

**Transforming Youth Ministry Higher Education in Kenya: A Practical Theological Approach**

**Abstract**

*Youth ministry in Kenya is evolving. In the Presbyterian churches in Kenya for instance, new positions for full time youth workers show the increasing emphasis on youth work. However, youth workers in many of the Kenyan churches have not been trained in youth work. If trained, the curriculum of the institutions of training reveals a lacuna in a practical theological approach to youth work. This article argues that effective youth work lies at the nexus of theory, reflection and praxis, hence higher educational institutions and seminaries, in particular, must reconsider youth ministry education curriculum to meet the current state and need of youth in Africa. Using a desk study, this paper reviewed relevant literature regarding youth ministry in Higher education. Although Africa is seen as a young continent, yet many educational institutions lack curriculum that is contextualized for youth ministry. The practical theological approach of Richard Osmer is utilized in this paper by looking at what is happening, that is, the lacuna in youth work curriculum; the literature reveals that even though some form of training is happening, there is a need to further standardize the curriculum to include key courses that are crucial in youth ministry; the interpretive paradigm of “why” considers western approaches in classical theology that entrench youth marginalization in Africa; the study find out that this is so because most of the literature in youth ministry are written from a western perspective and only few African authors the normative question, that is, “what ought to happen” considers a biblical-theology of youth work from various literature and some South African institutions and the pragmatic question, that is, “the how”, proposes Pan Africa Christian University as a model Kenyan institution that is transforming youth ministry education in Kenya through the various programs they offer in youth ministry.*

**Keywords:** Curriculum, Higher education, pedagogies, practical theology, transformation, Youth ministry.

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

With the highest youth population in Sub-Saharan Africa almost doubling from 670 to 1,061 million between 2001 and 2017, Africa is a continent that is indicating a promising trend in the youth bulge (Sommers, 2007; World Bank, 2017). The church has not been left behind in terms of showing a concurrent and growing concern for youth ministry and youth work. The research

36 output from some South African institutions affirms this necessary concern for the  
37 “professionalization” of youth ministry and ministers (Adams, 1993; Weber, 2015; Aziz, 2017;  
38 Klaasen, 2018). For higher education to offer holistic training in this core area, it must engage  
39 robust theological education, spiritual formation as well as practical skills. Such a holistic  
40 approach will offer mutual benefit to theological institutions that train youth ministers as well  
41 churches which receive the youth ministers (Mwangi & Klerk, 2011). If adolescence is a  
42 transitory stage, spiritual formation must not seek to give quick solutions to the question of  
43 identity but must be integrated in the discovery of the young people – and if at all such spiritual  
44 formation is crucial for youth ministry as Cloete (2012) argues, how are theological institutions  
45 preparing youth ministers for this dynamic task? Additionally, how might the discipline of  
46 religious education facilitate the inter-religious dialogue necessary in a globalized world as Roux  
47 (2000) suggests for the transformation of higher education? Theological education must seek to  
48 embed youth ministry in its content and pedagogy.

49 The context of Africa presents certain nuances that grant immediacy to our proposal. Although  
50 young in its population demographics, most of the institutions (higher education, churches and  
51 some organizations) in Africa are heavily biased in terms of the leadership core including  
52 political leadership. Klaasen (2018) for instance offers several Anglican churches as examples in  
53 the South African context to note that in the crucial areas of funding, youth representation in  
54 decision-making bodies as well as physical space, youth have been marginalized. Although in a  
55 European context, Duchak (2014) envisions the social marginalization of young people as a  
56 result of social and political injustices that are affecting 33% of young people. Duchak and others  
57 (Diemer, 2012; Sommers, 2010) note that global youth marginalization is interrelated with  
58 insufficient and non-existent policy frameworks, that would firmly embed the reality of youth

59 work. As such, youth ministry education must also engage an interdisciplinary ethos, an ethos  
60 that will be outlined later in this paper. Such education will out of necessity be in the context of  
61 mentorship as a “supportive pedagogy” and how this can aid in this holistic approach to youth  
62 ministry education (Chiroma & Cloete, 2015).

63 As for the research methodology, due to the interdisciplinary concerns raised, this paper utilizes  
64 a practical theological approach – an approach that engages theological reflection on theory and  
65 practice. This approach is a critical inquiry of praxis of youth ministry (as part of the academy)  
66 in the world in light of scripture, tradition and other sources (Anderson, 2001). In particular, the  
67 paper is structured in accordance to an Osmerian approach (Osmer, 2008) that consequentially  
68 investigates the empirical, the interpretive, the normative and pragmatic paradigms of the  
69 research question at hand. The literature review was designed primarily as a descriptive study to  
70 provide baseline information on the existing youth ministry status in Kenyan higher education. It  
71 is hoped that this approach will critically engage the research problem and offer solutions that  
72 will be applicable for youth ministry in higher education in the Kenyan and African context.

## 73 **2.0 The why: Contextualizing theological education in Africa**

74 With the broad strokes painted on the youth gap or marginalization in Africa, it is easy to see  
75 how this has malnourished theological education. Yet digging deeper reveals the reality of the  
76 hegemonic structures of the classical approach to education that continue to ignore the contextual  
77 realities of the majority world. Hence, institutions and individuals are looking for new ways to  
78 meet the contextual challenge of developing leaders for the church. We know that theological  
79 education is meant to nurture leaders who can primarily serve the church and society (including  
80 the academy). Further, we know that sound ministerial formation as is envisaged here must  
81 happen in the context of mentorship, ministerial practice and critical reflection on a variety of

82 topics. Chiroma (2017) warns that ministerial development is to be holistic, including the  
83 personal, spiritual, academic and social development of students. Yet we know that much of the  
84 traditional (classical) theological education models focus too narrowly on a theoretical approach  
85 on the major branches of theology and much of it sees the practical application of it as perhaps a  
86 necessary evil. Much as the two authors have benefited from theological education in this  
87 context, through their professional work, they have seen a need to contextualize theological  
88 education to suit the African reality better (Banks, 1999).

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

105 mere faith another extreme termed *fideism*. The type of theological education that must be  
106 relevant to Africa must engage her context and integrate these two extremes of the classical  
107 approach.

108 Hence for theological education to be contextual we must be ready to embrace a “missional  
109 hermeneutic” that will remain open to the realities affecting African theologians and practitioners  
110 on the ground (Hendriks, 2012). Part of what is happening can be attributed to the realities of  
111 globalization and postmodernism. Due to the shrinking of the global village, epistemologies that  
112 are not from the central location of power now have a voice as a result to the rejection of  
113 foundationalism, which rejected other ways of knowing (Hendriks, 2012). This means that the  
114 models of theological education that worked before in another timeline might need to be  
115 transformed from the western models into African models that will engage contextually with  
116 African challenges and opportunities. This will not scrap off the challenges of transforming  
117 educational curriculum in the areas of forms, contents, methods and the concern of  
118 internationalization as Naidoo (2016) suggests but will rather enhance the effectiveness of youth  
119 ministry in higher education in Kenya. We suggest that part of that transformation in the Kenyan  
120 context can begin with the introduction of the discipline of *practical theology* in theological  
121 education, but with African eyes that see young people as a critical demographic in the continent.  
122 Graham (2002) stresses that the overall aim of theological education should be the development  
123 of theological learning; practical preparation for ministry; spiritual and ministerial formation;  
124 and growth in personal maturity.

### 125 **3.0 The what ought to happen: Pedagogy for youth ministry education**

126 Practical theology as a discipline contains the multi-disciplinary framework necessary to embed  
127 the study of youth ministry that is so crucial in the African context (Dames, 2013; Osmer, 2008;

128 Pieterse, 2017). Since it concerns itself with theological reflection, it takes into consideration the  
129 sources, such as the Scripture, Christian tradition and culture as well as the necessary  
130 methodologies. On the other hand, it also considers the practical issues on the ground such as the  
131 practices of the church, the ministry to young people, preaching in the context of poverty as well  
132 as worship amid the chaos of a fractured and unstable political milieu (Graham, 2017; Dreyer,  
133 2017; De Gruchy, 2003). And central to the task of practical theology is considering at the onset  
134 what is happening to young people and those who minister to them. For the youth ministers,  
135 there is need to define, amidst the complexities, what their work or profession looks like (Aziz,  
136 2017). To begin with, youth ministers must be educated in such a transformative manner as has  
137 been discussed previously. What we hope to suggest is some of the components that would be  
138 used by those who would want to be a part of this necessary transformation in youth ministry  
139 education.

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

150 social media, out of their “everyday life” concerns. We believe that such an outlook must include  
151 the following components in a youth ministry curriculum:

### 152 **3.1 Critical thinking skills**

153 Youth ministry in the context of adolescence must help teenagers to engage in critical thinking –  
154 such thinking has correlation with preventing deviancy and delinquency amongst young people  
155 with practical help in areas such as sexuality, career direction, educational formation and  
156 spiritual formation (Haberland & Rogow, 2015:S16; Clark, 2016:226-38; Vygotsky, 2004:31-32;  
157 Erikson, 1968; Gruioniu, 2013). In the contextual reality of postcolonialism and postmodernity,  
158 youth ministers must take an apologetic approach to the faith in a relational manner that  
159 commends the faith winsomely. Critical skills will sharpen the youth minister’s theology and  
160 practice, in the morass of a fragilized cultural milieu.

### 161 **3.2 Theology**

162 As the study of God’s word and acts, theology is the bedrock out of which any ministry happens  
163 (McGrath, 2011). Although practitioners have seen theology as an exercise in academic jargon, it  
164 remains a crucial foundation for youth ministry – a proper theological foundation is necessary in  
165 spiritual care for the pastor, sound biblical interpretation, navigating the ethical dilemmas in  
166 popular culture (abortion, traditional cultural practices, witchcraft, sexuality, just to name a few)  
167 and a host of other crucial topics in theology. Theology with young people ought to be Christ-  
168 centered. Youth ministry must be ready to support young people to formulate a relevant  
169 relationship with God, fellow human beings and with creation. Youth ministers should be able to  
170 help young people recognize the Lordship of Christ in their lives and at the same time help them  
171 live out that relationship. Every theology in youth ministry must be founded on the scripture and

172 the scripture must be the authoritative foundation. It is only a theology that is lived that has the  
173 power to change the lives of young people and help them to in turn change the lives of those  
174 around them. Therefore, youth ministry should always strive to offer young people biblical  
175 theology in the midst of other theologies they come in contact with on a daily basis. Theology  
176 must be relevant in the life of young people. Borgman, (2013) insist that everybody who does  
177 theology with young people must do a “threefold exegesis: an exegesis of the word, an exegesis  
178 of the culture, and an exegesis of self and the community”. Our theology with young people must  
179 help them not to separate theology from everyday life, hence a need for young people to be  
180 equipped with the knowledge of practical theology.

### 181 **3.3 Practical theology**

182 Practical theology is more than just applied theology as it has been traditional perceived by  
183 many. Dean (2010) states that “practical theology works a little like plumbing: it connects what  
184 we confess and what we do as Christians, in order to create a clean flow – a radical congruency –  
185 between the source of Living Water and the spigot from which it flows”. Similarly, Heitnik  
186 (1999) defines practical theology as the mediation of the Christian faith in God's humanity in the  
187 world He created so that humankind may experience Him daily through others. Additionally,  
188 practical theology is concerned with how the Christian faith influences society through God's  
189 normative perspective on the questions of concern. That is why Nel (2001) indicates that  
190 practical theology generally asserts that the gospel is primarily about the kingdom of God (the  
191 grace message of God's self-revelation and God's dynamic reign) that has come and is yet to  
192 come. Hence practical theology in the context of youth ministry, must equip youth to engage in  
193 theology in order to help them make sense of the ultimate questions of who God really means to  
194 them. In the words of Tanis (2016) young people need to engage with practical theology in order



195 to help them ask, think, seek answers and innovate theological praxis. Higher education must be  
196 ready to address the concerns of young people and must be willing to journey with young people  
197 in providing answers to those concern by helping them understand God and His dealings with  
198 His universe because all theology is practical theology in the words of Purves (2004), who  
199 brilliantly argues that there is no uninvolved God and therefore there is no such thing as  
200 impractical theology. ‘All theology, all knowledge of God, by virtue of the subject matter – the  
201 acting God – is inherently a practical theology or a practical knowledge of God.’ It is thus  
202 important that effective Youth Ministry should be all about connecting with God and having a  
203 God actualized approach rather than a self-actualized approach to life and ministry. Ministry  
204 with young people should be theologically driven and should teach the youth about lived  
205 theology, which necessarily involves, living their theology not as an individual but as a  
206 community.

### 207 **3.4 Ministry skills – pastoral care, preaching and counseling**

208 Ministry in general is the task of the church as the body of Christ. A proper ecclesiology points  
209 to the fact that the church must equip the saints for service as outlined in the book of Ephesians  
210 chapter 4. Young people are often neglected when it comes to ministry, in most churches they  
211 are only seen in the music ministry. Crouch (2013) encourages that our youth groups should  
212 serve as a training ground for service in ministry. Young people should be encouraged to take on  
213 certain service projects in the church from time to time as individuals and as a group. This  
214 involvement will serve as a catalyst among the young people and will open up additional  
215 opportunities in other areas of the church to engage the youth further. This can be an invaluable  
216 ministry training opportunity for serving the Lord for a lifetime. Lartey (2003) further asserts  
217 that the ability of youth to do ministry in the areas of pastoral care, preaching and counseling are

218 sometimes overlooked (cf. 1 Timothy 4:12). However, it is evident that historically young  
219 people have been at the hem of various kinds of ministry involvement both in and outside the  
220 church. Hence a proper curriculum for higher education in youth ministry must target to harness  
221 the talents and potentials of ministry. It should be noted that the Bible has no age when a person  
222 suddenly is gifted and able to minister to others in the church. Young people have the  
223 responsibility, the ability, the potential and can play a vital role in the various ministries of the  
224 church. For example, 1 Corinthians 12:12-27, reminds us that each Christian (young people  
225 included) needs to be actively involved in serving the church, the body of Christ using their  
226 spiritual gifts and talents, or the whole body suffers. Young people, regardless of their age,  
227 should be trained, equipped, and be given the opportunity to serve each other and the larger body  
228 of Christ through preaching, counseling and pastoral care. Opting out of this plan will not only  
229 undermine the power and the potential of young people, it sets the church and youth ministry  
230 back as well.

### 231 **3.5 Youth culture, family and marriage**

232 Culture is a complex topic, but in one word it is the way people act, live, think, and behave.  
233 Borgman (2006) defines culture as “learned behaviour” including “language, values, beliefs,  
234 artefacts, technology, mores, norms, and styles”. There is no life without culture, as everything  
235 we do reflects our culture. Life cannot be separated from culture. In studying ministry to youth,  
236 it has been observed by the researchers that youth do not live in a vacuum. Youth are affected by  
237 their surrounding culture and youth ministers must be educated in youth culture. An interesting  
238 study investigating the religious practices of Islamic youth note that the far-reaching influence of  
239 technology causes young people to engage in individualistic faith practices as opposed to  
240 “familial cultural capital”, by which they refer to religious practices passed on through the

241 context of family such as congregational worship (Mohammadrezaie et al, 2011). Thus, family as  
242 the vehicle for passing on godly values, technology and media are seen as influencers of youth  
243 culture which is a reality for youth ministry (Cloete, 2015; Sihombing, 2018:303). The structure  
244 of family relationships influences young people in almost all areas of their lives, therefore youth  
245 ministry cannot neglect family and culture.

### 246 **3.6 Social justice and transformation**

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

261 **4.0 The how: Pan Africa Christian University as a Kenyan model of Youth ministry in**  
262 **Higher Education**

263 PAC University was originally founded as a Bible College is located on Lumumba Drive,  
264 Roysambu in Nairobi Kenya. However, with the changes in the Higher Education sector in  
265 Kenya, the College grew to a point where it was chartered as a Private University in February  
266 2008. With the Charter came the change in name to Pan Africa Christian (PAC) University.  
267 Over the years, PAC University has grown in terms of academic offering, with over thirty five  
268 (35) courses currently on offer. Important to note is that all of PAC University's postgraduate and  
269 undergraduate courses are approved by Commission for University Education (CUE). In 2018,  
270 the University celebrated 10 years since receiving a Charter and 40 years of existence. The vision  
271 of Pan Africa Christian University is to be a world class Christian university, characterized by  
272 high quality, transformative and value-based education. The mission of Pan Africa Christian  
273 University is to develop transformative Godly Christian leaders, through training, research and  
274 innovation for service to God in the Church and community.

275 Recognizing the role of youth ministry in higher education, PAC University is taking up the  
276 challenge of the youth bulge. As an innovator in the educational industry, some of the youth  
277 programs that are offered at PAC University are: Certificate in Youth Development, popularly  
278 known as the YDP, the Diploma in youth ministry and Master of Arts in Children and youth  
279 ministry all housed at the school of theology.

280 **4.1 Youth Development Program (YDP)**

281 Many young people find themselves standing at life's crossroads faced with the tough choice of  
282 figuring out what to do with most of, if not the rest of their lives. The youth development  
283 program (YDP) at PAC University offers form four leavers the unique opportunity to discover

284 their purpose, unearth their gifting, and help them begin the exciting journey of nurturing them to  
285 fruition. The program provides a fully accredited Certificate by PAC University.

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

292 The program no doubt provides the students with the latest skills they need. An intensive ICT  
293 course, well-equipped computer labs, communication and interpersonal skills as well as personal  
294 development. This is where zeal meets skill. The Youth Development Program has been in  
295 existence for the past 12 years now. It has successfully helped hundreds of young people through  
296 their transitional year into University and further on into living fruitful, God-centered lives. The  
297 testimonies associated with the program are numerous.

#### 298 **4.2 Diploma in Youth Ministry (DYM)**

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

- 303 1. Lack of capacity building youth programs for youth workers in institutions in  
304 Africa.
- 305 2. Lack of a professional standard for youth work and professionally trained youth  
306 leaders.

- 307 3. Lack of up-to-date and adequate research and writing (documentation) on youth  
308 work from the African context.
- 309 4. Lack of a defined career path in youth work.
- 310 5. Availability of passionate and committed youth workers already involved in youth  
311 ministry in their churches and communities and eager to be trained.
- 312 6. Availability of experienced youth workers who lack a platform to share their  
313 experiences, mentor, and shape the next generation of youth leaders.
- 314 7. The youth agenda is a top priority in Africa and there is need to give a Christian  
315 input/response to the same.

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

### 323 **4.3 Master of Arts in Children and Youth Ministry (MCY)**

324 The Master of Art in Children and Youth Ministry was created to cater for the research, teaching  
325 and training of professionals and ministers in the youth ministry industry. According to United  
326 Nations, it is estimated that over 70% of the African population in Africa is under the age of 19.  
327 Furthermore, by 2020 Africa will have the largest number of young people in the world. The  
328 pertinent question is how prepared the church is to face and become strategic in this predicament.  
329 The PAC University Master of Art in Children and Youth Ministry program is distinctively  
330 designed to prepare children and youth workers to effectively do ministry for and with children

331 and youth in the continent and beyond. According to Weber (2014) more than 80% of children  
332 and youth workers in Africa are untrained and volunteers. The need to equip children and youth  
333 workers in Africa is an urgent one and the Master of Art in Children and Youth Ministry  
334 programme is tailored to meet that need. This programme seeks to explore the philosophy and  
335 theology of children and youth ministry, in order to effectively help children and youth to  
336 understand the character of God, the significance of the covenant life, faith and organization and  
337 formation of the church within the context of restoring his people and all of creation. It also pays  
338 attention to communal faith formations enshrined in the law, how God expects his children to  
339 live purposely on earth

340 The Master of Arts in Children and Youth Ministry (MCY) seeks to produce and prepare  
341 knowledgeable scholars and practitioners to better serve children and youth in the context of  
342 church and community in Africa and beyond. The program equips students with practical  
343 knowledge through various internships that can immediately be applied in their ministry while  
344 making connections with other ministry leaders that will last a lifetime; thereby, able to provide  
345 servant leadership and relevantly communicate the message of scripture to children and youth.

## 346 **5.0 Conclusion**

347 In summary, this paper using Osmer's practical theological task, has explored the research  
348 problem that is the lacuna in youth ministry training. This paper has suggested that theological  
349 education must be contextualized to meet this crucial need in order to serve the next generations  
350 of the continent. To contextualize does not mean to denigrate biblical-theological reflection but  
351 to explore the ways in which it deals with youth issues across the moral, political, intellectual,  
352 emotional and spiritual spheres. Such contextualization falls within the purview of practical  
353 theology which has been suggested as the ideal paradigm to pursue youth ministry higher

354 education. By exploring the various elements of youth ministry education such as critical skills,  
355 systematic theology, preaching, pastoral care among others, the authors have offered PAC  
356 University as a model institution within the East African context that is successfully tackling the  
357 challenge. It is hoped that theological higher education can consider this important area of  
358 research and teaching, for the transformation of our African societies.

## 359 **6.0 Recommendations**

360 It is evident that young people constitute the majority of the African population, hence youth  
361 ministry in higher education must be given a priority in order to prepare young people for a  
362 holistic development. For that to happen, the following recommendations must be taken into  
363 consideration:

364 1. Schools of theology, seminaries and other tertiary institutions in Kenya must start offering key  
365 courses in youth ministry, not just a unit or two.

366 2. Schools of theology, seminaries and other tertiary institutions must encourage other stake  
367 holders like churches and NGO to create scholarships for the study of youth ministry

368 3. Youth workers must be encouraged to register with youth ministry related bodies that provides  
369 academic enhancement in youth ministry, like the International Association for the Study of  
370 Youth Ministry (IAYSM).

371 4. Short courses and other empowerment courses should be designed by institutions of higher  
372 learning to cater for the growing need of youth workers in Kenya and in Africa.

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