (Sogaard, 187-88).

## **CHAPTER THREE**

### **METHODOLOGY**

This research is a descriptive study. A descriptive research design describes, "What is". It involves recording the descriptions, analyzing and interpreting the conditions that exist (Gall, Borg and Gall 1996, 374). The study was a field research, which involved some describing, comparing or contrasting and sought to discover the relationships between non-manipulated variables. Its goal was to investigate into the approaches used in Asian evangelism, and relate them to the resulting experiences. Through this study the churches and organizations involved can learn from each other, by seeing the performance of various approaches.

#### **Research Design**

This is a descriptive study that took a form of a survey. The study combined both quantitative and qualitative methods in seeking to identify and report on the approaches used in Asian evangelism in Nairobi and interpret such approaches.

Questionnaires, interviews and observations were used to collect the data. The questionnaire is used because factual information is required (Best and Kahn 1989, 181). Interviews were conducted for pastors/ evangelism leaders of the churches involved. The use of interview was chosen because it could help get more information from the respondent as most people prefer talking to writing, and because the researcher can explain explicitly the investigation purpose and just what information he wanted (201).

## **The Population**

The population of this study was composed of members (participants) of evangelism teams from churches and para-church organizations that were involved in evangelizing the Asians of Nairobi, during the period between January and April 2004. This was mainly the pastors/team/organization leaders and the participants who go to the field or carry out the evangelistic activities. Thus the study concentrated on those who participated in coordinated evangelistic activities from these churches and para-church organizations. From the literature review, the researcher had identified six churches and two Para-church organizations that were doing evangelism among the Asians in Nairobi. During this research however, the researcher identified only five churches in Nairobi with such evangelism teams. The exact numbers of participants or witnesses in each church identified were got from the leaders of individual groups.

Those who reach out to Asians with the Good News of Jesus Christ and are not affiliated to any church evangelism team focusing on Asian outreach in Nairobi are not part of this population. Excluded also were any churches that do one-time evangelistic activity without consistent follow-up and, or focus on Asians. There are several churches the researcher came across which have a few Asians but have not evangelism focus on them. The input of such individuals and churches were assumed to form a very small percentage that their omission may not significantly affect the reliability and validity of the findings.

## **Sampling Procedure**

A sample was drawn from Asians evangelism participants from every church involved. Stratified sampling method was employed to get a sample from each of these churches. The participants in each Asian evangelism team were taken as a

subset and a sample of about 30% from each group drawn so that the whole sample was about 30% of the population. This ensured a greater degree of representativeness of the responses and helps discover more aspects of the approaches used. The respondents were randomly sampled from their individual evangelism teams.

Simple random sampling was done in selecting the respondents from individual churches. In one of the churches for example, the researcher attended the monthly fellowship of participants. During prayer time they formed four groups of three to four members, men separate from women. After prayers as each group got into discussion the researcher selected one participant from each group and served them with the questionnaire. And besides the randomly selected sample, one leader from each group was selected for an interview. The leader who was interviewed was selected by judgment sampling method. This was to ensure participation of leaders who could give the most appropriate information required.

### **Point of Entry**

The researcher started visiting the churches – their Sunday services and evangelism meetings, and seeking to establish a relationship four months before the official research began. After obtaining a letter from the Deputy Vice-chancellor for Academic Affairs office, the researcher approached the church leaders to seek permission for both interviewing them and their Asians evangelism participants. Because there are not very many churches involved in Asian evangelism, the researcher was able to visit all of them before hand and succeeded to establish friendly relationships such that at the beginning of the research none of the pastors or Asians evangelism team leaders required the letter of introduction.

### **Administration of the Instrument**

Three methods were used to collect the data in this study. These are observation, questionnaire and interview. The items both in the questionnaire and the interview sheet had been constructed using information needs list attached below as appendix A. Each instrument was administered in a way appropriate to it. The team leaders/pastor requested the participants to remain after the Sunday service or evangelism activity, and when they gathered he did the introduction of the agenda – research. The researcher then served the participants with the questionnaires picking proportionally from different sexes and ages. The interviews were done in pastor's/leader's offices or other convenient locations by the researcher personally.

#### **Questionnaire**

The questionnaire was administered to all the respondents in the sample other than leaders. This questionnaire had both open-ended and closed-ended items. The researcher having been in dialogue with the leaders was allowed to administer the questionnaire to those who had been selected from among the participants.

This study has four substantive research questions. The questions in the questionnaires were drawn from all the four research questions using the information needs list. One type of questionnaire (Appendix C) was administered to all the participants. The data collected using the questionnaires was sorted out per church to identify the approaches used by individual churches.

#### **Interviews**

Interviews were done for church/para-church organization leaders who were consulted before hand. Structured and semi structured questions were used and there were both closed-ended questions and open-ended questions. The nature of the data

required necessitated use of more open-ended questions than closed-ended and so more of these were employed. The researcher interviewed all the pastors/leaders to be interviewed using the same questions to ensure uniformity and enable comparison of the data. Five pastors and one former para-church organization leader who are actively involved in evangelism were interviewed.

The interviewer took handwritten notes directly on a copy of the interview guide (Appendix B). The researcher chose on this because it enables the data be more easily accessible during the analysis and also handwritten notes facilitate data analysis. He sought to ensure that the taking of notes would not disrupt the effectiveness of the communication between interviewer and interviewee. The interviewer had already visited the respondents to create rapport and overcome observer paradox.

### Observations

Observations were made during evangelism activities such a dinners and Bible study group meetings. The researcher also attended training sessions and prayer meetings for Asians evangelism participants. Depending on the nature of the meeting the researcher made notes during or immediately after the meeting. The researcher was keen mainly with issues related to this study.

### **Validity and Reliability**

Careful measures were taken to ensure that the data collected is valid and reliable. These measures include: a) The instruments have been verified by professionals who understand research instruments. These included two students who have done a course on research methods and the supervisor for this research; b) Pre-testing of the research instruments to ensure that they measure what they are meant to measure. Three participants, two from one church and one from another all involved

in church-organized evangelism participated in pre-testing; c) the researcher followed scientific procedures both in construction of questionnaire and formulation of questions, and in the interviewing process to avoid any bias or influence on responses; d) all foreseeable errors were avoided by using appropriate methods in the areas of measurement, coding and tabulation to ensure reliability.

### **Data Collection**

The data were collected using participant observation, questionnaires and interviews. In some churches the respondents sat down and filled in the questionnaires immediately, and returned them to the researcher. Others carried the questionnaire away to go and fill it from home or office and then drop it at the church's reception in sealed envelopes (to ensure confidentiality of their responses), from where the researcher could pick them. Still a few others opted to receive their questionnaire through e-mail, fill it and return through the same.

Where the interviews were conducted, the researcher personally conducted them. A form with interview questions was used so that responses would be recorded directly on it as the discussion progressed. It is hoped that this activity did not affect the accuracy of the data recorded nor interview process. The same questions in copies of the interviewed guide were used for all interviewees.

In observations, notes were made in the training sessions and Bible study/home fellowships. When the researcher attended a dinner meeting he made notes immediately after the meeting. In the dinner meetings attended there was little if any chance to write during it's activities. The areas given attention in observations were those providing answers to the research questions.

### **Data analysis**

The data received was edited to ensure that it was accurate and usable, and that all the questions had been answered. Then it was sorted out depending on its type. Some that could be coded was tabulated while ranking and weighing items based on preference sort the other. A data list was made to help see it as it was and to make it easier to spot possible problem with codes or entry mistakes. And because the researcher is investigating into approaches of evangelism employed by churches that do coordinated evangelism, individual churches are taken as the units of analysis. This was in accordance with the purpose of the study, which was to investigate into the approaches used by churches and not individual participants.

The data was sorted out first according to individual churches. The data from the pastor/leader was verified and or enriched by that which came from participants. For example, if the pastor said he trains participants yet no participant, even those who have been participating for several years is aware of the training from the church, then the leader's information was considered inconsistent and ignored, i.e. that of participants is taken as representative of that church. Interpretations were done on the various findings.



## **CHAPTER FOUR**

### **DATA ANALYSIS AND FINDINGS**

The purpose of this study was to investigate approaches used in Asian evangelism, and relate them to the resulting experiences. Under the approaches, the researcher sought to know how churches/organizations involved in Asian evangelism prepare and carry out evangelism, how they nurture the results and what kind of experiences resulted from what they did. This was done to help understand how each approach influence the resulting experiences. This chapter presents the researcher's findings and interpretation.

#### **Nairobi Churches in Asian Outreach**

This study has to do with evangelism done by churches. Five churches were identified as having evangelism teams focused on reaching out the Asians with the Good News of Jesus Christ. Several other churches were found to have some few Asians but did not have any group/team focused on evangelizing them. These are not considered in this study. A search for the para-church organizations revealed that they were not able to sustain financially and therefore had closed down. A former such para-church organization leader involved in one of the churches with evangelism focus to Asians was one of those interviewed.

Six pastors/evangelism leaders from five churches were interviewed while a sample of twenty-two (22) participants (also drawn from the five churches) directly involved in field evangelism focusing on Asians was served with questionnaires. Nineteen out of the twenty-two (86.3%) questionnaires were returned.

Questions 1, 2, 3, 4 and 6 in the interview guide, and questions 7 and 8 in the participant's questionnaire were meant to identify the name of the church, location/estate where it's located, her evangelism goals and objectives, and any programs/activities that have been put in place to help achieve those goals and objectives. They also sought to identify the number of those involved directly in Asian outreach activities. The findings are presented in the table 1 below.

**Table 1. Nairobi Churches In Asian Outreach**

<b>Name of the Church</b>	<b>Location</b>	<b>Number of participants</b>
International Christian Centre.	Nairobi West	15 families
New City Fellowship	Laving ton	Men, women, youth or bible study group organize evangelistic activity.
Nairobi Chapel	Millimani	Can't specify
Nairobi Pentecostal Church, Parklands	Parklands	About 30
Parklands Baptist Church	Westlands	About 20

This table shows the five churches that have a focus on Asian outreach. These are Nairobi Chapel, New City Fellowship, Nairobi Pentecostal Church – Parklands, International Christian Centre and Parklands Baptist Church. Each of these churches are located in different estates, Nairobi West, Lovington, Millimani, Parklands and Westlands. These estates have are high population of Asians and therefore the researcher considers the churches to be strategically located. Different churches identify their participants in different ways, some as individuals (Nairobi Pentecostal Church-Parklands and Parklands Baptist), as families (International Christian Centre),

as clubs or groups (New City Fellowship) while another could not specify (Nairobi Chapel).

### Goals and Objectives

These were from the pastors interviewed. In one of the interviews, it took the pastors quite a while to figure out what he and his group were up to. But the other churches had clearly set goals and defined objectives. These are presented in table 2 below along with the frequency in which they occur.

**Table 2. Goals and Objectives**

Goals and objectives	Frequency
1. To reach the Asians in Nairobi with the Gospel of Jesus Christ.	5
2. Pray for the Asian Community and it's evangelism.	5
3. Establish Asian fellowship/church that can reach their own.	4
4. Contextualize the faith among the Asians	1

From this table, all the five churches have a goal to reach the Asians in Nairobi with the Gospel of Jesus Christ, and to pray for the Asian Community and it's evangelism. Four out of the five churches have a goal to establish Asian fellowships/churches that can reach their own; while one church notes that their intention is to contextualize the faith among the Asians.

### Evangelism Programs and Activities

During the interview, pastors were required to list evangelistic activities and or programs that they have put in place to help achieve their goals. Table 3 below lists these activities and the number of churches that practice them.

**Table 3. Programs and Activities**

Programs and activities	Frequency
1. Dinners/Fellowships over meals	5
2. Home fellowships/Bible study/Care or cell groups	5
3. Training participants and those interested	3
4. Men, women and youth clubs activities	2
5. Prayer and social needs ministries	2
6. Asian cultural festivals	2
7. House to house/person to person, monthly	1
8. Chronological Bible storying	1

The results in this table shows that all the churches involved use both dinners/fellowships over meals and home fellowships/ Bible study/ care or cell groups for evangelism. Three churches train their participants and those interested in evangelism. Men/women/ youth clubs activities, prayer and social needs ministries, and Asian cultural festivals, are used by two churches each. One church employs house-to-house and or person-to-person once per month, while another uses chronological bible storying.

### **Participants' Characteristics**

Questions 6 and 10 in the interview guide and questions 1, 2, 3, 4, 5, 6 and 9 in participant's questionnaire were used to establish the characteristics of the participants including their leaders. The information sought was their gender, age, area of residence and proximity to Asians neighborhoods, education level, and contact with Asians before getting involved.

### Respondents' Sex and Age

These characteristics reveal some cultural aspects that have some direct influence on evangelism. The findings are presented in table 6 below.

**Table 4. Respondent's Sex and Ages**

Sex	Ages		
	Category	Frequency	Percentage
Male	36 and above	12	63.2
	Below 36	3	15.8
Female	36 and above	2	10.5
	Below 36	2	10.5

The study reveals that age characteristics of those who responded to the questionnaires. It also shows that 63.2% are men above the age of 35 years while other categories share the remaining percentage. It should however be noted that the domination of men is because of the culture of the Asian community. Married men will most often work together with their wives in these activities. When approached for response, the wives preferred that the researcher talk to their husbands and when that was done, both the wife and the husband sat down together to fill in the questionnaire. But besides this, the numbers of participants below the age of 35 years are generally low in all the churches just as the results indicate.

### Place of Residence

The results indicate that most of the participants have Asian neighbors. Fifteen out of nineteen participant and all the pastors/leaders reside in estates with high population of Asians. This characteristic is important especially for methods of

evangelism that emphasis home bible study/fellowships among neighbors. The findings indicate that except for one church, most of the participants are Asians, an aspect that is very crucial when it comes to accessibility. Majority of the participants have a university education.

#### Leaders Familiarity with Selected Aspects

During the interviews the researcher sought to know the leaders' familiarity with several aspects of the Asian community that have some effect on Asian evangelism. Question 10 in the interview guide was used and the following are the results:

**Table 5. Leaders Familiarity with Selected Aspects**

Selected aspect	Familiarity (out of six leaders)			
	Good	Fair	Little	None
Cultural practices	2	4	0	0
Religious believes and practices	2	4	0	0
Economic practices	2	4	0	0
Areas of Contact	3	3	0	0

The results indicate that all the leaders have either fair or good understanding of the selected aspects. They have all taken theological training with two of them having done more research in Asians' social, cultural, religious, and economic practices, and or their worldview. None of the leaders viewed himself as having little or no acquaintance with the selected aspects.

### Participants Familiarity with Selected Aspects

Most participants are familiar with the selected aspects of the Asian community in Nairobi. These included socio-cultural and economic practices of Asians, Hindu religious beliefs and practices, and languages commonly used by Asians. The researcher thought this is because most churches seek to involve mainly Asians in this endeavor and the two churches that involve many non-Asians are fairly committed to training their participants. Over 50% of the participants felt that they were not well informed on different methods of evangelism, how to conduct themselves during evangelistic activities, and on follow-up and discipleship.

### Things to Know and Do Before Participating

It is not uncommon for people to know what they ought to do yet fail to do it. This maybe true as well in evangelism. The researcher sought to find out what both leaders and participants considered crucial for one to know and also to do before getting involved in outreach activities. Questions 8 and 9 in the interview guide and questions 11 and 12 in the participants' questionnaire sought that information and the following are the results:

Both leaders and their participants agree that one must:

1. Know Scripture or the gospel message well
2. Know about Asian cultures: social, religious etc.
3. Evangelism, some unthreatening approaches

They also agree that knowing it's God who convicts people unto salvation is very important because it might take long before you see any fruit of your labor.

Concerning things to do, it was interesting to note that every respondent both leaders and their participant emphasized prayer. Prayer for guidance and leadership, for patience and to remain focused, and that this ought to be done both individually

and as a team. Other things to do include proper training both in evangelism and to know as much as possible about Asian cultures, teaming up with experienced participants, making as many Asian friends as possible, identify their needs and plan to address them. And having made these observations, the question that come to mind is, do churches take these things into account as they prepare for Asian evangelism?

### **Churches' Preparation for Evangelism**

The first research question in this study asks, "How do the groups involved in Asian outreach in Nairobi prepare for evangelism activities?" In order to answer this question, several questions were asked both in the interviews and in participants' questionnaire. Having already found out what things both leaders and participants consider crucial to know and do before going to the field, their acquaintance with several influential aspects of Asian practices, we have a wealth of background information. We start with recruitment of participants and qualifications that churches require of them. Areas in which churches train participants will be considered along with some common experiences during preparation for evangelism.

#### **Recruitment of Participants**

Question 7 in the interview guide and question 10 in participants' questionnaire were meant to find out how participants are recruited. From the interviews, the researcher learnt that four out of the five churches make announcement for evangelism training or activities and request those interested to remain after the Sunday service. Thus participants are mainly volunteers. In very few cases the pastors approach some whom through personal interaction he noticed have the potential to do evangelism. When they consent, their participation in training is



required. A quick analysis of the responses of this item from participants confirms this as the results in table 6 below indicate.

**Table 6. Recruitment of Participants**

Recruitment method	Frequency	Percentage
Appointed by the leader	2	11
Volunteered myself	16	89
Others	0	0

The study reveals that 89% of those involved in Asian outreach are volunteers. Eleven percent (11%) is appointed by the leaders. The researcher considers this combination to be appropriate as participants are not coerced into what they do and because of the willingness with guidance much can be done.

#### Qualifications for Participants

Question 5 in the interview guide was meant to establish the qualifications required of those who the churches involve in evangelism activities. The findings are presented in the table 7 below.

**Table 7. Qualifications for Participation**

Qualifications	Frequency
1. Must be believers	5
2. Willing to learn and thus take the training	2
3. Have a zeal for evangelism and are available	2
4. Faithful and committed/have a good testimony	1

These results suggest that all the churches require those of their members who participate in church-organized evangelism activities be believers. Three out of five churches are neither keen to consider the zeal for evangelism and availability nor their willingness to learn the various aspects of evangelism. One church requires the participant to be faithful and committed/have a good testimony.

### Training of Participants

All the churches involved in Asian evangelism do train their participants in some way. Question 12 in the interview guide and question 15 in participants' questionnaire were meant to investigate this. The question in the participants' questionnaire required the participants to indicate by ticking any of the topics listed that they had been taught by the church, thus verifying what the leaders have indicated as the areas they train them. The table 8 below gives the findings.

**Table 8. Training of Participants**

Areas of Training	Frequency
1. Socio-cultural and economic practices	5
2. Religious beliefs and practices	5
3. Languages commonly used by Asians	3
4. Evangelism methods & what to share	2
5. Conduct of witnesses or participants	2
6. Follow-up and discipleship	2
7. Communication skills	2
8. Others: a. Chronological Bible storying	1
b. Hindi and Gurjarat songs	2

The results indicate that all the five churches put some emphasis on participants being informed of socio-cultural and religious beliefs and practices. Three churches train on languages commonly used by Asians and the rest except chronological bible storying are done by two churches each.

When interacting with the participant from the five churches the researcher learnt that each church had taken a group of their participants to the Hindu temples in the last one year. This was got from the participants' testimonies about their experiences in the course of their participation. This indeed agrees with what the churches mentioned among crucial things to know and do before going to the field. But in three out of the five churches, evangelism methods, follow-up and disciple seem not to have been emphasized. This agrees with the previous finding that only three churches have a program for training participants.

But how is this training done? In three out of the five churches, all that training entails is one or two induction session where participants are informed about the various socio-cultural, socio-economic and religious beliefs and practices and are allowed to ask questions. They are also taken to temples to see how the Hindus worship and sacrifice to their gods. After that they are considered ready for evangelistic activities. Experiences reported from this kind of preparation include increased desire to pray for the evangelism activities among the participants, and on the negative, fear or lack of confidence to participate.

Nevertheless, two churches have thorough training programs. One of them trains the participants the socio-cultural, economic, religious beliefs and practices along with methods of evangelism, follow-up and nurture of converts and relationships resulting from evangelistic activities. The training may take two weeks of seminars, or training sessions spread over a period of several months depending on

the availability of participants. This church also takes participants to different Hindu temples and after the training, pairs them up; new and experienced ones.

The other church that the researcher considers to have a thorough program is the one using chronological bible storying. The training takes twelve seminar sessions of two hours each. They have one session weekly and thus the training takes twelve weeks. In the course of the training, participants are guided to study a worldview of a given Asian sub-group and at the same time practice the bible storying. The stories are suppose to be summarized and told within fifteen minutes, true to the passage, presented interestingly and in a way that reveals God. The story is made brief to give room for discussion arising from and questions of the listeners. During the seminar they report their experiences before learning something new. The participants in this group are also taken to the temple.

The two churches reported similar encouraging and discouraging experiences during training. These include the great excitement realized when participants' faith is revitalized and are lifted up as they discover new truths in training seminars/meetings and chronological bible storying classes. The following responses from participants confirm this: 1. Able to overcome fear as they pray together; 2. The incredible testimonies shared during the training are very encouraging; 3. Participants gain knowledge of scriptures and courage/confidence to witness. 4. They come to appreciate the need for prayer.

Discouraging experiences during preparations include: 1. Often participants are not consistent in participating and attending the training sessions. In one of the storying seminars that the researcher attended for example, several trainees were absent and among those who attended some had not done their practical of share a story for the week with an Asian. This discourages both the facilitator and other trainees. 2. Very few ladies are available for training yet both in house to house and

in bible studies/home fellowships ladies are more available and need fellow ladies to talk and witness to them. 3. Some people come for training only because of the certificates issued.

### Discussion

In preparation the study sought to establish how the churches recruit and equip participants for Asian evangelism. Their training and other activities put in place to prepare participants were considered. It was discovered that while all churches involved talked of preparations of some kind, only two are keen to train participants in the various areas consider crucial to know. And in one of the churches that train participants, although there are several Asians who are members of the church, its mostly Africans who are taking the training and are actively involved in evangelism. Others provide some exposure to Hindu religious practices by taking them to temples.

When looking at experiences during preparation, the story given relates to the nature or kind of preparation done. Those who train talk of experiences related to training, while those who only visit temples in preparation talk of their temple visit experiences. And even churches that train in methodology and other cultural aspects also do visit temples as part of their preparation.

### Methods of Evangelism

The second research question was, "What are the methods used in evangelizing Asians in Nairobi by the groups involved? To answer this question, questions 13, 14, 15, 16, 17, 19 and 22 b. in the interview guide and questions 16, 17, 18, 19, 20, 21, 22, 24 and 27 a. were asked. Areas addressed include: what methods are used both by groups and individual participants, and which ones they find more fruitful; what activities are done during evangelism; and experiences resulting from employing different methods. Individual participants evangelism activities are

considered here because some churches train their members and send them out, then set regular meetings where they come to share and evaluate their performance.

Table 9 below gives a summary of the findings about the methods used. The frequency indicate the number of churches using a given method out of the five churches, while the ranking scale on fruitfulness was: most fruitful; fruitful; rarely fruitful and not fruitful.

**Table 9. Methods of Evangelism**

Methods	Activities involved	Frequency	Ranking
1. Friendship/person to person	Visiting, chatting, evening walk, watching film etc.	5	Most fruitful
2. Dinner	Testimonies, sharing, food, entertainment.	5	Fruitful
3. Cell groups/Home fellowships/Bible study	Singing, bible study, watching film etc.	5	Most fruitful
4. Jesus film	Watching, discussion	4	Fruitful
5. Meeting social needs/prayer	Prayer, testimonies etc.	2	Fruitful
6. Men, Women, Youth clubs activities	Roasting/cooking, chatting, testimonies,	2	Most fruitful
7. House to house	Visiting, witnessing, watching Jesus film etc.	2	Fruitful
8. Chronological Bible storying	Prayer, storying, discussion	1	Fruitful
9. Learning programs: sewing, Languages, cookery etc.	Learning, prayer for needs, storying, reading	1	Fruitful
10. Special occasions: funerals, birthdays, weddings etc.	Celebration, chatting, establishing friendship	1	Fruitful

The results in table 9 indicate that person to person/friendship, dinners and cell groups or home fellowships/bible study are used by all the five churches and are

ranked between fruitful and most fruitful. Four churches use the Jesus film while meeting social needs; prayer ministry; house to house and clubs are used by two churches each for purpose of evangelism. Each of the other methods identified occur in one of the churches each. Some selected methods from table 9 are discussed below.

#### Person-to-Person/Friendship

This method is one of those ranked most fruitful in the table above. It is discussed here because it cuts across other methods i.e. other methods employ it in a way. In this method, individuals may seek friendship with individuals new to them or witness to those who are already familiar. It involves making an appointment with a person at home, office, business premises, and social places such as sports ground or even to meet in a restaurant. Some establish friendship with neighbors who they go for evening walk together. Friendship is established through general discussion/chatting. When the participant visits a person in the house/home, he/she may carry the Jesus film so that they watch together and then discuss any questions arising from it.

Person to person is also used in inviting people for dinners, cell groups/home fellowship/bible study, men/women/youth clubs etc. Participants sometimes make appointment to visit a neighbor to establish personal relationship and friendship. The method was ranked most fruit as it achieves relationships that build trust and confidence enabling the recipient to participant in other evangelistic activities.

#### Cell groups/Home fellowships/Bible Study

All the five churches use this method. The main activities in it are singing, bible study or sharing, watching a film, discussions and general welfare e.g. helping

the needy among the group. Participants invite their neighbors and friends for the meetings. Some groups may as well invite people who are not familiar to them. The key thing is that participants are encouraged to invite or bring people to these meetings. The meetings in most cases are conducted in a manner not to appear as a threat to the recipients in any way.

Two things are expected in this. The recipient has a chance to interact and develop or deepen the friendship while at the same time learning the word of God. Learning of the word of God is through the sharing, testimonies, bible study or films. Faith comes by hearing the word of God (Rom. 10:17). The recipients are encouraged to ask questions about what they are learning. For the churches that train group leaders this has been ranked as most fruitful. The churches that work through friendship and within the neighborhood of the participant report more encouraging experiences than those that do not. Some of the experiences are discussed below after.

#### Men/Women/Youth Clubs

Only two churches use this method. It involves doing activities appropriate for each group such as learning cooking or sewing for ladies, roasting for men and sporting for the youth. Participants recruit members or friendship basis. Activities are conducted in a very interesting way both to entertain and for enjoyment. The chatting that goes on is deliberately used to present the gospel in an unthreatening way and develop deeper relationship for more contacts. In all the clubs testimonies are shared acknowledging involvement of God in participants lives. The men clubs however report that many just come to eat and are not keen with the testimonies. But the researcher also observed that both churches that use this method do not train their participants well and therefore are not able to make meaningful relationships.



This method goes closely with that of learning programs. Ladies especially want to learn the common language used in Nairobi and are willing to come for training without feeling threatened. The participant uses Christian materials for their practice and lessons. Other witnesses may be called to participate and help in making relationships that open the door for evangelism. The facilitators who are mainly evangelism participants may pray for needs and mainly keep onto the subject for the training. When the clubs do this and incorporate those interested it becomes most fruitful.

### Chronological Bible Storying

This method is not one of those ranked most fruitful but it's discussed here briefly because of its uniqueness. The participants identify members of the particular subgroup whose worldview they have studied. They then organize meetings for them where they share the bible story. This may start with a family or two who then invite those of their subgroup. The storying is told within fifteen minutes and the recipients participate in the discussions that follow. Hindus especially enjoy stories about the doings of gods and some participants testified of very exciting experiences. When the participant is convinced that any particular recipient is due to make a decision for Christ the person is called individually and encouraged to do so. The converts are then nurtured in home fellowships made of members of the same subgroup and the church

The team leader observes that he prefers chronological bible storying other than picking any story in the bible because the content of the bible has a logical flow. But even more important is the fact that both Hindus and Muslims to which most Asians belong accept with ease the genesis story thus helping to establish a relationship for the rest of the stories. The Old Testament stories do not introduce an

abrupt change in worldview and understanding. The stories are selected carefully from what they consider key passages throughout the Bible.

### **Common Experiences from Different Methods**

When asked to share on some of the experiences resulting from employing different methods, leaders had a variety of observations. All were in agreement that relationship building was central to the whole task and therefore is highly sought. In person to person when no appointment is made, the recipients are reluctant to talk or respond positively. If they know the one making contact they are more receptive. Similarly for the dinners, some felt that the invited guest come to eat and then disappear, and they are even very suspicious in the meeting and in giving their contact. On the other hand two leaders noted that they have maintained the dinners because they are very helpful in establishing new relationships.

Those that use prayer for needs have observed that when God does something extraordinary the needy person responds positively and in many cases brings his/her friends. The church that uses storying, observe that both Muslims and Hindus will easily listen to a story attentively, but not a sermon/preaching. Home fellowships are identified as slow but sure outlets of establishing reliable relationships.

When asked to categorize their experiences into good/encouraging and bad/discouraging ones the task was not difficult. The following comments were made: “to see their openness is exciting. They are very accommodative.” “Asians have no denominational prejudice.” “To see them come for the meetings when invited, and even being able to make new friends.” “To see them healed or delivered of demonic experiences.” And of course the most exciting, “to see them accept the message of salvation and lead them to Christ.” The opportunity to share the faith is encouraging to many.

Discouraging experiences can be divided into two categories. There are those arising from the witnesses themselves and those arising from recipients of the gospel. Those arising from the witnesses include: lack of guidance/leadership, sometimes they are not organized i.e. poor planning; some participants are insensitive to recipients culture and beliefs; or fail to give them time to understand what they are committing themselves to. Some do not seek to understand the views of the recipients and therefore are unable to address issues that matter. Others include lack of unity among participants and competition between different churches.

One of the discouraging experiences has to do with lack of confidence among most participants. One of the pastors observed with desperation, “my people are always fearful during evangelism activities. During cultural dances for example, we agree on who will lead and how but when it comes to doing they leave it even to others.” Being one of those who do not train their participants it was not difficult to relate. The pastor who trains his participants noted that his participants are very confident. But this was clearly evident as the researcher visited in several of their meetings and noticed how they are ready to welcome and relate with visitors.

Discouragements arising from gospel related aspects include the following: Outright rejection at the gate, refusal to listen or by way of arguments about the failures of Christians is common. Some refuse to give their contacts when they come for meetings or in other places of establishing contacts. Others include: Language barrier especially for ladies, suspicion and fear.

### **Accessibility and Responsiveness**

Questions 18, 19, 20 and 21 in participants questionnaire were used to inquire on this area. They sought to find out the places where recipients of the gospel are mostly found, the time when they are more available, categories that are available and

those that are more responsive to the gospel. The findings were first tallied per church because each church has a schedule of evangelism activities, and then the result were analyzed. The findings are summarized in the tables 10-13 below.

**Table 10. Places of Contact**

Place	Mostly	Sometimes	Hardly	Total
At home	3	2	0	5
At market place	1	2	2	5
At the shops	1	4	0	5
Walking along the road	0	1	4	5
At their office	1	3	1	5
At businesses	1	4	0	5
Others: social – sports clubs, theaters etc.	3	2	0	5

The results in table 10 indicate that most churches find their targeted individuals mostly at home (3/5) and in social places e.g. sports grounds (3/5). They also observe that sometimes these people are found at the shops (4/5) or their business (4/5) and at the offices (3/5). Majority of participants (4/5) note that hardly are they found along the roads walking.

**Table 11. Time when Available**

Time of the day	Mostly	Sometimes	Hardly	Total
Morning	0	1	4	5
Mid-morning	0	2	3	5
Lunch time	2	1	2	5
Afternoon	2	2	1	5
Evening	5	0	0	5

The findings show that all the churches agree that their target individuals are more available in the evening (5 out of 5). Two churches indicate that for them both lunchtime (2/5) and afternoon (2/5) are also most appropriate. Most churches however, observe that the targeted individuals are hardly available in the morning (4/5) and mid-morning (3/5). It is thus clear from the result that availability increases as time of the day advances.

**Table 12. Accessibility**

Category	Mostly	Sometimes	Hardly	Total
Children	2	2	1	5
Youth	1	3	1	5
Adult ladies	3	2	0	5
Adult men	3	2	0	5

This result shows that adults (both men and women) are more accessible (3/5) followed by children (2/5) and then youth (1/5). Three out of five churches felt that the youth are sometimes accessible, while one church each noted that children and youths are hardly accessible. No church said that adults are hardly accessible.

**Table 13. Positive Responsiveness to the Gospel**

Category	Mostly	Sometimes	Hardly	Total
Children	4	1	0	5
Youth	2	3	0	5
Adult ladies	5	0	0	5
Adult men	2	2	1	5

The results suggests that all the churches agree that adult women (5/5) are most responsive to the gospel, followed by children (4/5) and then youth and adult men (2/5). All the churches also agree that children, youth and adult ladies cannot be rated as hardly responsive and only one church felt that adult men are.

### **Problems Related to Evangelism Methods**

Question 24 in the interview guide and question 28 in the participants' questionnaire sought to identify any problems related to the methods of evangelism that the churches are currently facing. The findings are categorized to those that relate to the church and to those that relate to the Asian community.

Problems related to the church include: 1. Not sure what methods to use/Fear of trying new methods/tendency to hold onto the old ones. Yet no one method is sufficient on its own. 2. How to mobilize participants and maintain their consistency. 3. Lack of guidance, training and leadership development. 4. Lack of teaching material for training. 5. Person to person is very expensive and slow. This leads to impatience and frustrations. 6. Lack of tracts in both English and Hindu languages. 7. Not knowing how to contextualize the gospel and enhance culture sensitivity.

Problems related the community includes the following. 1. Those befriended want to manipulate and misuse participants e.g. some seek assistance or borrow money and disappear. 2. Accessing the Asians, especially by non-Asians is very difficult. 3. Communication breakdown when witnessing – many ladies do not understand Swahili or English.

### **Evaluation of Evangelistic Activities**

Whichever the method of evangelism used, participants were asked to indicate what schedule they had for meeting to share or evaluate their evangelism activities. The findings are presented in table 14 below.

**Table 14. Evaluation Schedule**

Schedule	Frequency
After every field activity	0
Weekly	1
Every two weeks	2
Monthly	2
Other schedule	0

This results indicate that one church meets weekly, two churches meet every two weeks while two others meet monthly. None of the churches meets after every field activity or had other schedule.

### **Follow-up and Discipleship**

The third research question was “How do such groups (churches or para-church organizations) nurture both the converts and the relationships resulting from

their evangelistic contacts or activities? To respond to this, leaders and pastors were asked questions 20, 21, 22 c & d., 25 and 26, while participants were asked questions 25, 26, 27 c & d., 30, 31 and 32. The findings are as follows:

First the researcher sought to know what things both the pastors and their participants consider necessary for effective follow-up. The views of the pastors were not different from those of the participant and therefore can be analyzed together. All the churches agree that follow-up needs time and ought to be done consistently. Three of the churches observe that if the follow-up is on converts, they should be assisted with a copy of the Bible and introduced to a responsible care group. Still three churches were of the view that follow-up ought to be focused on a person and not a group. This helps in addressing individual needs such as threats from community and or even material needs. In terms of security from threats a suggestion says, "Follow-up meetings should be in a neutral place." Two churches suggests that the persons to be follow-up should be introduced to other believers (or the church) especially those whom they share the same business interests.

The following suggestions came from one church each. First, building of trust, friendship and relationship should be emphasized and done intentionally during follow-up. This takes place best if the person who made the contact being followed is involved in its follow-up. The other ingredient to friendship is that follow-up activities be made interesting and fun, "not just Bible reading." Secondly, there need to be a strategy. And for this to work participants need to be trained especially on how to do follow-up. There should be cultural sensitivity, whereby e.g. ladies follow-up ladies. It is important to avoid criticism both of religious and other cultural aspects. And making appointments ensures better response for most adults.



### Follow-up Schedule

Participants were asked who organizes follow-up schedule (question 32).

The findings were as presented in the table 15 below.

**Table 15. Who Organizes Follow-up**

Organizer	Frequency
Myself (Participant)	2
Any of the participants	0
Church/ organization leadership	3
Others (specify)	0

The results in this table indicate that in three out of the five churches the church/organization leadership organizes follow-up. In two of the churches the individual who makes the contact – the participant, organizes it. None of the churches indicated any other organizer of follow-up.

### Activities for New Converts

Both pastor and participants were to indicate activities in which they involve the new converts. Table 16 below shows the findings

**Table 16. Activities for New Converts**

Activities	Frequency
Home fellowship/ Bible study/ Accountability groups	5
New believers/discipleship class	2
Quarterly meetings with meals (Saghats)	2
Men/women/youth clubs	1
Ushering	1
Other regular weekly meetings relevant to the person	1

This table shows that all the five churches involve the new converts in some home fellowship/ Bible study/ accountability groups. Two out of the five churches involve them in new believers or discipleship classes. Other activities in which new converts are involved in either of the churches are men/women/youth clubs, ushering and other regular weekly meetings relevant to them.

#### Experiences in Follow-up

Both pastors and participants were asked to share their common experiences during follow-up. Encouraging or good experiences cited include: to see the desire of the person/convert to know more; sometimes the whole family accepts the faith in the process, or even to get to know other family members and share the gospel with them; the warm welcome at homes or workplace; and the change of attitude of those who were suspicious.

Some of the bad experiences include the following. To find out that someone pretended and did not make a genuine commitment is not uncommon. Such people often make appointments, which they don't honor, or just make excuses. Sometimes one is unable to help those who experience persecution from the family or community

to hold firm. When the person or convert is a married lady the cultural practices make it difficult for her because husbands mostly make final decisions. Other times the convert does not want to come to church at all.

### Experiences in Nurturing Converts

To understand how nurture of new converts is done in these churches the researcher also sought to know some of the common experiences, both encouraging and discouraging ones, that they encounter in the process. Some of the good experiences include: to see their interest and zeal to know God's word and their lives changed; new converts open up their homes for Bible study or fellowship or join one; and to see some willing to be rejected or persecuted and still hold onto their new found faith.

Some of the discouraging experiences when nurturing Asian converts include the following. 1. Because of language barrier the growth of some is very slow. 2. And some are not keen or interested in the scriptures, and so take too long to grow or mature. 3. Some are unwilling to give up other gods and become ritualistic while other withdraws altogether. 4. Some become over-dependent on the leadership or their mentor. 5. Others become too busy to be available for nurture programs. 6. Water baptism is also resisted by some.

### Networking

Pastors were asked whether they do network with other churches or para-church organizations. The findings are presented in table 17 below.

**Table 17. Networking**

Networking	Frequency
Yes	4
No	1

The table shows that four of the churches do network but one does not. How frequently they do this was not measured by this study. It was interesting when the researcher attended one joint meeting where six churches were represented by pastors, and the church that had indicated they don't network actually failed to turn up. Two of the other churches represented in that meeting are planning to start Asian evangelism in the near future.

### **Other Comments and Suggestions**

The last question for both pastors and participants sought give them a chance to make any comments or suggestions about Asian outreach that they felt were relevant to this kind of study and may have been left out. All the comments or suggestions that were put forth were repetition of what had already been mentioned before: the dire need for prayer; emphasis on friendship or relational methods of evangelism; importance of understanding their culture and religions etc. The findings of this will therefore not be discussed here.

### **Summary of the Findings**

Five churches were identified as having a ministry/mission emphasis to Asians and each of them is strategically located i.e. in areas with high population of Asians. No Para-church organizations are currently involved in Asian outreach and search for

those identified by previous studies found out that they ceased to exist due to lack of financial support.

The main goal of churches involved in Asian outreach is clearly to evangelize the Asians. Part of what this requires is to pray for them and thus all the churches in this field have proposed that as one of their goals. It was the researcher's observation that although only one church mentioned their aim to contextualize the faith among the Asians, at least three of the churches whose activities the he attended portrayed a lot of contextualization.

Preparation for evangelism in terms of training takes place in three out of the five churches identified. Some churches will emphasis on one method and therefore train their members in only that while in others all the training entails is visiting the temples and a brief explanation of religious and cultural aspects of Asians. Participants from three churches indicated that their leadership is not keen methodology of evangelism, follow-up and nurture of converts.

The list of activities used in Asian Outreach also indicate that most of the conventional methods used among the Africans by churches are not commonly used for Asian outreach. In the dinner meetings for example, families invite their unbelieving friends who come and as they participate relationships are established that enable evangelism. Such meetings are characterized by testimonies from believers, brief sharing (when included), some contextualized entertainment and a lot of chatting. This happens also in men, women and youth clubs activities. Home fellowships/Bible study/Care or cell groups on the other hand are characterized by inviting the unbelieving neighbors to come and participate and as they do so, two things happen. First, they learn the word of God in a setting that is familiar and unthreatening to their beliefs. And secondly, relations are established that enable witnessing.

All participants in Asian outreach agree that the best strategy to evangelize Asians is through personal friendship. Six of the methods mentioned can be viewed as ways of building friendship or outflows of the same. Having attended the evangelism meetings such as the dinners and home fellowships the researcher observed that they all depend on friendship and even there after build on it. It is members who invite their friends for the dinner or the small group meeting. Even when the targeted individuals come for such meetings, the participants pursue personal relationships to build on testimonies or preaching that they heard. Members give their neighbors or friends the Jesus film to watch and then respond to questions arising with a view to evangelize them. Men, women and youth clubs recruit members through friendship. Friendship thus was found to be the key method in use.

All the nineteen respondents to the questionnaire ranked person-to-person and home bible study as both the most commonly used and the most fruitful. The church that encourages house to house by participants in their neighborhood ranks it 'fruitful,' while that whose participants visit new areas where they are not known ranked it 'rarely fruitful.' One of the churches is excelling in use of Jesus film through neighborhood friendship and reports exciting results. And while all the leaders interviewed are aware of the importance of men talking to men and women to women, only one church seemed committed to the use of one sex group/ club activities for evangelism. The responses got from club activities are ranked most fruitful (in a scale of 'most fruitful' 'fruitful' 'rarely fruitful' and 'not fruitful') for men, and fruitful for women and youth. But this method is currently in used in only one church.

The five churches do organize joint dinner meetings that are characterized with multi-cultural music and dances, drama, meals and preaching. The leaders have observed that variety make it more interesting and effective in cultivating friendship,

and especially determine whether visitors will come for the next one, unless strong relationship existed before.

All the churches agree that follow-up needs time and be done consistently. And if it is on converts, the convert should be assisted with a copy of the Bible and introduced to a responsible care group immediately. Follow-up ought to be focused on a person and not a group. This helps in addressing individual needs such as threats from community or material needs. In terms of security from threats a suggestion says, "Meetings should be in a neutral place," to avoid suspicion. The persons to be follow-up should be introduced to other believers (or the church) especially those whom they share the same business interests which enhances friendship.

Trust, friendship and relationship should be building during follow-up. This takes place best if the person who made the contact being followed is involved. The follow-up activities must be made interesting and fun, "not just Bible reading." Secondly, there need to be a strategy. And for this to work participants need to be trained especially on how to do follow-up. There should be cultural sensitivity, whereby e.g. ladies follow-up ladies.

Converts or persons who do not honor their appointments or keep time make follow-up difficult. Sometimes people give impressions of commitment that are not genuine and are only discovered in follow-up. It is also complicated when only one member of the neatly webbed family structure is to be follow-up.

Proper and consistent discipleship is lacking yet it's most needful. Several leaders observed that what is done in the church on Sunday is not enough yet not many participants are available to mentor new converts. This part of the process is made exciting however by the zeal of these people for God and their commitment to seek to know Him.

## **CHAPTER FIVE**

### **CONCLUSION AND RECOMMENDATIONS**

The purpose of this study was to investigate how the groups or churches reaching the Asians in Nairobi prepare and carry out evangelism and nurture of Asians of Nairobi, and relate this to the resulting experiences. The study collected its data using questionnaires, interviews and observation to ensure details and partly verify the findings. Conclusions can therefore be drawn with confidence in reliability of these findings.

#### **Conclusion and Recommendation for Churches**

The main goal of churches involved in Asian outreach is to evangelize Asians of Nairobi. These churches realize due to the nature of their target community, there is greater warfare and invest highly on prayer for the same. The leaders of Asian evangelism are also highly qualified with most of them having graduate education in theology. But the Asian community has been a closed community and leaves many not sure who to go about evangelizing this group.

There is fare preparation for evangelism in most of the churches but it is not adequate as the leadership in most of the churches have not explored all the areas that participant need to be prepared in. Participants will be more able to carry out the task if more will be put in helping them to know how to respond to the various opposition they may come across. Knowledge of how to behave as a witness in the field and various methods that they can apply will be useful. There was no indication that



home fellowship group leaders were trained despite the fact that this is a key method in use.

From the list of activities used in evangelism, there is adequate proof that the churches are seeking to contextualize the methods of evangelism in use. Not many churches reaching out to the Africans are known to use dinners for evangelism. Emphasis on relational and friendship methods evangelism is in the right direction bearing in mind the tight network of relationships in the Asian community. Pushing an Asian to make a decision for Christ or threatening him with God's wrath does not work well. The researcher is of the feeling that although all these churches talked of relational methods however, they are not keen on teaching their members on how to exploit the same. One of the dinner meetings the researcher attended had only two visitors amidst over ten participants.

There is no doubt that Asian evangelism is a very slow process and thus needs time and patience. Consistency is also highly needed. Knowing more about their culture and religious practices is indispensable for gospel communication to be effective. Showing care concern, understanding and respect for their culture and the way of life is crucial. And the gospel must be explained with clarity, accuracy and in details without any assumptions. Use of tracts, films and other materials can assist in this as they provoke questions that elicit explanation.

A variety of methods are necessary both in evangelism and in nurture of the converts. There is no one method that is sufficient in itself. Those that enhance friendship are encouraged. In follow-up and nurture, immediate care should be extended to the new believer and safe communication channels established to reduce possibilities of persecution. There is need also to be keen to the family unit, which directly affects the person.

The work those churches involved in Asian evangelism are doing is good and worthy. The researcher recommends that these churches try to share with other churches located in those areas with high population of Asians to get engaged into the same. Having joint workshops and seminars where such churches are invited can facilitate this. This will help create awareness and sensitize them. It should be pointed out that such efforts could be hindered by feelings of being threatened. Some of the churches involved fear that their members may move to other churches. If all the churches involved have a good working relationship this will not be a problem. This can effectively be enhanced by those seminars and workshops.

There is great need for theological institutions to participate in this endeavor as well. This they can do by including in their curriculum courses such as: Comparative religion; How to reach other faiths – Islam, Hinduism, Hare Krishna, Buddhism, Zoroastrianism Confucianism etc.

### **Recommendations for Further Research**

This study sought to describe approaches used in Asian evangelism in Nairobi. The findings give a picture of the situation as it is currently. Based on these findings the researcher makes the following recommendations.

1. There is need for a more detailed study on the relational or friendships method of evangelism and how they can be enhanced in the churches.
2. How to make the faith more contextualized so that it looks less threatening to the Asian Socio-cultural structures and general ways of life.
3. Approaches used in Asian evangelism in other African cities or contexts that Asians are the minority.

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**APPENDIX A**  
**INFORMATION NEEDS**

The focus of this study is the communicator of the gospel to the Asians. From the four research questions stated above, the first three seeks information from three different stages of evangelistic activity. The fourth question seeks to bring forth experiences of activities done at each of the three stages helping us to see how what is done relate with the outcome. The table below lists the information required for each three stages.

<b>Research purpose</b>	Questions designed to obtain the information
<b>RQ 1. How are preparations for evangelism done?</b>	
a) Who participate in Asian evangelism in Nairobi?	Questions No.
b) How are they recruited?	
c) What do they know about preparation for evangelism?	
d) What do they do to prepare and how?	
e) What were their preparation experiences?	
f) What program does the church have for preparation?	
g) How do they feel about the preparation and the resulting experiences?	
<b>RQ 2. What methods of evangelism do they use?</b>	
a) What methods of evangelism do they know?	
b) What methods of evangelism do they use (or the group recommend)?	

c) How do they carry out evangelistic activities?	
d) What are the common experiences during evangelism?	
e) How do they feel about these methods?	
<b>RQ 3. How do they nurture the results?</b>	
a) What do they know about follow-up and nurture?	
b) How do they follow-up and nurture converts/relationships?	
c) What do they do during follow-up and nurture?	
d) What are the common experiences during this activity?	
e) What do they feel about follow-up and nurture?	
f) What is their understanding of salvation?	Questions No.

Key: RQ = Research Question.

This kind of information can best be acquired from those who do evangelism among the Asians. The research instruments in this study will therefore be administered on participants of evangelism to Asians and not the Asians who have been evangelized or any other group. Both those who organize evangelistic activities and those who implement them will be the respondents.



**APPENDIX B**  
**INTERVIEW GUIDE**

Interview questions for group leaders and Pastors

Thank you very much for giving your valuable time for this interview, and for your willingness to respond to my questions. Just to promise that the results of this discussion will be held confidentially and only the researcher will handle the raw data.

1. What are the full names of your church/organization?
2. What are the goals of your organization for missions and evangelism?
3. Are there some programs or activities you have put in place to help achieve these goals?
4. Do you have some objectives that may help you achieve your goals?
5. What qualifications do you require of those who you involve in evangelism? (List)
6. How do you recruit participants?
7. How many participants do you have? \_\_\_ Young females (below 36 years);  
\_\_\_ Elderly females; \_\_\_ Young males; \_\_\_ Elderly males
8. What do you consider as crucial for one to know before going to the field?
9. Based on your experience, what would you consider necessary for one to do before going to the field?
10. How would you rate your acquaintance/familiarity with the following aspects of Hindus? (In terms of good, fair, little, none)  
\_\_\_\_\_ Cultural practices  
\_\_\_\_\_ Religious believes and practices

\_\_\_\_\_Economic practices

\_\_\_\_\_Areas of contact

11. How do you prepare for evangelism in terms of:
  - i) Surveying the target areas;
  - ii) Recruiting those involved in outreach activities;
  - iii) Preparing materials or tools to be used;
  - iv) Other preparations.
12. a) Do you train those who do coordinated evangelism?
  - b) In which areas do you train them: religious beliefs and practices, cultural practices, evangelism methods and skills, communication skill, common languages used etc?
13. Which methods of evangelism do you mainly use?
14. Which methods do you find more fruitful?
15. List the activities that you carry out during evangelism.
16. What are the common experiences resulting from employment of the various methods
17. Are there some results or field experiences that you can relate directly to preparation or methods of evangelism used?
18. State some good experiences you have had in preparations for evangelism.
19. State some of the good experiences you have had in the field as you evangelize.
20. What are some of the good experiences you have had in follow-up?
21. State some good experiences you have had in nurturing the converts.
22. Mention some of the bad/discouraging experiences you have had in:
  - a) Preparing for outreach;
  - b) The field as you witness;
  - c) Following-up the contacts you make when evangelizing;

d) Nurturing the converts

23. In which areas do you involve the participants in program developing?

\_\_\_ Gathering information,

\_\_\_ Formulation of program,

\_\_\_ Selection of evangelism methods,

\_\_\_ Evaluation of evangelistic activities,

\_\_\_ Others (specify)

24. What problems related to evangelism methods are currently faced by your church/organization today?

25. List some things about follow-up that you consider necessary for effectiveness.

26. What activities do your church/organization involved the new converts in?

26. Do you network with other groups that are involved in the same endeavor?

**APPENDIX C**  
**QUESTIONNAIRE**

Questionnaire for field participants

Thank you, for your willingness to participate in responding the questions in this questionnaire. This questionnaire is meant to assist the researcher to know the various approaches used in evangelism of Asians in Nairobi. Your responses will be handled confidentially. Kindly provide the appropriate answers for the following questions by placing a tick or word(s) on space provided.

1. Name \_\_\_\_\_ (optional)
2. Sex:  Male  Female
3. Age \_\_\_\_\_ years
4. Name the estate/area where you reside \_\_\_\_\_.
5. Do you have Asian neighbors?  Yes  No (Tick one).
6. Highest level of education  
 Certificate  
 Diploma  
 Degree  
 Others (specify)
7. What is the name of your church/organization?  
\_\_\_\_\_
8. In which estate/area is your church located \_\_\_\_\_.

9. Did you have frequent contact with Asians before you got involved in this program?

Yes       No

10. How did you get into Asian evangelism?

Appointed by the leaders

Volunteered myself

Others (specify)

11. List three issues about evangelism that you consider as crucial for one to know before going to the field?

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

12. What three most important things do you consider necessary for one to do before going to the field?

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

13. Did your church/organization take you through any preparation lessons or training?

Yes       No

14. Which of the following areas would you consider yourself to be well informed about in relation with Asians? (Can tick more than one)

Socio-cultural and economic practices of Asians

Hindu religious beliefs and practices

Languages commonly used by Asians

Different methods of evangelism

\_\_\_ Conduct of the evangelist/witness in the field

\_\_\_ Follow-up and discipleship

15. Which of the aspects below did you learn from your church/organization?

\_\_\_ Socio-cultural and economic practices of Asians

\_\_\_ Hindu religious beliefs and practices of Asians

\_\_\_ Languages commonly used by Asians

\_\_\_ Different methods of evangelism

\_\_\_ Conduct of the evangelist/witness in the field

\_\_\_ Follow-up and discipleship

16. How do you go about evangelizing i.e. which method do you use?

Write the number that corresponds to the usage of various methods

(4-commonly used; 3-used at times; 2-rarely used; 1-not used)

\_\_\_ Street preaching

\_\_\_ House-to-house evangelism

\_\_\_ Person-to-person evangelism

\_\_\_ Christian radio broadcasting

\_\_\_ Booklets/tracts (literature evangelism)

\_\_\_ Open air or market evangelism

\_\_\_ Film evangelism

\_\_\_ Gospel cassette and pictures

\_\_\_ Telephone evangelism

\_\_\_ Home bible study

\_\_\_ Correspondence

\_\_\_ Others (specify)

17. Which method do you find more fruitful i.e. achieve a relationship?

Fill in one number based on your common experiences in the field.

(4-most fruitful; 3-fruitful; 2-rarely fruitful; 1-not fruitful)

- \_\_\_ Street preaching
- \_\_\_ House-to-house evangelism
- \_\_\_ Person-to-person evangelism
- \_\_\_ Christian radio broadcasting
- \_\_\_ Booklets/tracts (literature evangelism)
- \_\_\_ Open air or market evangelism
- \_\_\_ Film evangelism
- \_\_\_ Gospel cassette and pictures
- \_\_\_ Telephone evangelism
- \_\_\_ Home bible study
- \_\_\_ Correspondence
- \_\_\_ Others (specify)

18. Where do you find your target individuals?

(3-mostly; 2-sometimes; 1-hardly)

- \_\_\_ At home
- \_\_\_ At market place
- \_\_\_ At the shops
- \_\_\_ Walking along the road
- \_\_\_ At their office
- \_\_\_ At business
- \_\_\_ Other places (specify)

19. Which times are your target people more available for your evangelistic activities?

(fill in the blank the most appropriate number: 3-mostly, 2-some times, 1-hardly)

\_\_\_Morning, \_\_\_Mid-morning, \_\_\_Lunch time, \_\_\_Afternoon, \_\_\_Evening.

20. Which of the following categories of people are more accessible? (fill in the blank the most appropriate number: 3-mostly, 2-some times, 1-hardly)

\_\_\_Children, \_\_\_Youth, \_\_\_Adult ladies, \_\_\_Adult men.

21. Which of these people are more responsive to the gospel? (fill in the blank the most appropriate number: 3-mostly, 2-some times, 1-hardly)

\_\_\_Children, \_\_\_Youth, \_\_\_Adult ladies, \_\_\_Adult men.

22. How often do you meet to share your evangelistic experiences with other witnesses?

\_\_\_After every field ministry.

\_\_\_Weekly

\_\_\_Every two weeks

\_\_\_Monthly

\_\_\_Different schedule (specify)

23. State some good experiences you have had in preparations for evangelism.

a. \_\_\_\_\_

b. \_\_\_\_\_

24. State some of the good experiences you have had in the field as you evangelize.

a. \_\_\_\_\_

b. \_\_\_\_\_

25. What are some of the good experiences you have had in follow-up?

a. \_\_\_\_\_

b. \_\_\_\_\_



26. State some good experiences you have had in nurturing the converts.

a. \_\_\_\_\_

b. \_\_\_\_\_

27. Mention some of the bad/discouraging experiences you have had in:

a) Preparing for outreach:

i. \_\_\_\_\_

ii. \_\_\_\_\_

b) The field as you witness:

i. \_\_\_\_\_

ii. \_\_\_\_\_

c. Following-up the contacts you make when evangelizing:

i. \_\_\_\_\_

ii. \_\_\_\_\_

d. Nurturing the converts:

i. \_\_\_\_\_

ii. \_\_\_\_\_

28. What problems related to evangelism methods are you currently facing?

a. \_\_\_\_\_

b. \_\_\_\_\_

30. List some things about follow-up that you consider necessary for effectiveness.

a. \_\_\_\_\_

b. \_\_\_\_\_

31. What activities does your church/organization have for new converts?

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

32. Who organizes follow-up to the people you have evangelized or established relationship with during evangelistic activities?

\_\_\_ Myself,

\_\_\_ Any of the team members.

\_\_\_ Church/organization leadership,

\_\_\_ Others (specify)

33. Make any other comment as you wish about preparation for and methods of evangelism, and follow-up activities.

**APPENDIX D**  
**TIME LINE AND BUDGET**

**Time line**

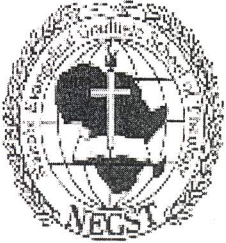
<b>Activity</b>	<b>Month</b>
a) Develop instruments for field study	November 2003
b) Pilot-testing	December 2003
c) Refining Instruments or Design	January 2004
d) Actual field study	February 2004
e) Analysis of the data	March 2004
f) The write up	April 2004

**Budget**

<b>Items</b>	<b>cost (Kshs.)</b>
Transport (visits to churches and organizations)	3,500
Typing services	7,000
Photocopying (Questionnaire and Thesis)	5,500
Contingent	<u>2,000</u>

APPENDIX E

LETTER OF INTRODUCTION



**NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY**

P.O. Box 24586, NAIROBI, KENYA  
A Project of the Association of Evangelical Theologians

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E.MAIL: NEGST@netlog

13<sup>th</sup> March, 2004

**TO WHOM IT MAY CONCERN**

Dear Sir/Madam,

**RE: RESEARCH WORK**

The bearer of this letter, Mr. Mwirangi Gideon Kiriga is a student at Nairobi Evangelical Graduate School of Theology and is doing research towards the completion of the Master of Divinity (Missions). The research is on "Approaches to Asian Evangelism in Nairobi".

Any assurance that you can give to Mr. Kiriga will be much appreciated.

Sincerely,

George L. Hatar, Ph.D  
Ag. Deputy Vice-Chancellor for Academic Affairs