

1  
2  
3 **Transforming Youth Ministry Higher Education in Kenya: A Practical Theological**  
4 **Approach**

5  
6 **Abstract**

7 *Youth ministry in Kenya is evolving. In the Presbyterian churches in Kenya for instance, new*  
8 *positions for full time youth workers show the increasing emphasis on youth work. However,*  
9 *youth workers in many of the Kenyan churches have not been trained in youth work. If trained,*  
10 *the curricular of the institutions of training reveal a lacuna in a practical theological approach*  
11 *to youth work. If effective youth work lies at the nexus of theory, reflection and praxis, then*  
12 *higher educational institutions and seminaries in particular must reconsider youth ministry*  
13 *education. Africa is seen as a young continent yet many educational institutions lack curricular*  
14 *that is contextualized for youth ministry. The practical theological approach of Richard Osmer is*  
15 *utilized in this paper by looking at what is happening, that is, the lacuna in youth work*  
16 *curricular; the interpretive paradigm of “why” considers western approaches in classical*  
17 *theology that entrench youth marginalization in Africa; the normative question, that is, “what*  
18 *ought to happen” considers a biblical-theology of youth work while benchmarking with South*  
19 *African institutions and the pragmatic question, that is, “the how”, proposes Pan Africa*  
20 *Christian University as a model Kenyan institution that is transforming youth ministry education*  
21 *in Kenya. The researchers are African youth practitioners in the church and academy and thus*  
22 *are a helpful bridge in this conversation.*  
23

24 **Keywords:** Curricular, Higher education, pedagogies, practical theology, transformation, Youth  
25 ministry.

26 **1.0 The what: Research problem, context and methods**

27 With the highest youth population in Sub-Saharan Africa almost doubling from 670 to 1,061  
28 million between 2001 and 2017, Africa is a continent that is indicating a promising trend in the  
29 youth bulge (Sommers, 2007; World Bank, 2017). The church has not been left behind in terms  
30 of showing a concurrent and growing concern for youth ministry and youth work. The research  
31 output from some South African institutions affirm this necessary concern for the  
32 “professionalization” of youth ministry and ministers (Adams, 1993; Weber, 2015; Aziz, 2017;

33 Klaasen, 2018). For higher education to offer holistic training in this core area, it must engage  
34 robust theological education, spiritual formation as well as practical skills. Such a holistic  
35 approach will offer mutual benefit to theological institutions that train youth ministers as well  
36 churches which receive the youth ministers (Mwangi & Klerk, 2011). If adolescence is a  
37 transitory stage, spiritual formation must not seek to give quick solutions to the question of  
38 identity but must be integrated in the discovery of the young people – and if at all such spiritual  
39 formation is crucial for youth ministry as Cloete (2012) argues, how are theological institutions  
40 preparing youth ministers for this dynamic task? Additionally, how might the discipline of  
41 religious education facilitate the inter-religious dialogue necessary in a globalized world as Roux  
42 (2000) suggests for the transformation of higher education? Theological education must seek to  
43 embed youth ministry in its pedagogy and content.

44 The context of Africa presents certain nuances that grant immediacy to our proposal. Although  
45 young in its population demographics, most of the institutions (higher education, churches and  
46 some organizations) in Africa are heavily biased in terms of the leadership core. Klaasen (2018)  
47 for instance offers several Anglican churches as examples in the South African context to note  
48 that in the crucial areas of funding, youth representation in decision-making bodies as well as  
49 physical space, youth have been marginalized. Although in a European context, Duchak (2014)  
50 envisions the social marginalization of young people as a result of social and political injustices  
51 that are affecting 33% of young people. Duchak and others (Diemer, 2012; Sommers, 2010) note  
52 that global youth marginalization is interrelated with insufficient and non-existent policy  
53 frameworks, that would firmly embed the reality of youth work. As such, youth ministry  
54 education must also engage an interdisciplinary ethos, an ethos that will be outlined later in this  
55 paper. Such education will out of necessity be in the context of mentorship as a “supportive

56 pedagogy” and how this can aid in this holistic approach to youth ministry education (Chiroma  
57 & Cloete, 2015).

58 As for the research methodology, due to the interdisciplinary concerns raised, this paper utilizes  
59 a practical theological approach – an approach that engages theological reflection on theory and  
60 practice. This approach is a critical inquiry of praxis of youth ministry (as part of the academy)  
61 in the world in light of scripture, tradition and other sources (Anderson, 2001). In particular, the  
62 paper is structured in accordance to an Osmerian approach (Osmer, 2008) that consequentially  
63 investigates the empirical, the interpretive, the normative and pragmatic paradigms of the  
64 research question at hand. It is hoped that this approach will critically engage the research  
65 problem and offer solutions that will be applicable for youth ministry in higher education in the  
66 Kenyan and African context.

## 67 **2.0 The why: Contextualizing theological education in Africa**

68 With the broad strokes painted on the youth gap or marginalization in Africa, it is easy to see  
69 how this has malnourished theological education. Yet digging deeper reveals the reality of the  
70 hegemonic structures of the classical approach to education that continue to ignore the contextual  
71 realities of the majority world. Hence, institutions and individuals are looking for new ways to  
72 meet the contextual challenge of developing leaders for the church. We know that theological  
73 education is meant to nurture leaders who can primarily serve the church and society (including  
74 the academy). Further, we know that sound ministerial formation as is envisaged here must  
75 happen in the context of mentorship, ministerial practice and critical reflection on a variety of  
76 topics. Chiroma (2017) warns that ministerial development is to be holistic, including the  
77 personal, spiritual, academic and social development of students. Yet we know that much of the  
78 traditional (classical) theological education models focus too narrowly on a theoretical approach

79 on the major branches of theology and much of it sees the practical application of it as perhaps a  
80 necessary evil. Much as the two authors have benefited from theological education in this  
81 context, through their professional work, they have seen a need to contextualize theological  
82 education to suit the African reality better (Banks, 1999).

83 A short history of classical theological education is necessary to support our point. Mwangi and  
84 Klerk (2011) elucidate on four major trajectories in theological education as the *catechetical*  
85 *model* (AD 200 – AD 400), *the monastic model* (AD 400 – AD 1200), *the scholastic model* (AD  
86 1200 – AD 1600) and *the seminary model* (AD 1600). The catechetical model was necessitated  
87 by the need to instruct new converts in the Christian tradition and to ensure the passing on of the  
88 apostolic message in light of the diverging teachings of the time. The monastic models sought to  
89 deal with Christendom's excesses when the Christian religion had been institutionalized and  
90 hence these smaller learning institutions were seen as countercultural. The scholastic model grew  
91 as an off-shoot of the monastic schools based on the resurgence of the Roman educational  
92 system's focus on the liberal arts. The seminary model further developed the scholastic model by  
93 utilizing a scholastic methodology to the liberal arts, philosophy and moral theology (Mwangi &  
94 Klerk, 2011). The scholastic method remains an abiding model up to today and despite its  
95 usefulness in a critical approach, what it may sometimes ignore is the interrelationship of theory  
96 and practice. Buitendag (2014) offers a helpful analogy with the Greek mythological sea  
97 monsters Scylla and Charybdis who were close enough such that sailors could not avoid either of  
98 them. A focus on theory is one extreme that Buitendag (2014) terms *scientism* and a focus on  
99 mere faith another extreme termed *fideism*. The type of theological education that must be  
100 relevant to Africa must engage her context and integrate these two extremes of the classical  
101 approach.

102 Hence for theological education to be contextual we must be ready to embrace a “missional  
103 hermeneutic” that will remain open to the realities affecting African theologians and practitioners  
104 on the ground (Hendriks, 2012). Part of what is happening can be attributed to the realities of  
105 globalization and postmodernism. Due to the shrinking of the global village, epistemologies that  
106 are not from the central location of power now have a voice as a result to the rejection of  
107 foundationalism, which rejected other ways of knowing (Hendriks, 2012). This means that the  
108 models of theological education that worked before in another timeline might need to be  
109 transformed from the western models that have a cast a long shadow according Wahl (2013)  
110 citation of Walls and Chitando, for relevance to be achieved in the African context. This will not  
111 scrap off the challenges of transforming educational curricular in the areas of forms, content,  
112 methods and the concern of internationalization as Naidoo (2016) suggests. We suggest that part  
113 of that transformation in the Kenyan context can begin with the introduction of the discipline of  
114 *practical theology* in theological education, but with African eyes that see young people as a  
115 critical demographic in the continent. Graham (2002) stresses that the overall aim of theological  
116 education should be the development of theological learning; practical preparation for ministry;  
117 spiritual and ministerial formation; and growth in personal maturity.

### 118 **3.0 The what ought to happen: Pedagogy for youth ministry education**

119 Practical theology as a discipline contains the multi-disciplinary framework necessary to embed  
120 the study of youth ministry that is so crucial in the African context (Dames, 2013; Osmer, 2008;  
121 Pieterse, 2017). Since it concerns itself with theological reflection, it takes into consideration the  
122 sources, such as the Scripture, Christian tradition and culture as well as the necessary  
123 methodologies. On the other hand, it also considers the practical issues on the ground such as the  
124 practices of the church, the ministry to young people, preaching in the context of poverty as well

125 as worship amid the chaos of a fractured and unstable political milieu (Graham, 2017; Dreyer,  
126 2017; De Gruchy, 2003). And central to the task of practical theology is considering at the onset  
127 what is actually happening to young people and those who minister to them. For the youth  
128 ministers, there is need to define, amidst the complexities, what their work or profession looks  
129 like (Aziz, 2017). To begin with, youth ministers must be educated in such a transformative  
130 manner as has been discussed previously. What we hope to suggest is some of the components  
131 that would be used by those who would want to be a part of this necessary transformation in  
132 youth ministry education.

133 Canales (2018) presents and critiques four models of youth ministry that may also be beneficial  
134 for our conversation. He mentions *the biblical-hermeneutic model* which traces its starting point  
135 as the right interpretation and application of the scriptural narrative; *the servant leadership model*  
136 that focuses on service as the major motif of Christian life and ministry; *the liberative model* that  
137 seeks to address issues of justice, and *the Christian-discipleship model* which emphasizes a  
138 living relationship with Jesus Christ. Our view is that each of these models offer unique  
139 components that are crucial for any youth ministry curricular. Nel (2017) digs deeper into this  
140 interdisciplinary approach to youth studies by noting that young people are influenced by  
141 politics, society, economics and culture just as much as they are by religion, and thus “youth  
142 studies” must necessarily take on a public outlook, as young people theologize in the streets and  
143 social media, out of their “everyday life” concerns. We believe that such an outlook must include  
144 the following components in a youth ministry curricular:

### 145 **3.1 Critical thinking skills**

146 Youth ministry in the context of adolescence must help teenagers to engage in critical thinking –  
147 such thinking has correlation with preventing deviancy and delinquency amongst young people

148 with practical help in areas such as sexuality, career direction, educational formation and  
149 spiritual formation (Haberland & Rogow, 2015:S16; Clark, 2016:226-38; Vygotsky, 2004:31-32;  
150 Erikson, 1968; Gruioniu, 2013). In the contextual reality of postcolonialism and postmodernity,  
151 youth ministers must take an apologetic approach to the faith in a relational manner that  
152 commends the faith in a winsome manner. Critical skills will sharpen the youth minister's  
153 theology and practice, in the morass of a fragilized cultural milieu.

### 154 **3.2 Theology**

155 As the study of God's word and acts, theology is the bedrock out of which any ministry happens  
156 (McGrath, 2011). Although practitioners have seen theology as an exercise in academic jargon, it  
157 remains a crucial foundation for youth ministry – a proper theological foundation is necessary in  
158 spiritual care for the pastor, sound biblical interpretation, navigating the ethical dilemmas in  
159 popular culture (abortion, euthanasia, witchcraft, sexuality, just to name a few) and a host of  
160 other crucial topics in theology. Theology with young people always has to be Christ-centered.  
161 Youth ministry must be ready to support young people to formulate a relevant relationship with  
162 God, fellow human beings and with creation. Youth ministers should be able to help young  
163 people recognize the Lordship of Christ in their lives and at the same time help them live up to  
164 the expectations of that relationship. Every theology in youth ministry must be founded on the  
165 scripture and the scripture must be the authoritative foundation. It is only a theology that is lived  
166 that has the power to change the lives of young people and help them to in turn change the lives  
167 of those around them. Therefore, youth ministry should always strive to offer young people  
168 biblical theology in the midst of other theologies they come in contact with on a daily basis.  
169 Theology must be relevant in the life of young people. Borgman, (2013) insist that everybody  
170 who does theology with young people must do a “threefold exegesis: an exegesis of the word, an

171 exegesis of the culture, and an exegesis of self and the community”. Our theology with young  
172 people must help them not to separate theology from everyday life, hence a need for young  
173 people to be equipped with the knowledge of practical theology.

### 174 **3.3 Practical theology**

175 Practical theology is more than just applied theology as it has been traditional perceived by  
176 many. Dean (2010) states that “practical theology works a little like plumbing: it connects what  
177 we confess and what we do as Christians, in order to create a clean flow – a radical congruency –  
178 between the source of Living Water and the spigot from which it flows”. Similarly, Heitnik  
179 (1999) defines practical theology as the mediation of the Christian faith in God's humanity in the  
180 world He created so that humankind may experience Him daily through others. Additionally,  
181 practical theology is concerned with how the Christian faith influences society through God's  
182 normative perspective on the questions of concern. That is why Nel (2001) indicates that  
183 practical theology generally asserts that the gospel is primarily about the kingdom of God (the  
184 grace message of God's self-revelation and God's dynamic reign) that has come and is yet to  
185 come. Hence practical theology in the context of youth ministry, must equip youth to engage in  
186 theology in order to help them make sense of the ultimate questions of who God really means to  
187 them. In the words of Tanis (2016) young people need to engage with practical theology in order  
188 to help them ask, think, seek answers and innovate theological praxis. Higher education must be  
189 ready to address the concerns of young people and must be willing to journey with young people  
190 in providing answers to those concern by helping them understand God and His dealings with  
191 His universe because all theology is practical theology in the words of Purves (2004), who  
192 brilliantly argues that there is no uninvolved God and therefore there is no such thing as  
193 impractical theology. ‘All theology, all knowledge of God, by virtue of the subject matter – the



194 acting God – is inherently a practical theology or a practical knowledge of God.’ It is thus  
195 important that effective Youth Ministry should be all about connecting with God and having a  
196 God actualized approach rather than a self-actualized approach to life and ministry. Ministry  
197 with young people should be theologically driven and should teach the youth about lived  
198 theology that living their theology not as individual but as a community.

### 199 **3.4 Ministry skills – pastoral care, preaching and counseling**

200 Ministry in general is the task of the church as the body of Christ. A proper ecclesiology points  
201 to the fact that the church must equip the saints for service as outlined in the book of Ephesians  
202 chapter 4. Young people are often neglected when it comes to ministry, in most churches they  
203 are only seen in the music ministry. Crouch (2013) encourages that our youth groups should  
204 serve as a training ground for service in ministry. Young people should be encouraged to take on  
205 certain service projects in the church from time to time as individuals and as a group. This  
206 involvement will serve as a catalyst among the young people and will open up additional  
207 opportunities in other areas of the church to engage the youth further. This can be an invaluable  
208 ministry training opportunity for serving the Lord for a lifetime. Lartey (2003) further asserts  
209 that the ability of youth to do ministry in the areas of pastoral care, preaching and counseling are  
210 sometimes overlooked (cf. 1 Timothy 4:12). However, it is evident that historically young  
211 people have been at hem of various kinds of ministry involvement both in and outside the  
212 church. Hence a proper curriculum for higher education in youth ministry must target to harness  
213 the talents and potentials of ministry. It should be noted that the Bible has no age when a person  
214 suddenly is gifted and able to minister to others in the church. Young people have the  
215 responsibility, the ability, the potential and can play a vital role in the various ministries of the  
216 church. 1 Corinthians 12:12-27, reminds us that each Christian (young people included) needs to

217 be actively involved in serving the church, the body of Christ using their spiritual gifts and  
218 talents, or the whole body suffers. Young people, regardless of their age, should be trained,  
219 equipped, and be given the opportunity to serve each other and the larger body of Christ through  
220 preaching, counseling and pastoral care. Opting out of this plan will not only undermine the  
221 power and the potential of young people, it sets the church and youth ministry back as well.

### 222 **3.5 Youth culture, family and marriage**

223 Culture is a complex topic, but in one word it is the way people act, live, think, and behave.  
224 Borgman (2006) defines culture as “learned behaviour” including “language, values, beliefs,  
225 artefacts, technology, mores, norms, and styles”. There is no life without culture, as everything  
226 we do reflects our culture. Life cannot be separated from culture. In studying ministry to youth,  
227 it has been observed by the researchers that youth do not live in a vacuum. Youth are affected by  
228 their surrounding culture and youth ministers must be educated in youth culture. An interesting  
229 study investigating the religious practices of Islamic youth note that the far-reaching influence of  
230 technology causes young people to engage in individualistic faith practices as opposed to  
231 “familial cultural capital”, by which they refer to religious practices passed on through the  
232 context of family such as congregational worship (Mohammadrezaie et al, 2011:). Thus family  
233 as the vehicle for passing on godly values, technology and media are seen as influencers of youth  
234 culture which is a reality for youth ministry (Cloete, 2015; Sihombing, 2018:303). The structure  
235 of family relationships influences young people in almost all areas of their lives, therefore youth  
236 ministry cannot neglect family and culture.

### 237 **3.6 Social justice and transformation**

238 Young people have the power and the potential to be involved in the fight for social justice and  
239 transformation. Yet today, youth are often framed in the mass media as, at best, apathetic,  
240 disengaged, and removed from civic action. Herman (2018) pointed out that young people are  
241 often key actors in powerful social movements that transform the course of human history.  
242 Indeed, youth in Africa have been deeply important to many progressive social movements. For  
243 example, the Arab uprising that brought down many governments in North Africa, the fees must  
244 fall uprising that shook many universities in South Africa, the various student movements that  
245 brought about political freedom in many countries, and the latest example of Sudan where young  
246 people championed the removal of president Omar El Bashir, just to mention a few. Young  
247 people take the challenge of social justice and transformation very seriously, however if they are  
248 not guided properly it could lead to disaster. Youth ministry in higher education must among  
249 other things, equip young people for social transformation and justice. Youth ministry should  
250 evoke a sense of community that will encourage young people to make their countries a better  
251 place, just as they make it a safer place.

#### 252 **4.0 The how: Pan Africa Christian University as a Kenyan model of Youth ministry in** 253 **Higher Education**

254 PAC University was originally founded as a Bible College is located on Lumumba Drive,  
255 Roysambu in Nairobi Kenya. However, with the changes in the Higher Education sector in  
256 Kenya, the College grew to a point where it was chartered as a Private University in February  
257 2008. With the Charter came the change in name to Pan Africa Christian (PAC) University.  
258 Over the years, PAC University has grown in terms of academic-offering, with over thirty five  
259 (35) courses currently on offer. Important to note is that all of PAC University's postgraduate and  
260 undergraduate courses are approved by Commission for University Education (CUE). In 2018,

261 the University celebrated 10 years since receiving a Charter and 40 years of existence. The vision  
262 of Pan Africa Christian University is to be a world class Christian university, characterized by  
263 high quality, transformative and value-based education. The mission of Pan Africa Christian  
264 University is to develop transformative Godly Christian leaders, through training, research and  
265 innovation for service to God in the Church and community.

266 Recognizing the role of youth ministry in higher education, PAC University is taking up the  
267 challenge of the youth bulge, the youth programs that are offered at PAC University are:  
268 Certificate in Youth Development, popularly known as the YDP, the Diploma in youth ministry  
269 and Master of Arts in Children and youth ministry all housed at the school of theology.

#### 270 **4.1 Youth Development Program (YDP)**

271 Many young people find themselves standing at life's crossroads faced with the tough choice of  
272 figuring out what to do with most of, if not the rest of their lives. The youth development  
273 program (YDP) at PAC University offers form four leavers the unique opportunity to discover  
274 their purpose, unearth their gifting, and help them begin the exciting journey of nurturing them to  
275 fruition. The program provides a fully accredited Certificate by PAC University.

276 The program is designed for young people who have just completed high school before they  
277 transition to post-secondary education in Universities and colleges. It is aimed at preparing them  
278 holistically to confidently face life's challenges after high school and to help them mature to  
279 adulthood in a godly and responsible manner. PAC University achieves this by offering a  
280 curriculum that reflects spiritual formation, discipleship and mentorship, and personal  
281 development courses combined with University level course work.

282 The program no doubt provides the students with the latest skills they need. An intensive ICT  
283 course, well-equipped computer labs, communication and interpersonal skills as well as personal  
284 development. This is where zeal meets skill. The Youth Development Program, has been in  
285 existence for the past 12 years now. It has successfully helped hundreds of young people through

286 their transitional year into University and further on into living fruitful, God-centered lives. The  
287 testimonies associated with the program are numerous.

#### 288 **4.2 Diploma in Youth Ministry (DYM)**

289 The Diploma in Youth Ministry was created to cater for the growing need of youth workers in  
290 churches and para-church organizations. This program is designed to give a solid foundation for  
291 youth workers to effectively and productively interact with the youth in their various areas of  
292 operation due to the following issues:

- 293 1. Lack of capacity building youth programs for youth workers in institutions in  
294 Africa.
- 295 2. Lack of a professional standard for youth work and professionally trained youth  
296 leaders.
- 297 3. Lack of up-to-date and adequate research and writing (documentation) on youth  
298 work from the African context.
- 299 4. Lack of a defined career path in youth work.
- 300 5. Availability of passionate and committed youth workers ready already involved in  
301 youth ministry in their churches and communities and eager to be trained.
- 302 6. Availability of experienced youth workers who lack a platform to share their  
303 experiences, mentor, and shape the next generation of youth leaders.
- 304 7. The youth agenda is a top priority in Africa and there is need to give a Christian  
305 input/response to the same.

306 Furthermore, the Diploma program in youth ministry is designed to give those who are interested  
307 in youth work hands-on insight into how to dig into and gain insight to the world of the youth. It  
308 helps the youth worker understand the physical, spiritual, social, moral, cultural, emotional and  
309 intellectual development of the youth and how to effectively minister to and work with them at  
310 this formative stage. It also enables them to understand the youth culture, and work with the  
311 youth to develop youth-driven solutions that will achieve positive and wholesome growth in the  
312 lives of the young people.

#### 313 **4.3 Master of Arts in Children and Youth Ministry (MCY)**

314 The Master of Art in Children and Youth Ministry was created to cater for the research, teaching  
315 and training of professionals and ministers in the youth ministry industry. According to United  
316 Nations, it is estimated that over 70% of the African population in Africa is under the age of 19.  
317 Furthermore, by 2020 Africa will have the largest number of young people in the world. The  
318 pertinent question is how prepared is the church to face and become strategic in this predicament.  
319 The PAC University Master of Art in Children and Youth Ministry program is distinctively  
320 designed to prepare children and youth workers to effectively do ministry for and with children  
321 and youth in the continent and beyond. According to Weber (2014) More than 80% of children  
322 and youth workers in Africa are untrained and volunteers. The need to equip children and youth  
323 workers in Africa is an urgent one and the Master of Art in Children and Youth Ministry  
324 programme is tailored to meet that need. This programme seeks to explore the philosophy and  
325 theology of children and youth ministry, in order to effectively help children and youth to  
326 understand the character of God, the significance of the covenant life, faith and organization and  
327 formation of the church within the context of restoring his people and all of creation. It also pays  
328 attention to communal faith formations enshrined in the law, how God expects his children to  
329 live purposely on earth

330 The Master of Arts in Children and Youth Ministry (MCY) seeks to produce and prepare  
331 knowledgeable scholars and practitioners to better serve children and youth in the context of  
332 church and community in Africa and beyond. The program equip students with practical  
333 knowledge through various internships that can immediately be applied in their ministry while  
334 making connections with other ministry leaders that will last a lifetime; thus able to provide  
335 servant leadership and relevantly communicate the message of scripture to children and youth.

## 336 **5.0 Conclusion/Recommendation**

337 In summary, this paper has explored the research problem that is the lacuna in youth ministry  
338 training. This paper has suggested that theological education must be contextualized to meet this  
339 crucial need in order to serve the next generations of the continent. To contextualize does not  
340 mean to denigrate biblical-theological reflection but to explore the ways in which it deals with  
341 youth issues across the moral, political, intellectual, emotional and spiritual spheres. Such  
342 contextualization falls within the purview of practical theology which has been suggested as the  
343 ideal paradigm to pursue youth ministry higher education. By exploring the various elements of  
344 youth ministry education such as critical skills, systematic theology, preaching, pastoral care  
345 among others, the authors have offered PAC University as a model institution within the East  
346 African context that is successfully tackling the challenge. It is hoped that theological higher  
347 education can consider this important area of research and teaching, for the transformation of our  
348 African societies.

## 349 **6.0 References**

- 350 Anderson, R. S., (2001), *The shape of practical theology: Empowering ministry with theological*  
351 *praxis*, Intervarsity Press, Downers Grove, IL.
- 352 Aziz, G., Nel, M. & Davis, R., (2017), 'The career youth pastor: A contemporary reflection',  
353 *HTS Teologiese Studies/Theological Studies* 73(2), a3856. [https://doi.org/](https://doi.org/10.4102/hts.v73i2.3856)  
354 [10.4102/hts.v73i2.3856](https://doi.org/10.4102/hts.v73i2.3856)
- 355 Banks, R., (1999), *Reenvisioning theological education: Exploring a missional alternative to*  
356 *current trends*, Wm B. Eerdmans, Grand Rapids, MI.
- 357 Borgman, D. (2013). *Foundations for youth ministry: Theological engagement with teen life and*  
358 *culture*. Baker Academic.
- 359 Buitendag, J., (2014), 'Between the Scylla and the Charybdis: Theological education in the 21st  
360 century in Africa', *HTS Teologiese Studies/Theological Studies* 70(1), Art. #2855, 5  
361 pages. <http://dx.doi.org/10.4102/hts.v70i1.2855>
- 362 Canales, A. D., (2018), *Models and methods for youth and young adult ministry ecumenical*  
363 *examples and pastoral approaches for the Christian Church*, Cascade Books, Eugene,  
364 OR.

- 365 Chiroma, N.H. & Cloete, A., (2015), 'Mentoring as a supportive pedagogy in theological  
366 training', *HTS Teologiese Studies/ Theological Studies* 71(3), Art. #2695, 8 pages. [http://](http://dx.doi.org/10.4102/hts.v71i3.2695)  
367 [dx.doi.org/10.4102/hts.v71i3.2695](http://dx.doi.org/10.4102/hts.v71i3.2695)
- 368 Chiroma, N.H (2017). "Theological Education and the Challenges of Postmodernism"  
369 *International Journal of Arts Humanities and Social Sciences Volume 2 Issue 11* 11-7.  
370
- 371 Chitando, E., (2009), 'Equipped and ready to serve? Transforming theological and religious  
372 studies in Africa', Presented at the Joint Conference of *Academic Societies in the Fields*  
373 *of Religion and Theology*, Session A2. 22-26 June 2009, University of Stellenbosch,  
374 Stellenbosch.
- 375 Clark, C. (Ed.), (2016), *Adoptive youth ministry: Integrating emerging generations into the*  
376 *family of faith*, Baker Academic, Grand Rapids, MI.
- 377 Cloete, A., (2012), 'Spiritual formation as focus of youth ministry', *Nommers* 13(14): 70-77
- 378 Crouch, P. (2013). Practical Theology in the emerging church. *International Journal for the*  
379 *Study of the Christian Church*, 6(1), 79-90.
- 380 Dames, G.E, (2013), 'Knowing, believing, living in Africa: A practical theology perspective of  
381 the past, present and future', *HTS Teologiese Studies/Theological Studies* 69(1), Art.  
382 #1260, 9 pages. <http://dx.doi.org/10.4102/hts.v69i1.1260>
- 383 Dean, K. C. (2010). *OMG: A youth ministry handbook*. Abingdon Press.
- 384 De Gruchy, S., (2003), 'Theological education and social development: Politics, preferences and  
385 praxis in curriculum design', *Missionalia* 31(3), 451-466
- 386 Diemer, M. A., (2012), 'Fostering marginalized youths' political participation: Longitudinal  
387 roles of parental political socialization and youth sociopolitical development', *American*  
388 *Journal of Community Psychology* 50(1-2): 246-256.
- 389 Dreyer, J.S., (2017), 'Practical theology and the call for the decolonisation of higher education in  
390 South Africa: Reflections and proposals', *HTS Teologiese Studies/ Theological Studies*  
391 73(4), a4805. <https://doi.org/10.4102/hts.v73i4.4805>
- 392 Duchak, O., (2014), 'Marginalization of young people in society', *International Letters of Social*  
393 *and Humanistic Sciences*, 29: 70-79.
- 394 Erikson, E. H., (1968), *Identity youth and crisis*, Norton, New York.
- 395 Graham, E.L., (2017), 'On becoming a practical theologian: Past, present and future tenses',  
396 *HTS Teologiese Studies/ Theological Studies* 73(4), a4634. [https://doi.org/](https://doi.org/10.4102/hts.v73i4.4634)  
397 [10.4102/hts.v73i4.4634](https://doi.org/10.4102/hts.v73i4.4634)
- 398 Gruioniu, O., (2013), 'The philosophy for Children, an ideal tool to stimulate the thinking skills',  
399 *Procedia - Social and Behavioral Sciences* 76, 378 – 382.
- 400 Haberland, N. & Rogow, D., (2015), 'Sexuality Education: Emerging Trends in Evidence and  
401 Practice', *Journal of Adolescent Health* 56, S15-S21.
- 402 Hendriks, H.J., (2012), 'Contextualising theological education in Africa by doing theology in a  
403 missional hermeneutic', *Koers – Bulletin for Christian Scholarship* 77(2), Art. #56, 8  
404 pages. <http://dx.doi.org/10.4102/koers.v77i2.56>



- 405 Heitink, G. (1999). *Practical theology: History, theory, action domains: Manual for practical*  
406 *theology*. Wm. B. Eerdmans Publishing.
- 407 Herman, E. (2018). " The power of youth's social network structures." *BMC public health* 18,  
408 no. 1: 504.
- 409 Klaasen, J.S., (2018), 'Youth ministry at the margins and/ or centre as space of the other:  
410 Reflections on the resolutions of the Anglican dioceses in the Western Cape 2017', *HTS*  
411 *Teologiese Studies/Theological Studies* 74(3), 5056. [https://doi.org/](https://doi.org/10.4102/hts.v74i3.5056)  
412 [10.4102/hts.v74i3.5056](https://doi.org/10.4102/hts.v74i3.5056)
- 413 Lartey, E. Y. (2003). *In living color: An intercultural approach to pastoral care and counseling*  
414 (2nd ed.). New York, NY: Jessica Kingsley.
- 415 Mohammadrezaie, E., Gholizadeh, A., Aghaei, A. & Toghyani, M., (2011), 'The effect of  
416 cultural capital of families on youth religious identity', *Procedia - Social and Behavioral*  
417 *Sciences* 30, 1736 – 1741.
- 418 McGrath, A. E., (2011), *Christian theology: An introduction*, Wiley-Blackwell, Malden, MA.
- 419 Muriithi, K., (2018), 'Relational Apologetics in faith formation: An ethnography of youth  
420 ministry in Nairobi', Paper presented at the African regional conference of the  
421 *International Association for the Study of Youth Ministry*, September 6-9, Lusaka,  
422 Zambia.
- 423 Mwangi, J.K. & De Klerk, B.J., (2011), 'An integrated competency-based training model for  
424 theological training', *HTS Teologiese Studies/Theological Studies* 67(2), Art. #1036, 10  
425 pages. <http://dx.doi.org/10.4102/hts.v67i2.1036>
- 426 Nel, M., (2017) 'Why Theology? It is Only Youth Ministry', *Journal of Youth and Theology*  
427 4(1), 9-21.
- 428 Naidoo, M., (2016), 'Overcoming alienation in Africanising theological education', *HTS*  
429 *Teologiese Studies/Theological Studies* 72(1), Art. #3062, 8 pages.  
430 <http://dx.doi.org/10.4102/hts.v72i1.3062>
- 431 Osmer, R., (2008), *Practical theology: An introduction*, Wm. B. Eerdmans, Grand Rapids, MI.
- 432 Pieterse, H.J.C., (2017), 'Scientific-theoretical research approach to practical theology in South  
433 Africa: A contemporary overview', *HTS Teologiese Studies/Theological Studies* 73(4),  
434 a4483. <https://doi.org/10.4102/hts.v73i4.4483>
- 435 Purves, A. (2004). *Reconstructing pastoral theology: A christological foundation*. Westminster  
436 John Knox Press.
- 437 Roux, C., (2000), 'The need for the transformation of religion in education: Towards an  
438 understanding of democratic values', in Steyn, J., *Democratic transformation of*  
439 *education in South Africa*, Stellenbosch, 109-114.
- 440 Sihombing, S. O., (2018), 'Youth perceptions toward corruption and integrity: Indonesian  
441 context', *Kasetsart Journal of Social Sciences* 39, 299-304.
- 442 Sommers, M., (2010), 'Urban youth in Africa', *Environment and Urbanization* 22(2): 317 – 332.
- 443 —., (2007), 'Creating programs for Africa's urban youth: The challenge of marginalization',  
444 *Journal of International Cooperation in Education*, 10(1): 19 – 31.

- 445 Tanis, G. S. (2016). *Making Jesus attractive: The ministry and message of young life*. Wipf and  
446 Stock Publishers.
- 447 Vygotsky, L. S., (2004), 'Imagination and creativity in childhood', *Journal of Russian & East*  
448 *European Psychology*, 42(1), 7-97.
- 449 Wahl, W. P., (2013), Towards relevant theological education in Africa: Comparing the  
450 international discourse with contextual challenges', *Acta Theologica* 33(1): 266-293 DOI:  
451 <http://dx.doi.org/10.4314/actat.v33i1.14>
- 452 Walls, A. F., (2002), 'Christian scholarship in Africa in the twenty-first century', *Transformation*  
453 19(4):217-228.
- 454 Weber, S., (2015), 'A (South) African voice on youth ministry research: Powerful or  
455 powerless?', *HTS Teologiese Studies/ Theological Studies* 71(2), Art. #2973, 6 pages.  
456 [http:// dx.doi.org/10.4102/hts. v71i2.2973](http://dx.doi.org/10.4102/hts.v71i2.2973)
- 457 World Bank, (2017), *Atlas of sustainable development goals 2018: From world development*  
458 *indicators*.
- 459