



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

Nathan H. Chiroma^{1,2*} and Kevin Muriithi³

¹*Department of Transformational Church and Youth Leadership, Pan Africa Christian University, Nairobi, Kenya.*

²*Department of Practical Theology and Missiology, University of Stellenbosch, Cape Town, South Africa.*

³*Department of Transformational Church and Youth Leadership, Youth Pastor Presbyterian Church of East Africa Loresho Parish, Pan Africa Christian University, Nairobi, Kenya.*

Authors' contributions

This work was carried out in collaboration between both authors. Author NHC designed the study, performed the initial analysis, while the second author wrote the protocol and wrote the first half of the manuscript. Both authors managed the analyses of the study, managed the literature searches, read and approved the final manuscript.

Article Information

DOI: 10.9734/JESBS/2019/v32i130162

Editor(s):

- (1) Nicholas J. Shudak, PhD Dean, School of Education and Counseling, Wayne State College, United States.
(2) Professor, Dr. Redhwan A. Al-Naggar, Department of Population Health and Preventive Medicine, Faculty of Medicine, Universiti Teknologi MARA, Sungai Buloh, Selangor, 47000, Malaysia.

Reviewers:

- (1) M.V. Chandramathi, Symbiosis Law School, Hyderabad, India.
(2) Omoogun, Ajayi, University of Calabar, Nigeria.
(3) Liamunga Mwiya Imasiku, University of Zambia, Zambia.
(4) Nalini Arumugam, Akademi Pengajian Bahasa, Malaysia.
(5) António Calha, Instituto Politécnico de Portalegre, Portugal.

Complete Peer review History: <http://www.sdiarticle4.com/review-history/50779>

Original Research Article

**Received 09 July 2019
Accepted 11 September 2019
Published 23 September 2019**

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

*Corresponding author: E-mail: nchiroma@gmail.com;

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 most of the literature in youth ministry are written from a western perspective with 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. 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 [1,2]. The church has not been left behind in terms of showing a concurrent and growing concern for youth ministry and youth work. The research output from some South African institutions affirms this necessary concern for the “professionalization” of youth ministry and ministers (Adams, 1993), [3,4, 5]. For higher education to offer holistic training in this core area, it must engage robust theological education, spiritual formation as well as practical skills. Such a holistic approach will offer mutual benefit to theological institutions that train youth ministers as well churches which receive the youth ministers [6]. If adolescence is a transitory stage, spiritual formation must not seek to give quick solutions to the question of identity but must be integrated in the discovery of the young people – and if at all such spiritual formation is crucial for youth ministry as [7] argues, how are theological institutions preparing youth ministers for this dynamic task? Additionally, how might the discipline of religious education facilitate the inter-religious dialogue necessary in a globalized world as Roux [8] suggests for the transformation of higher education? Theological education must seek to embed youth ministry in its content and pedagogy.

The context of Africa presents certain nuances that grant immediacy to our proposal. Although young in its population demographics, most of the institutions (higher education, churches and some organizations) in Africa are heavily biased

in terms of the leadership core including political leadership. Klaasen [5] for instance offers several Anglican churches as examples in the South African context to note that in the crucial areas of funding, youth representation in decision-making bodies as well as physical space, youth have been marginalized. Although in a European context, Duchak [9] envisions the social marginalization of young people as a result of social and political injustices that are affecting 33% of young people. Duchak and others [10,1] note that global youth marginalization is interrelated with insufficient and non-existent policy frameworks, that would firmly embed the reality of youth work. As such, youth ministry education must also engage an interdisciplinary ethos, an ethos that will be outlined later in this paper. Such education will out of necessity be in the context of mentorship as a “supportive pedagogy” and how this can aid in this holistic approach to youth ministry education [11].

As for the research methodology, due to the interdisciplinary concerns raised, this paper utilizes a practical theological approach – an approach that engages theological reflection on theory and practice. This approach is a critical inquiry of praxis of youth ministry (as part of the academy) in the world in light of scripture, tradition and other sources [12]. In particular, the paper is structured in accordance to an Osmerian approach [13] that consequentially investigates the empirical, the interpretive, the normative and pragmatic paradigms of the research question at hand. The literature review was designed primarily as a descriptive study to provide baseline information on the existing youth ministry status in Kenyan higher education. It is hoped that this approach will critically engage the research problem and offer solutions

that will be applicable for youth ministry in higher education in the Kenyan and African context.

2. THE WHY: CONTEXTUALIZING THEOLOGICAL EDUCATION IN AFRICA

With the broad strokes painted on the youth gap or marginalization in Africa, it is easy to see how this has malnourished theological education. Yet digging deeper reveals the reality of the hegemonic structures of the classical approach to education that continue to ignore the contextual realities of the majority world. Hence, institutions and individuals are looking for new ways to meet the contextual challenge of developing leaders for the church. We know that theological education is meant to nurture leaders who can primarily serve the church and society (including the academy). Further, we know that sound ministerial formation as is envisaged here must happen in the context of mentorship, ministerial practice and critical reflection on a variety of topics. Chiroma [14] warns that ministerial development is to be holistic, including the personal, spiritual, academic and social development of students. Yet we know that much of the traditional (classical) theological education models focus too narrowly on a theoretical approach on the major branches of theology and much of it sees the practical application of it as perhaps a necessary evil. Much as the two authors have benefited from theological education in this context, through their professional work, they have seen a need to contextualize theological education to suit the African reality better [15].

A short history of classical theological education is necessary to support our point. Mwangi and Klerk [6] elucidate on four major trajectories in theological education as the *catechetical model* (AD 200 – AD 400), the *monastic model* (AD 400 – AD 1200), the *scholastic model* (AD 1200 – AD 1600) and the *seminary model* (AD 1600). The catechetical model was necessitated by the need to instruct new converts in the Christian tradition and to ensure the passing on of the apostolic message in light of the diverging teachings of the time. The monastic model sought to deal with Christendom's excesses when the Christian religion had been institutionalized and hence these smaller learning institutions were viewed as countercultural. The scholastic model grew as an offshoot of the monastic schools based on the resurgence of the Roman educational system's focus on the liberal arts. The seminary model

further developed the scholastic model by utilizing a scholastic methodology to the liberal arts, philosophy and moral theology [6]. The scholastic method remains an abiding model up to today and despite its usefulness in a critical approach, what it may sometimes ignore is the interrelationship of theory and practice. Buitendag [16] offers a helpful analogy with the Greek mythological sea monsters Scylla and Charybdis who were close enough such that sailors could not avoid either of them. A focus on theory is one extreme that Buitendag [16] terms *scientism* and a focus on mere faith another extreme termed *fideism*. The type of theological education that must be relevant to Africa must engage her context and integrate these two extremes of the classical approach.

Hence for theological education to be contextual we must be ready to embrace a "missional hermeneutic" that will remain open to the realities affecting African theologians and practitioners on the ground [17]. Part of what is happening can be attributed to the realities of globalization and postmodernism. Due to the shrinking of the global village, epistemologies that are not from the central location of power now have a voice as a result of the rejection of foundationalism, which rejected other ways of knowing [17]. This means that the models of theological education that worked before in another timeline might need to be transformed from the western models into African models that will engage contextually with African challenges and opportunities. This will not scrap off the challenges of transforming educational curriculum in the areas of forms, contents, methods and the concern of internationalization as Naidoo [18] suggests but will rather enhance the effectiveness of youth ministry in higher education in Kenya. We suggest that part of that transformation in the Kenyan context can begin with the introduction of the discipline of *practical theology* in theological education, but with African eyes that see young people as a critical demographic in the continent. Graham [19] stresses that the overall aim of theological education should be the development of theological learning; practical preparation for ministry; spiritual and ministerial formation; and growth in personal maturity.

3. THE WHAT OUGHT TO HAPPEN: PEDAGOGY FOR YOUTH MINISTRY EDUCATION

Practical theology as a discipline contains the multi-disciplinary framework necessary to embed

the study of youth ministry that is so crucial in the African context [20,13,21]. Since it concerns itself with theological reflection, it takes into consideration the sources, such as the Scripture, Christian tradition and culture as well as the necessary methodologies. On the other hand, it also considers the practical issues on the ground such as the practices of the church, the ministry to young people, preaching in the context of poverty as well as worship amid the chaos of a fractured and unstable political milieu [19, 22, 23]. And central to the task of practical theology is considering at the onset what is happening to young people and those who minister to them. For the youth ministers, there is need to define, amidst the complexities, what their work or profession looks like [4]. To begin with, youth ministers must be educated in such a transformative manner as has been discussed previously. What we hope to suggest is some of the components that would be used by those who would want to be a part of this necessary transformation in youth ministry education.

Canales [24] presents and critiques four models of youth ministry that may also be beneficial for our conversation. He mentions *the biblical-hermeneutic model* which traces its starting point as the right interpretation and application of the scriptural narrative; *the servant leadership model* that focuses on service as the major motif of Christian life and ministry; *the liberative model* that seeks to address issues of justice, and *the Christian-discipleship model* which emphasizes a living relationship with Jesus Christ. Our view is that each of these models offer unique components that are crucial for any youth ministry curriculum. Nel [25] digs deeper into this interdisciplinary approach to youth studies by noting that young people are influenced by politics, society, economics and culture just as much as they are by religion, and thus “youth studies” must necessarily take on a public outlook, as young people theologize in the streets and social media, out of their “everyday life” concerns. We believe that such an outlook must include the following components in a youth ministry curriculum:

3.1 Critical Thinking Skills

Youth ministry in the context of adolescence must help teenagers to engage in critical thinking – such thinking has correlation with preventing deviancy and delinquency amongst young people with practical help in areas such as sexuality, career direction, educational formation

and spiritual formation [26,27,28,29,30]. In the contextual reality of postcolonialism and postmodernity, youth ministers must take an apologetic approach to the faith in a relational manner that commends the faith winsomely. Critical skills will sharpen the youth minister’s theology and practice, in the morass of a fragilized cultural milieu.

3.2 Theology

As the study of God’s word and acts, theology is the bedrock out of which any ministry happens [31]. Although practitioners have seen theology as an exercise in academic jargon, it remains a crucial foundation for youth ministry – a proper theological foundation is necessary in spiritual care for the pastor, sound biblical interpretation, navigating the ethical dilemmas in popular culture (abortion, traditional cultural practices, witchcraft, sexuality, just to name a few) and a host of other crucial topics in theology. Theology with young people ought to be Christ-centered. Youth ministry must be ready to support young people to formulate a relevant relationship with God, fellow human beings and with creation. Youth ministers should be able to help young people recognize the Lordship of Christ in their lives and at the same time help them live out that relationship. Every theology in youth ministry must be founded on the scripture and the scripture must be the authoritative foundation. It is only a theology that is lived that has the power to change the lives of young people and help them to in turn change the lives of those around them. Therefore, youth ministry should always strive to offer young people biblical theology in the midst of other theologies they come into contact with on a daily basis. Theology must be relevant in the life of young people. Borgman [32] insists that everybody who does theology with young people must do a “threefold exegesis: an exegesis of the word, an exegesis of the culture and an exegesis of self and the community”. Our theology with young people must help them not to separate theology from everyday life, hence a need for young people to be equipped with the knowledge of practical theology.

3.3 Practical Theology

Practical theology is more than just applied theology as it has been traditionally perceived by many. Dean [33] states that “practical theology works a little like plumbing: it connects what we confess and what we do as Christians, in order to create a clean flow – a radical congruency –

between the source of Living Water and the spigot from which it flows". Similarly, Heitnik [34] defines practical theology as the mediation of the Christian faith in God's humanity in the world He created so that humankind may experience Him daily through others. Additionally, practical theology is concerned with how the Christian faith influences society through God's normative perspective on the questions of concern. That is why Nel [25] indicates that practical theology generally asserts that the gospel is primarily about the kingdom of God (the grace message of God's self-revelation and God's dynamic reign) that has come and is yet to come. Hence practical theology in the context of youth ministry, must equip youth to engage in theology in order to help them make sense of the ultimate questions of who God really means to them. In the words of Tanis [35], young people need to engage with practical theology in order to help them ask, think, seek answers and innovate theological praxis. Higher education must be ready to address the concerns of young people and must be willing to journey with young people in providing answers to those concerns by helping them understand God and His dealings with His universe because all theology is practical theology in the words of Purves [36], who brilliantly argues that there is no uninvolved God and therefore there is no such thing as impractical theology. 'All theology, all knowledge of God, by virtue of the subject matter – the acting God – is inherently a practical theology or a practical knowledge of God.' It is thus important that effective Youth Ministry should be all about connecting with God and having a God actualized approach rather than a self-actualized approach to life and ministry. Ministry with young people should be theologically driven and should teach the youth about lived theology, which necessarily involves, living their theology not as an individual but as a community.

3.4 Ministry Skills – Pastoral Care, Preaching and Counseling

Ministry in general is the task of the church as the body of Christ. A proper ecclesiology points to the fact that the church must equip the saints for service as outlined in the book of Ephesians chapter 4. Young people are often neglected when it comes to ministry, in most churches they are only seen in the music ministry. Crouch [37] encourages that our youth groups should serve as a training ground for service in ministry. Young people should be encouraged to take on certain service projects in the church from time to

time as individuals and as a group. This involvement will serve as a catalyst among the young people and will open up additional opportunities in other areas of the church to engage the youth further. This can be an invaluable ministry training opportunity for serving the Lord for a lifetime. Larley [38] further asserts that the ability of youth to do ministry in the areas of pastoral care, preaching and counseling are sometimes overlooked (cf. 1 Timothy 4:12). However, it is evident that historically young people have been at the hem of various kinds of ministry involvement both in and outside the church. Hence a proper curriculum for higher education in youth ministry must target to harness the talents and potentials of ministry. It should be noted that the Bible has no age when a person suddenly is gifted and able to minister to others in the church. Young people have the responsibility, the ability, the potential and can play a vital role in the various ministries of the church. For example, 1 Corinthians 12:12-27, reminds us that each Christian (young people included) needs to be actively involved in serving the church, the body of Christ using their spiritual gifts and talents, or the whole body suffers. Young people, regardless of their age, should be trained, equipped, and be given the opportunity to serve each other and the larger body of Christ through preaching, counseling and pastoral care. Opting out of this plan will not only undermine the power and the potential of young people, it sets the church and youth ministry back as well.

3.5 Youth Culture, Family and Marriage

Culture is a complex topic, but in one word it is the way people act, live, think, and behave. Borgman [32] defines culture as "learned behaviour" including "language, values, beliefs, artefacts, technology, mores, norms, and styles". There is no life without culture, as everything we do reflects our culture. Life cannot be separated from culture. In studying ministry to youth, it has been observed by the researchers that youth do not live in a vacuum. Youth are affected by their surrounding culture and youth ministers must be educated in youth culture. An interesting study investigating the religious practices of Islamic youth note that the far-reaching influence of technology causes young people to engage in individualistic faith practices as opposed to "familial cultural capital", by which they refer to religious practices passed on through the context of family such as congregational worship [39]. Thus, family as the vehicle for passing on godly

values, technology and media are seen as influencers of youth culture which is a reality for youth ministry [7,40]. The structure of family relationships influences young people in almost all areas of their lives. Therefore, youth ministry cannot neglect family and culture.

3.6 Social Justice and Transformation

Young people have the power and the potential to be involved in the fight for social justice and transformation. Yet today, youth are often framed in the mass media as, at best, apathetic, disengaged, and removed from civic action. Herman [41] pointed out that young people are often key actors in powerful social movements that transform the course of human history. Indeed, youth in Africa have been deeply important to many progressive social movements. For example, the Arab uprising that brought down many governments in North Africa, the fees must fall uprising that shook many universities in South Africa, the various student movements that brought about political freedom in many countries, and the latest example of Sudan where young people championed the removal of president Omar El Bashir, just to mention a few. Young people take the challenge of social justice and transformation very seriously, however if they are not guided properly it could lead to disaster. Youth ministry in higher education must among other things, equip young people for social transformation and justice. Youth ministry should evoke a sense of community that will encourage young people to make their countries a better place, just as they make it a safer place.

4. THE HOW: PAN AFRICA CHRISTIAN UNIVERSITY AS A KENYAN MODEL OF YOUTH MINISTRY IN HIGHER EDUCATION

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

Education (CUE). In 2018, the University celebrated 10 years since receiving a Charter and 40 years of existence. The vision of Pan Africa Christian University is to be a world class Christian university, characterized by high quality, transformative and value-based education. The mission of Pan Africa Christian University is to develop transformative Godly Christian leaders, through training, research and innovation for service to God in the Church and community.

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

4.1 Youth Development Program (YDP)

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

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

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

further on into living fruitful, God-centered lives. The testimonies associated with the program are numerous.

4.2 Diploma in Youth Ministry (DYM)

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

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

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

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

The Master of Art in Children and Youth Ministry was created to cater for the research, teaching and training of professionals and ministers in the youth ministry industry. According to United

Nations, it is estimated that over 70% of the African population in Africa is under the age of 19. Furthermore, by 2020 Africa will have the largest number of young people in the world. The pertinent question is how prepared the church is to face and become strategic in this predicament. The PAC University Master of Art in Children and Youth Ministry program is distinctively designed to prepare children and youth workers to effectively do ministry for and with children and youth in the continent and beyond. According to Weber [3] more than 80% of children and youth workers in Africa are untrained and volunteers. The need to equip children and youth workers in Africa is an urgent one and the Master of Arts in Children and Youth Ministry programme is tailored to meet that need. This programme seeks to explore the philosophy and theology of children and youth ministry, in order to effectively help children and youth to understand the character of God, the significance of the covenant life and faith, and organization and formation of the church within the context of restoring his people and all of creation. It also pays attention to communal faith formations enshrined in the law, how God expects his children to live purposely on earth.

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

5. CONCLUSION

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

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

6. RECOMMENDATIONS

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

1. Schools of theology, seminaries and other tertiary institutions in Kenya must start offering key courses in youth ministry, not just a unit or two.
2. Schools of theology, seminaries and other tertiary institutions must encourage other stake holders like churches and NGO to create scholarships for the study of youth ministry.
3. Youth workers must be encouraged to register with youth ministry related bodies that provides academic enhancement in youth ministry, like the International Association for the Study of Youth Ministry (IAYSM).
4. Short courses and other empowerment courses should be designed by institutions of higher learning to cater for the growing need of youth workers in Kenya and in Africa.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

REFERENCES

1. Sommers M. Urban youth in Africa'. *Environment and Urbanization*. 2010;22(2):317-332.
2. World Bank. *Atlas of sustainable development goals 2018: From world development indicators*; 2017.
3. Weber S. A (South) African voice on youth ministry research: Powerful or powerless? *HTS Teologiese Studies/ Theological Studies*. 2015;71(2):6. Available:<http://dx.doi.org/10.4102/hts.v71i2.2973>
4. Aziz G, Nel M, Davis R. The career youth pastor: A contemporary reflection. *HTS Teologiese Studies/Theological Studies*. 2017;73(2):a3856. Available:<https://doi.org/10.4102/hts.v73i2.3856>
5. Klaasen JS. Youth ministry at the margins and/ or centre as space of the other: Reflections on the resolutions of the Anglican dioceses in the Western Cape 2017. *HTS Teologiese Studies/Theological Studies*. 2018;74(3):5056. Available:<https://doi.org/10.4102/hts.v74i3.5056>
6. Mwangi JK, De Klerk BJ. An integrated competency-based training model for theological training. *HTS Teologiese Studies/Theological Studies*. 2011;67(2):10. Available:<http://dx.doi.org/10.4102/hts.v67i2.1036>
7. Cloete A. Spiritual formation as focus of youth ministry. *Nommers*. 2012;13(14):70-77.
8. Roux C. The need for the transformation of religion in education: Towards an understanding of democratic values in Steyn, J. *Democratic Transformation of Education in South Africa*, Stellenbosch. 2000;109-114.
9. Duchak O. Marginalization of young people in society. *International Letters of Social and Humanistic Sciences*. 2014;29:70-79.
10. Diemer MA. Fostering marginalized youths' political participation: Longitudinal roles of parental political socialization and youth sociopolitical development. *American Journal of Community Psychology*. 2012; 50(1-2):246-256.
11. Chiroma NH, Cloete A. Mentoring as a supportive pedagogy in theological training. *HTS Teologiese Studies/ Theological Studies*. 2015;71(3):8. Available:<http://dx.doi.org/10.4102/hts.v71i3.2695>
12. Anderson RS. *The shape of practical theology: Empowering ministry with theological praxis*, Intervarsity Press, Downers Grove, IL; 2011.
13. Osmer R. *Practical theology: An introduction*, Wm. B. Eerdmans, Grand Rapids, MI; 2008.

14. Chiroma NH. Theological education and the challenges of postmodernism. *International Journal of Arts Humanities and Social Sciences*. 2017;2(11):1-7.
15. Banks R. *Reenvisioning theological education: Exploring a missional alternative to current trends*, Wm B. Eerdmans, Grand Rapids, MI; 1999.
16. Buitendag J. Between the Scylla and the Charybdis: Theological education in the 21st century in Africa. *HTS Theologiese Studies/Theological Studies*. 2014;70(1):5. Available:<http://dx.doi.org/10.4102/hts.v70i1.2855>
17. Hendriks HJ. Contextualising theological education in Africa by doing theology in a missional hermeneutic. *Koers – Bulletin for Christian Scholarship*. 2012;77(2):8. Available:<http://dx.doi.org/10.4102/koers.v77i2.56>
18. Naidoo M. Overcoming alienation in Africanising theological education. *HTS Theologiese Studies/Theological Studies*. 2016;72(1):8. Available:<http://dx.doi.org/10.4102/hts.v72i1.3062>
19. Graham EL. On becoming a practical theologian: Past, present and future tenses. *HTS Theologiese Studies/Theological Studies*. 2017;73(4):a4634. Available:<https://doi.org/10.4102/hts.v73i4.4634>
20. Dames GE. Knowing, believing, living in Africa: A practical theology perspective of the past, present and future. *HTS Theologiese Studies/Theological Studies*. 2013;69(1):9. Available:
<http://dx.doi.org/10.4102/hts.v69i1.1260>
21. Pieterse HJC. Scientific-theoretical research approach to practical theology in South Africa: A contemporary overview. *HTS Theologiese Studies/Theological Studies*. 2017;73(4):a4483. Available:<https://doi.org/10.4102/hts.v73i4.4483>
22. Dreyer JS. Practical theology and the call for the decolonisation of higher education in South Africa: Reflections and proposals. *HTS Theologiese Studies/Theological Studies*. 2017;73(4):a4805. Available:<https://doi.org/10.4102/hts.v73i4.4805>
23. De Gruchy S. Theological education and social development: Politics, preferences and praxis in curriculum design. *Missionalia*. 2003;31(3):451-466.
24. Canales AD. *Models and methods for youth and young adult ministry ecumenical examples and pastoral approaches for the Christian Church*, Cascade Books, Eugene, OR; 2018.
25. Nel M. Why theology? It is Only Youth Ministry. *Journal of Youth and Theology*. 2017;4(1):9-21.
26. Haberland N, Rogow D. Sexuality education: Emerging trends in evidence and practice. *Journal of Adolescent Health*. 2015;56:S15-S21.
27. Erikson EH. *Identity youth and crisis*, Norton, New York; 1968.
28. Gruioniu O. The philosophy for Children, an ideal tool to stimulate the thinking skills. *Procedia - Social and Behavioral Sciences*. 2013;76:378–382.
29. McGrath AE. *Christian theology: An introduction*, Wiley-Blackwell, Malden, MA; 2011.
30. Borgman D. *Foundations for youth ministry: Theological engagement with teen life and culture*. Baker Academic; 2013.
31. Dean KC. *OMG: A youth ministry handbook*. Abingdon Press; 2010.
32. Heitink G. *Practical theology: History, theory, action domains: Manual for practical theology*. Wm. B. Eerdmans Publishing; 1999.
33. Tanis GS. *Making Jesus attractive: The ministry and message of young life*. Wipf and Stock Publishers; 2016.
34. Purves A. *Reconstructing pastoral theology: A christological foundation*. Westminster John Knox Press; 2004.
35. Crouch P. *Practical Theology in the emerging church*. *International Journal for the Study of the Christian Church*. 2013;6(1):79-90.
36. Lartey EY. *In living color: An intercultural approach to pastoral care and counseling (2nd ed.)*. New York, NY: Jessica Kingsley; 2003.
37. Mohammadrezaie E, Gholizadeh A, Aghaei A, Toghyani M. The effect of cultural capital of families on youth religious identity. *Procedia - Social and Behavioral Sciences*. 2011;30:1736 – 1741.
38. Sihombing SO. Youth perceptions toward corruption and integrity: Indonesian

- context. Kasetsart Journal of Social Sciences. 2018;39:299-304.
39. Herman E. The power of youth's social network structures. BMC Public Health. 2018;18(1):504.
40. Vygotsky LS. Imagination and creativity in childhood. Journal of Russian & East European Psychology. 2004;42(1):7-97.
41. Clark C (Ed.). Adoptive youth ministry: Integrating emerging generations into the family of faith, Baker Academic, Grand Rapids, MI; 2016.

© 2019 Chiroma and Muriithi; This is an Open Access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Peer-review history:
The peer review history for this paper can be accessed here:
<http://www.sdiarticle4.com/review-history/50779>