Strategy for Increasing the Participation of Students From a Seventh-day Adventist Background in Spiritual Activities in Kisii University

Richard O. Ayako
Andrews University

Recommended Citation
https://digitalcommons.andrews.edu/dmin/260

Follow this and additional works at: https://digitalcommons.andrews.edu/dmin
Part of the Practical Theology Commons, and the Student Counseling and Personnel Services Commons
Thank you for your interest in the

Andrews University Digital Library
of Dissertations and Theses.

Please honor the copyright of this document by not duplicating or distributing additional copies in any form without the author’s express written permission. Thanks for your cooperation.
ABSTRACT

STRATEGY FOR INCREASING THE PARTICIPATION OF STUDENTS FROM A SEVENTH-DAY ADVENTIST BACKGROUND IN SPIRITUAL ACTIVITIES AT KISII UNIVERSITY

by

Richard O. Ayako

Adviser: Nancy Vyhmeister
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

Title: STRATEGY FOR INCREASING THE PARTICIPATION OF STUDENTS FROM A SEVENTH-DAY ADVENTIST BACKGROUND IN SPIRITUAL ACTIVITIES AT KISII UNIVERSITY

Name of researcher: Richard O. Ayako

Name and degree of faculty adviser: Nancy Vyheister, Ed.D.

Date completed: October 2014

Problem

The 1992 Annual Council of the General Conference of Seventh-day Adventists noted that “too often Adventist students on public campuses feel like second-class citizens; not only do they not fit in with the lifestyle of their secular campus, but the local church often ignores their needs, sometimes overtly suggesting that they are inferior to students who have chosen an Adventist education” (General Conference, 2005, p. 250). Kisii University serves as an example of a public university with low participation in spiritual activities by students from an Adventist background.
Method

A critical analysis of Bible texts on involvement of young people in ministry, a review of Ellen White’s writings concerning young people’s participation in ministry, Seventh-day Adventist literature, and other Christian writers were consulted and the political, cultural, and religious background of the location of the project was described. A Gantt chart and logical framework approach was used to organize the project and describe the linkage of activities in the development and implementation of the project. The project implementation involved conducting a survey, developing a training curriculum on spiritual gift-based ministries, conducting the training, and monitoring and evaluation.

Results

The Kisii University Church experienced a tremendous increase in the number of students attending meetings, growing from 300 to 600 (100% increase) as witnessed during Sabbath services. During special meetings such as choir days the number went up to between 800 and 1,000.

Conclusions

Effective campus ministries extended to public universities for students from a Seventh-day Adventist background will create a vibrant presence of Adventism in secular universities. Establishing such a ministry in every public university will be a step forward in reaching out to thousands of Adventist students in those institutions.
Andrews University
Seventh-day Adventist Theological Seminary

STRATEGY FOR INCREASING THE PARTICIPATION OF STUDENTS FROM A SEVENTH-DAY ADVENTIST BACKGROUND IN SPIRITUAL ACTIVITIES AT KISII UNIVERSITY

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Richard O. Ayako
October 2014
STRATEGY FOR INCREASING THE PARTICIPATION OF STUDENTS FROM A SEVENTH-DAY ADVENTIST BACKGROUND IN SPIRITUAL ACTIVITIES AT KISII UNIVERSITY

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by

Richard O. Ayako

APPROVAL BY THE COMMITTEE:

__________________________________________
Adviser, Nancy Vyhmeister

______________________________
Director, DMin Program Skip Bell

__________________________________________
Bruce Bauer

______________________________
Dean, SDA Theological Seminary Jiří Moskala

__________________________________________
Wagner Kuhn

______________________________
Date approved
DEDICATION

This dissertation is dedicated to
my wife
Pauline
my daughter
Gloria
my sons
Stephen and Calvin
and
my mother
Esther
TABLE OF CONTENTS

LIST OF ILLUSTRATIONS ......................................................................................... viii

ACKNOWLEDGMENTS ............................................................................................... ix

Chapter

1. INTRODUCTION ...................................................................................................... 1
   Background to the Study ......................................................................................... 1
   Statement of the Problem ...................................................................................... 2
   Purpose of the Project ......................................................................................... 2
   Significance of the Project ................................................................................... 2
   Limitations of the Study ...................................................................................... 3
   Delimitations of the Study .................................................................................. 3
   Personal Basis for Ministry .................................................................................. 4
      General Background .......................................................................................... 5
      How God Has Shaped My Ministry ................................................................... 6
         Culture .............................................................................................................. 7
      Call .................................................................................................................... 7
      Community ....................................................................................................... 7
      Communion ..................................................................................................... 8
      Conflict ............................................................................................................. 8
      Commonplace ................................................................................................... 9
   Specific Personal Assessments ............................................................................ 9
      Conversion and Assurance of Salvation ......................................................... 10
      Time and Finance Management ..................................................................... 10
         Time Management ......................................................................................... 11
         Financial Management .................................................................................. 11
   Spiritual Path ....................................................................................................... 12
      Spiritual Stage .................................................................................................. 12
      Devotional Life and Plan ................................................................................. 12
      Worldview ....................................................................................................... 14
      Temperament ................................................................................................... 14
      Damage Factors ............................................................................................... 14
   Assessments in Relation to Others ................................................................... 15
      Spiritual Gifts ................................................................................................... 15
      Leadership/Interaction Styles .......................................................................... 16
      Task Type Preferences ..................................................................................... 16
Conclusion .......................................................................................................................... 17
Overview of the Paper ........................................................................................................ 18

2. BIBLICAL AND THEOLOGICAL FOUNDATION FOR
YOUTH MINISTRY ........................................................................................................ 20

Introduction ........................................................................................................................ 20
Youth Ministry in the Bible ............................................................................................... 20
Biblical Definition of Children and Youth .................................................................... 21
Training of Youth in the Bible ......................................................................................... 24
Biblical Examples of Youth in Ministry .......................................................................... 25
  Old Testament Examples of Youth Ministry ................................................................. 26
    Jeremiah .......................................................................................................................... 26
    Naaman’s Slave Girl ...................................................................................................... 27
  Examples of Youth Ministry in the New Testament ..................................................... 28
    Timothy .......................................................................................................................... 28
    The Daughters of Philip ................................................................................................. 30
Ellen White’s Writings on Youth Ministry .................................................................... 30
Adventist Literature on Youth Ministry ......................................................................... 32
  Mission Statement of the Seventh-day Adventist Youth Department ....................... 33
  History of Youth Ministry in the Adventist Church .................................................... 344
  Seventh-day Adventist Philosophy of Youth Ministry ............................................. 366
Other Christian Writers on Youth Ministry ................................................................ 400
  History of Youth Ministry Among Other Christian Churches ............................... 40
  Philosophy of Youth Ministry in Other Christian Churches ................................. 41
Conclusion ......................................................................................................................... 43

3. POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS OF
KISII COUNTY .................................................................................................................. 45

Introduction ....................................................................................................................... 45
Description of Kisii County ............................................................................................. 45
  Historical Background of Kisii County ........................................................................ 46
  Population of Kisii County ............................................................................................ 48
  Political Organization of Kisii County .......................................................................... 48
  Cultural and Social Background of the Kisii People ..................................................... 50
    Language of the Kisii People ...................................................................................... 51
    Social Structure .......................................................................................................... 52
    Gender and Sexuality ................................................................................................. 53
    Kinship and Marriage ............................................................................................... 54
    Urbanization ............................................................................................................... 55
  Religious Background of the Kisii People ................................................................. 56
    Religion of the Kisii People ........................................................................................ 56
    History of the Christian Church in Kenya ............................................................... 57
    Seventh-day Adventist Church in Kisii County ......................................................... 58
4. STRATEGY FOR INCREASING THE PARTICIPATION OF STUDENTS FROM A SEVENTH-DAY ADVENTIST BACKGROUND IN SPIRITUAL ACTIVITIES AT KISII UNIVERSITY

Introduction ................................................................. 64
General Methodology: Logical Framework Analysis and Gantt Chart .......................................................... 65
Logical Framework Approach ........................................... 65
Narrative Summary ....................................................... 68
Objectively Verifiable Indicators ....................................... 68
Means of Verification ..................................................... 68
Assumptions ................................................................. 68
Gantt Chart ................................................................. 69
Description of Mission Strategy ........................................ 70
Application of a Logical Framework Analysis ....................... 70
Overall Goal ............................................................... 71
Purpose ........................................................................ 71
Outputs ........................................................................ 71
Survey Conducted .......................................................... 71
Gift-Based Ministries Curriculum Developed ...................... 72
Training Program Implemented ........................................ 72
Monitoring and Evaluation .............................................. 72
Objectively Verifiable Indicators (OVI) ............................... 72
Means of Verification ..................................................... 73
Important Assumptions .................................................. 73
Implementation of Strategy ............................................... 75
Activities and Resource Schedules (Gantt Chart) .................. 76
Gather Preliminary Information .......................................... 76
Develop Training Curriculum .......................................... 76
Conduct Gift-Based Ministries Training ............................. 77
Conduct Monitoring and Evaluation ................................... 77
Linkage and Logframe Matrix .......................................... 80
Results of Evaluation .................................................... 81
Summary ................................................................. 81
5. PROJECT IMPLEMENTATION, SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS.................................................. 82

Introduction .................................................................................................................. 82
Report on Project Implementation .............................................................................. 83
  Focus Group for Active SDA Members ................................................................. 84
  Focus Group for Non-Active SDA Students ......................................................... 87
  Training on Small Group Activities ................................................................. 88
  Formation of Gift-Based Ministries ................................................................. 89
    Bible Study Groups ................................................................................................. 89
    Adventist Ladies Organization ........................................................................... 90
    Singing Groups ....................................................................................................... 90
Results of the Project ................................................................................................. 90
Lessons Learned ......................................................................................................... 91
Future Impact ............................................................................................................... 92
Conclusions ................................................................................................................ 93
Recommendations ....................................................................................................... 94

Appendix
A. LETTERS.................................................................................................................. 95
B. QUESTIONNAIRE.................................................................................................... 97
C. SEMINAR NOTES ................................................................................................... 99
REFERENCE LIST ....................................................................................................... 103
VITA.............................................................................................................................. 109
LIST OF ILLUSTRATIONS

1. Map of Kenya. ................................................................................................................. 47

2. Kisii County Map Showing Road Network and Major Towns/Market Centers..... 49

3. Kisii University Seventh-day Adventist Church Giving Trends for Past Five Years ......................................................................................................................... 60

4. Membership Trends, 2008 to 2012. .............................................................................. 61

5. Typical Logical Framework Format. ................................................................................ 67

6. Sample Gantt Chart on Conducting a Seminar on the Biblical View of the Immortality of the Soul in a Local Church .............................................................. 69

7. Logical Framework Matrix for a Strategy to Increase the Number of SDA Students Participating in Spiritual Activities at Kisii University ................................. 75

8. Gantt Chart for Scheduled Activities for Year 1. .......................................................... 79

9. Gantt Chart for Scheduled Activities for Years 2 and 3. .............................................. 80
ACKNOWLEDGMENTS

I have realized that beginning a project and bringing it to an end is a journey. In my journey in developing and implementing this strategy there are a number of people who made my journey a success. I would like to give my sincere gratitude to Prof. Bruce Bauer for guiding me from the start of this project to its completion. I would also like to thank the entire Andrews University team for their input in the entire process. Special thanks go to Prof. Nancy Vyhmeister for her thorough editing of my work and Linda Bauer who spent tireless efforts to fine tune my dissertation.

I acknowledge the Kisii University Seventh-day Adventist Church, particularly Dr. Stella Omari, Elder Charles, Zipporah Nyabuti, among others. This group was very cooperative and willing to be part of this program. I extend my appreciations to the vice chancellor of Kisii University, Prof. J. S. Akama who gave me permission to conduct my study within the university and opportunity to serve at the institution.

Most importantly I have no words to thank my wife Pauline for her continuous encouragement and for giving hope when I was overwhelmed with the challenges associated with the project. I also thank my children Gloria, Stephen, and Calvin, for their support.

Finally, I thank God for the Kenya Doctor of Ministry cohort with whom we have travelled together in this journey. I have never worked with a group with a team-spirit like what we have experienced together. Above all may glory and honor be to Almighty God for enabling me to come to the completion of this project.
CHAPTER 1

INTRODUCTION

Background of the Study

The Seventh-day Adventist Church has effective campus ministries offered on Seventh-day Adventist academy or college campuses, but many Seventh-day Adventist young people attend secular institutions of higher learning (General Conference, 2005, p. 116). The 1992 Annual Council of the General Conference of Seventh-day Adventists “voted to implement secular campus ministries programs to meet the needs of 60,000 Adventist young people attending non-Adventist colleges and universities” (General Conference, 2005, p. 250). However, “too often Adventist students on public campuses feel like second-class citizens; not only do they not fit in with the lifestyle of their secular campus, but the local church often ignores their needs, sometimes overtly suggesting that they are inferior to students who have chosen an Adventist education” (p. 250).

Kisii University is an example of a secular institution of higher learning with an Adventist presence without a pastor or chaplain. The Adventist students in the institution find themselves without proper guidance which has led to low attendance at spiritual meetings. This background was the reason why the researcher decided to formulate an intervention strategy aimed at improving the situation.
Statement of the Problem

The records in the academic registrar’s office indicate that there are 9,768 registered students at Kisii University. There are over 2,000 students with a Seventh-day Adventist background at the university; however, the percentage of students participating in Seventh-day Adventist spiritual activities is only about 10 percent. The rest of the Seventh-day Adventist students participate in secular activities, including playing soccer on Sabbath. Because of this situation the Adventist Church is failing to create a positive impact among students from other religious backgrounds and is also losing some of its young people.

Purpose of the Project

The purpose of this project is to develop and implement a strategy that will increase participation in spiritual activities among Seventh-day Adventist students in Kisii University College by 30% in the next two years beginning January 2012 and ending December 2013.

Significance of the Project

The primary reason for organizing Seventh-day Adventist students in secular universities is to provide the students opportunities to be involved in outreach programs such as concerts, seminars, and evangelistic series. Many Seventh-day Adventist students have failed to be actively involved in spiritual activities while attending secular universities. This project seeks to increase the number of Seventh-day Adventist students participating in spiritual activities in secular universities.

Seventh-day Adventist students in secular universities have various challenges
affecting their spiritual life because they meet with students from different religious backgrounds who do not share the same morals as they do. That influence has caused some students to not participate in spiritual activities. Seventh-day Adventists students in secular universities need to be helped to be active participants in spiritual activities.

If Seventh-day Adventist students in secular universities actively participate in spiritual activities they will help make campus ministries successful. This can be achieved by creating awareness of the importance of involvement in spiritual activities by the Seventh-day Adventist students on campus. Seventh-day Adventist students who have a well-coordinated spiritual program will be more likely to be active participants in spiritual activities than those who do not have such a program.

Limitations of the Study

This project involves the development and implementation of the strategy within an environment where the researcher has no full control of certain activities. The limitations of the project include hindrance in carrying out activities at the scheduled time. This is mainly due to the academic program of the university which is beyond the control of the project implementer. Another challenge is that some of the students involved in the implementation of the project will complete their studies and leave before the period of implementation is over. Lastly, some of the actions necessary for the success of the project are taken in committees where neither the researcher nor other team players are involved.

Delimitations of the Study

The challenges facing students from an Adventist background studying in secular
universities affects many institutions of higher learning. However, the researcher will limit this study to Kisii University which will serve as a model for other public institutions of higher learning. This will be necessary to allow the researcher to effectively concentrate on the implementation of the project and have time to monitor and evaluate the project within the planned time frame.

**Personal Basis for Ministry**

The call to ministry is of great importance and every person that has been called to serve God needs to have a clear understanding about the call based on a relationship with God. The call begins with self-knowledge and self-assessment with the Bible as the basis for ministry. For example, Reggie McNeal (2006) has demonstrated that “leaders in the Bible frequently reflect a high degree of self-understanding” (p. 12). David is one of the leaders in the Bible that demonstrates the power of self-awareness. Paul is another example of a leader who practiced self-awareness. Then there is the example of Jesus who grew in self-awareness, which allowed him to endure the spiritual and physical agony of the Cross.

Self-awareness and self-understanding involve much self-searching, including digging into the past. In the development of this project, I will begin by conducting a self-assessment of my life in order to understand exactly who I am. I will focus on my family of origin and take a journey back to my childhood and evaluate how I have traveled through those early years until the time when I joined the ministry. I will focus on specific things which had an impact, either positively or negatively, on my life. I will especially look for the things that directly contributed to my call to ministry. I will also try to identify the challenges or obstacles that I have met and how I overcame them.
The assessment will involve an evaluation of personal traits, and particularly, how they affected my life. The persons who have in one way or another contributed to my call into ministry will also be identified. This will include a presentation of my general background as well as my conversion and assurance of salvation. Finally the section will include an assessment in relation to others.

General Background

I am a third-generation Seventh-day Adventist, for my paternal grandfather was among the first ten people to accept the Adventist faith in 1922 through baptism, after the church had arrived in Kisii from the Gendia mission station in Luoland in 1912. My maternal grandfather was also in the second group of baptisms. I was born into a family of seven where I happened to be the youngest. My mother always took me to church, but I never saw her take any active part, possibly because she was left a widow very early in her marriage. However, she discouraged us from the use of alcohol and drugs and encouraged us to live a godly life. She always referred to the faith of her late mother. She also taught us the importance of baptism but insisted that we must grow and be mature to be baptized. When I completed my secondary education I made up my mind to be baptized; however, baptism did not mean much to me since I continued to enjoy the pleasures other young people were involved in.

My school life had several challenges, especially due to a lack of proper financial resources. My mother struggled to see that I went to school until I completed primary education. During my secondary years my brother took me to the city to continue with my studies. Upon completing form four I dropped out of school due to lack of money. Twelve years later I entered the university to study theology in preparation for ministry.
Before joining the ministry I had ambitions to become an engineer or join the armed forces. It never came to my mind that I could enter the gospel ministry, even though I used to accompany pastors while they conducted visitations. I was also a keen listener and Bible student wanting to learn more of God’s Word. I became very knowledgeable of the Word of God and I was able to teach prophecy, among other subjects. I gained my knowledge through reading the Bible and books by Ellen G. White.

My call to join the ministry began when two pastors visiting our church encouraged me to go and study theology. I ignored their advice because I had never dreamed of becoming a pastor. But one day at a youth congress an appeal for joining the literature evangelism ministry was extended and I decided to respond to it. After three years of serving in the literature ministry, my publishing director proposed that I go for theological training. I readily accepted the call and started preparation, which eventually took me to college. I successfully completed my studies and since then I have served in various capacities both as a district pastor and executive secretary of the conference. I have found peace in involvement in ministry and I desire to continue following God’s leading.

How God Has Shaped My Ministry

Reggie McNeal (2000) suggests that since spiritual leadership is the work of the heart, leaders should not ignore their own hearts as they help other people maintain their hearts. Further, he states that maintaining heart for the demanding work of ministry hinges on the leaders’ ability to discern God at work in their own lives, shaping their hearts to embrace the particular ministry to which they are called. He then identifies six subplots which God uses to shape the lives of leaders: culture, call, community,
communion, conflict, and commonplace (McNeal, 2000, p. xi). In this section I will demonstrate how God has shaped my ministry using these subplots.

**Culture**

Culture refers to the times and the environment in which a person lives. I was brought up in two very different cultures. This has helped shape my ministry in that at first I grew up in the village and later moved to live in the capital city. This exposed me to different worldviews that have been very helpful in my ministry. I have managed to successfully work both in the village as well as in an urban setting. The exposure to the two different cultures has enabled me to understand the people I have served and to relate to them positively. My ability to fluently communicate in English, Kiswahili, and Ekegusii has also assisted me in interacting with all people both locally and beyond.

**Call**

Call is a leader’s personal call by God to mission. My call to ministry was the result of my understanding that all Christians are called by God. I am convicted that God has called me for a special mission according to His own will. Based on the call I always seek to understand God’s purpose in my life. Finally, I have learned that God should or must always be our best audience.

**Community**

Community constitutes the people who shape and sustain the leader. My ministry has been shaped by particular people that I have interacted with at various stages of life. I was born into a Christian family that had a strong belief in the Christian faith. Right from the beginning I learned the basic Bible principles that guided me in my future life. My
mother, in particular, taught me the basic principles of Christian living. Another very important person in my life is my uncle Zablon Makori who mentored me spiritually, gave me moral support, and encouraged me to pursue my call into ministry. I will not forget the members of my local church in Nyosia, most of whom were godly ladies, who nurtured me spiritually. The church members always supported, accommodated, encouraged, and led me into a better understanding of God. Another group of people who played a big role in shaping my spiritual life is the late retired pastor Abel Nyakundi, pastors Stanley Barini Nyachien’ga, Shem Ngoko, Samuel Onchwari, Enock Omosa, and retired pastor Peter Chief Mairura. These pastors discerned the call of God in me and encouraged me to enter the ministry.

**Communion**

Communion signifies the leader’s personal relationship with God. Communion involves prayer, Bible study, and even physical rest. Therefore, communion is having time with God. Personally, I have benefitted by Bible study and prayer because through them God speaks to me on a personal level. Through prayer I am able to tell God my wants. The Sabbath has also been of great value to me, in that it helps me suspend all other work and to have special time with God. As I contemplate the love and goodness of God, I have a desire to know him more. The time with God is what I have found to be my best source of peace.

**Conflict**

Conflict demonstrates the leader’s engagement of destructive forces in life and ministry. The conflicts that I have often encountered have been of great help to me in
several ways. The challenges at times serve as a breaking system in my life. Conflict has helped me to slow down and reassess where I am before continuing the journey. For example, one of the strongest challenges I ever encountered was involvement in drug abuse. I overcame that through the power of prayer and that has always reminded me of the power of God and never lets me forget how much Jesus helps those who ask. The ministry has not been without challenges. Some of the challenges come from the members, especially when their expectations are not met. Others are financial. Family issues also come from time to time. These challenges have always provided an opportunity for God to demonstrate His work through me.

**Commonplace**

Commonplace implies the daily choices of living. I have come to learn that in the daily choices I have an opportunity to share God with the people I interact with at various places. Therefore, the way of conducting oneself is important. It is true that on several occasions I have met people who know me as a servant of God, and their expectations are that I should live a life above average. God places people at particular places so that they may represent Him to those around them. The places I visit, such as businesses and social gatherings, are opportunities to witness to the love of God. Therefore, every opportunity I have to interact with people I try to communicate God’s message of salvation.

**Specific Personal Assessments**

This section on specific personal assessments discusses my personal conversion experience and assurance of salvation. The section will further discuss the management of time and resources, my spiritual path and stages, my spiritual/devotional life and plans,
worldview, temperament assessment, and damage factor.

Conversion and Assurance of Salvation

Conversion and assurance of salvation have to do with one’s personal experience. Being a member of a church, having parents that are Christian, accepting the ordinance of baptism, and even participating in spiritual activities are not signs of conversion nor do they give assurance of salvation. Conversion involves a relationship and change of heart. I have realized that conversion involves a continuous walk with God. Dybdahl (2008) asserts that “the only way to satisfy the deep spiritual hunger of our age is to pursue the ‘double longing’” (p. 19). The fulfillment of that spiritual hunger comes through a relationship of an individual with God. An assurance of salvation is gained through the presence and the working of the Holy Spirit. I have discovered that the conversion experience is a life-long journey of learning and understanding biblical truths. I have come to the realization that many times prayer and Bible study have been suffocated. At times I am not very sure about my conversion experience and assurance of salvation. I sometimes feel the need to seriously engage God in order to have an assurance of my salvation. I long for the assurance that all my past sins have been forgiven completely and will never be remembered. My desire is to be connected with my Lord and Savior Jesus Christ. Salvation is a science and only God can unveil its secrets.

Time and Finance Management

Richard A. Swenson (2004) identifies time and finance among the areas where there is an absence of margin. He argues that one way of restoring freedom is regaining margin in our use of time. If we have a margin of time we are more in touch with God
and with each other (p. 79). Further, he emphasizes the importance of restoring financial margin, stating that “a solution for our many economic burdens is possible; otherwise God is not God” (p. 138). This understanding has encouraged me to want to improve my time and financial management.

Time management

I have discovered that I face a real challenge in the area of time management. I hardly ever plan my time properly so as to fit in all my daily assignments, a fact evident from the unfinished work every day. This causes me either to carry the office work home or begin the next day with the work of the previous day. This makes it hard for me to attend to family issues, as well as to have personal devotional time with God. Poor time management has caused me to go to bed too late and wake up too early, trying to complete unfinished work. I also have not had moments of silence alone, not that I do not want to, but because I am too busy. One important concept that I learned from the book Margin is that I must learn to say NO (Swenson, 2004, p. 122).

Financial management

Many things seem to demand more money than I have. At times I find myself in need of money for my personal needs and those of the family. I have a challenge financially and I must say that I have no financial margin. I try to draw up a budget, but I have discovered that it cannot work because my income is lower than my expenditures. However, since I have learned that there will never be enough money, I am praying that the Lord may help me to start reassessing my financial needs so I may live within the available resources.
Spiritual Path

Christian Schwarz, in his book *Three Colors of Your Spirituality* (2009), has developed nine spiritual styles each emphasizing one specific aspect of the biblical message (p. 27). After studying each one of them I discovered that I am Scripture Driven (applying the Word of God), which focuses on evangelism and service. This spirituality style is based on the text, “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom (Col 3:16).

Spiritual Stage

Dick and Dick (2001) compare spiritual growth to the stages of human growth, stating that “just as people move from conception through birth, early childhood and adolescence, to adulthood and full maturity, so individuals and faith communities begin at spiritual conception and grow through the various stages to maturity, the full stature of the body of Christ (Ephesians 4:13)” (pp. 97-99). According to Dybdahl there are four stages of the Christian life: (a) a lawless or chaotic stage before becoming a Christian, (b) an institutional stage which is the equivalent to the toddler/child stage of development fed by Christian service, teaching, and doctrine, (c) a questioning stage that challenges doctrines and possibly rejects former beliefs, and (d) the communal stage of mature adulthood where one becomes less dogmatic and doctrinal, where faith is deeper, more open, and more mystical (Dybdahl, personal communication, June 2012). Accepting the reality of these stages, I fall in the last stage, characterized as Christian maturity.

Devotional Life and Plan

My devotional life can be divided into two main sections: family prayers and
personal devotion. We have the practice of praying together as a family in the evening either before or after supper, depending on when all the members of the family are in the house. I have my personal prayer every day, before going to bed and immediately upon waking up. Usually I read some text in the Bible and pray. I am more consistent with personal devotions in the morning than in the evening. Once I am in the office I also have a brief prayer asking for God’s guidance throughout the day.

Normally I take at least five minutes in devotion every time I engage in prayer. However, I have found Sabbath morning hours to be very useful for more meaningful and serious prayers. I have developed a habit of waking up early every Sabbath morning to spend silent moments alone with God. To describe my devotional life in one sentence, I will say that I have not given it quality time.

After taking the course on spiritual and theological foundations for ministry, I have learned that I need to improve my devotional life. For example, Henry Blackaby, Richard Blackaby, and Claude King (2007) state that “knowing God’s voice comes from an intimate love relationship with God” (p. 43). My plan for improving my devotional life is to implement what I have learned about building my relationship with God. To implement the plan I will apply the principle of time management (Swenson, 2004). After reading the book *Hunger* I discovered that “worship is the predominant activity of believers” (Dybdahl, 2008, p. 22). Therefore, through the empowerment of the Holy Spirit, I plan to develop a devotional program that will allow me more time with God. To achieve the objective, I will ensure that I budget time properly and prioritize my daily activities.
**Worldview**

Dybdahl (2008) defines a worldview as “the deep, underlying, usually unconscious concept structures of people or culture that is the source for their values, beliefs, and actions” (p. 101). Consciously or unconsciously we all have worldviews that affect our ministry. There are five different worldviews and every individual belongs to one of them. The worldviews, arranged in a pyramid form from the bottom up, are atheistic/agnostic, deistic, magical, medieval/mystical, and Christian theist. My personal assessment suggests that I belong to the Christian theist worldview, which believes that God and the laws of the universe both exist at the top level. The Christian theist believes that “true divine-human interchange takes place (middle level), and that God has made an orderly world in which He expects us to live responsibly (lower level)” (Dybdahl, 2008, p. 105).

**Temperament**

According to the Myers-Briggs Type Indicator (MBTI) test I am an ESTJ which means that I am an extrovert, sensing, thinking, and judging person. Some of the strengths that I have are an ability to interact with people, analyze situations, and look for facts. However, ESTJs also have weaknesses such as excessive emotions, depending on other people for energy, and tension.

**Damage Factors**

The most outstanding damage factors in my life are addiction and being raised by a single parent. At a very early age I started smoking and was so addicted that only through prayer and after a long struggle did the Lord help me to overcome. Though it has
been years since I stopped smoking, the unpleasant memories still linger in my mind. That experience has also caused me to have some hatred towards those who are addicted to cigarette smoking.

My mother became a widow at a very early age and was forced to raise us as a single parent. Growing up in such a family was always stressful, especially when faced with financial challenges which my mother was unable to handle. On many occasions I wished I had a father like other children in the community. However, I have come to understand that God can take our “human hurts and turn them to our good and His glory” (Seamands, 1981, p. 131). Jesus Christ is able to heal our damaged emotions through the Holy Spirit because he is the wounded healer.

Assessments in Relation to Others

Dan R. Dick and Barbara Dick, in their book *Equipped for Every Good Work*, developed assessment tools to help an individual discover and develop spiritual gifts. These tools include spirituality types, interaction styles, and a working preference of each person in a congregation (2001, pp. 25-91). This section discusses each of the assessment tools in relation to others.

**Spiritual Gifts**

According to Dick and Dick, “the Spiritual Gifts Inventory is a tool for personal discovery within the context of community” (2001, p. 25). The spiritual gifts inventory tool is Bible based and identifies at least 20 different spiritual gifts. The assessment suggests that my leading areas of giftedness are prophecy, teaching, and faith/discernment in that order. Therefore, I come under the major witnessing cluster:
gifts which emphasize worship, Christian education, and church growth.

**Leadership/Interaction Styles**

The Leadership/Interaction Style tool points to the way individuals behave with other people. The tool helps to reveal why people work as they do and further their ability to truly know and appreciate one another as multidimensional and valuable (Dick & Dick 2001, p. 56). The Leadership/Interaction Style tool identifies four different types: Directors, Dreamers, Pleasers, and Thinkers. The assessment test revealed that I belong to the Thinkers leadership style. Thinkers are known to take their work seriously, are highly organized, and depend on facts, information, data, and figures to make decisions. However, Thinkers often hide their own feelings and are not always attentive to the feelings of others. While they try to be prudent, people perceive them as being negative.

**Task Type Preferences**

The goal of the Task Type Preferences Survey is to explore four ways people gather together to do the work for which they are equipped: Project, Work, Progress, and Fellowship. Project people like to see programs, ministries, or events through from start to finish, by being involved in planning, organizing, implementing, and evaluating all aspects of a project. Work people like to do hands-on work, without having to bother with the preplanning and organizing. They want to be active on the front line. Process people enjoy doing the brain work around the committee table with pen, paper, and planning, but they then like to hand work off to those who are doers. Fellowship people perform tasks together with a sense of community and common purpose and consider the work done secondary to the sense of connection and shared experience (Dick & Dick,
2001, pp. 88-91). The assessment test shows that I belong to the Work Task Type. Work Task Type people are usually underutilized, score higher in the area of servant spirituality, and have little patience at the committee table.

**Conclusion**

The assessments reported in this project were necessary to help me identify the areas helpful to the implementation of my strategy, as well as those areas that may hinder the progress of the project. First and foremost the spiritual path assessment helped in discovering that I am Scripture driven and, therefore, applying the Word of God should be the foundation of any success. It is also evident that among the four stages of Christian life I have matured; hence, there is less chance to be swayed by any wind that may blow as I implement the strategy.

I discovered that in my spiritual/devotional life I have some laziness and I have not been spending enough time with God. In order to be able to involve others in participation in spiritual activities, it will be necessary to establish a strong relationship with God by spending quality time in devotion. I will also try to apply the principles learned in the course, Spiritual and Theological Foundation for Ministry, in order to improve on my spiritual life.

The Christian theist worldview, which I espouse, advocates a God who works through and transcends the world. The understanding that God works through all levels in different worldviews will help me reach people regardless of their worldview. The knowledge of different worldviews will also help me to understand the background of others. I also discovered that my temperament (ESTJ) will help me to interact with others in a positive way, as well as analyze situations and look for facts. The Damaged factor
tells me I will have a challenge in dealing with those who are addicted to cigarette smoking and the use of drugs. However, I will seek the guidance of the Holy Spirit to ask God to help me accept the affected and to assist them to overcome their additions.

The assessments in relation to others were helpful, since the project I am undertaking involves leading others to active participation in spiritual activities. Because of the benefit of knowing my spiritual gifts, I will use the tests to help others discover and develop their spiritual gifts. I will especially use my gift of teaching to reach out to the members and get them involved. I will emphasize the importance of worship, Christian education, and church growth as I implementation the project. Dick and Dick stress that faith sharing is central to the life of fellowship and mission is about increasing the number of disciples (2001, p. 29).

My burden in the project is to increase the number of members participating in spiritual activities at Kisii University by reclaiming students from a Seventh-day Adventist background. Therefore, faith being one of my leading gifts, I will use it to foster fellowship among the members.

Based on the Leadership/Interaction Style assessment I know that I am a Thinker. Thinkers often hide their own feelings and are not always attentive to the feelings of others. This is a serious weakness and I must look for ways to ensure that I am sensitive to the feelings of others. Finally, I find strength belonging to the Work type people under Task Type assessment, but then I must learn to be patient while dealing with people and issues.

**Overview of the Paper**

This study comprises five chapters each focusing on a specific aspect. Chapter 1,
the introduction, highlights the background to the study, offers a statement of the problem, the purpose of the study, significance, limitations, delimitations, and my personal basis for ministry.

The second chapter explores the theological foundation for the development and implementation of the strategy. The section begins with analyzing the Bible texts on involvement of young people in ministry, drawing examples from both the Old and New Testaments. The section also reviews Ellen White’s writings concerning young people’s participation in ministry, Seventh-day Adventist literature, and other Christian writers.

The third chapter analyzes the political, cultural, and religious background of Kisii County, the location of the project. The section also analyzes the background of Kisii University, and the establishment of Kisii University Seventh-day Adventist Church and its membership trends.

The fourth chapter is divided into two main sections: (a) description of the Gantt chart and logframe indicating the overall goal of the project, purpose, objectives, and activities in a down to top linkage of activities and a row indicating means of verification, objectively verifiable indicators, and assumptions; and (b) a description of the project implementation process showing planned activities, monitoring and evaluation, and linkage to the logical framework matrix.

The fifth and final chapter focuses on the project implementation, summary, conclusion, and recommendations. This section provides a presentation and analysis of the results of the project activities, covering the activities conducted, the success and failures, lessons learned, contribution to the overall goal of the project, and conclusions and recommendations.
CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION
FOR YOUTH MINISTRY

Introduction

This chapter will analyze Bible passages on youth ministry focusing specifically on the biblical meaning of youth, training of youth in the Bible, and biblical examples of young people participating in spiritual activities. The second section of the chapter will analyze the writings of Ellen G. White on youth ministry. The third section will analyze Seventh-day Adventist literature on youth ministry, focusing on the history of youth ministry and the philosophy of youth ministry in order to develop an Adventist theology for youth ministry. The fourth and final section will analyze other Christian literature on youth ministry. Finally, I will establish how the analyzed literature will be helpful in the development and implementation of the strategy to increase the number of students from a Seventh-day Adventist background participating in spiritual activities at Kisii University

Youth Ministry in the Bible

This section will analyze Bible texts concerning youth and children in order to establish who youth are. The second part will explore biblical passages on the training of the youth. This will be helpful in the development of the strategy to increase the number
of students from a Seventh-day Adventist background participating in spiritual activities at Kisii University, since most of the students joining college are between the ages of 17 and 30 years.

**Biblical Definition of Children and Youth**

Jeremiah 1:6 is an important text which says: “Ah, Sovereign LORD,” I said, “I do not know how to speak; I am a child.” The last part of the text needs to be noted, “I am a child.” The problem is that in ordinary language this may cause confusion as to the age of Jeremiah when he was called to ministry. The Hebrew word translated child is na’ar, found elsewhere in reference to Joseph (Gen 41:12) and to Joshua (Exod 33:11), where it is translated young man. Solomon, when he became king of Israel, like Jeremiah (1 Kgs 3:7) also referred to himself as a little child (Nichol, 1977, vol. 4, p. 355).

In the *Expository Dictionary of Bible Words*, the argument is that several Hebrew words are used to refer to young persons or youth. For example, ben, which means “son” or “grandson,” is used to refer to youth, but more specific terms are na’ar, bahur, and behurim. Na’ar, which is flexible, can be used to refer to a child between the time of weaning and marriageable age, while bahur seems to designate a person of military age, but these terms have attached to them the idea of vigor (Richards, 1985, p. 462).

The Hebrew word translated as children, yeladim in Dan 1:4, covers a much wider range of age than the English word “children.” It designates “youth” or “young men.” It is used to refer to the young counselors who had been brought up with King Rehoboam (1 Kgs 12:8). The same term is also applied to Benjamin shortly before he went down to Egypt at about the age of 30, and when he was the father of 10 sons (Gen 44:20; 46:21). Furthermore the argument is that Daniel had reached the age of 18 years, when together
with others, they are referred to as children (Dan 1:4). In addition, no young men could enter the service of the Persian kings before they had attained 17 years (Nichol, 1977, vol. 5, p. 758).

In the New Testament, the phrase young or youth is from *neos*, but the specific terms for a younger person (*neotes* and *neoteros*) are not linked with any specific age. They are rather comparative, therefore, the word of Paul to Timothy in 1 Tim 4:12, to refer to him as young, was used to indicate the role he filled in the church (Richards, 1985, p. 642). Ellen White affirms that “Timothy was a mere youth when he was chosen by God to be a teacher” (1911, p. 203).

The Gospel records Jesus as teaching that children are models for entering God’s kingdom, and children are recorded acclaiming Jesus as the son of David (Matt 21:15-16). There are a few other references to children outside the Gospels that affirm children’s reception of God’s eschatological blessings.

The few references to children in the NT outside the Gospels affirm children’s reception of God’s eschatological blessings (the Spirit is outpoured on all flesh, young and old, Acts 2:17, 38-39), inclusion in early Christian worship and communal activities (Acts 21:5), being set apart (“holy”) for God as beneficiaries of God’s redemptive work (1 Cor 7:14), and children’s own relationship to Christ the Lord grounding their moral agency (Children, obey your parents in the Lord! (Eph 6:1-3; Col 3:20). (Sakenfeld et al., 2006, p. 589)

In reference to Jer 1:6, the *Expositor’s Bible Commentary* indicates that “the Hebrew word for child does not connote a precise definition of age, but we may infer from the length of his ministry that Jeremiah must have been about twenty at the time of his call” (Feinberg, 1986, p. 383). Therefore, it is clear that the Bible does not explicitly specify the age group (Young, 1964, p. 22).
The Bible has many examples of children and young people who were faithful and actively involved in God’s work, but the concept of youth was different in biblical times. For example, in those days children left childhood and moved into adulthood immediately upon reaching puberty. However, the Bible recognizes that young people have special needs, although it does not directly address the subject of youth ministry the same way as we have it today. Most of the texts concerning young people, such as Prov 22:6 and Eph 6:4 are directed to their parents who had the primary responsibility of making them know and love God (General Conference, 2005, p. 17).

Edward Gross (1995), commenting on Prov 22:6, says: “Solomon advised parents to train their children when they were young, and the training was meant to impact their lives into the future” (p. 58). Further, commenting on Deut 5:5-7, he points to two important things: (a) parents were commanded to teach what was in their hearts, and (b) biblical instruction should be the central theme in the home. The commands of scripture were to permeate every aspect of life at all times (p. 60).

The Bible does not clearly differentiate between children and youth in terms of age. However, the texts analyzed suggest that those referred to either as children or young people, especially in the Old Testament, considering the case of Jeremiah, Benjamin, and Daniel, were between 17 and 30 years. Some of the biblical examples of young people called by God include Naaman’s slave girl, David, Joseph, Daniel and his friends, Timothy, as well as Jesus Himself (General Conference, 2005, p. 17). The next section will deal with the training of young people in the Bible. The words children and youth will be used interchangeable to refer to young people.
Training of Youth in the Bible

As directly noted, the term children is not limited to a particular age group. Therefore, the training of children is not restricted to any age, but rather stretches throughout the life of a young person into adulthood. This section will focus on two major Bible passages, Deut 6:6-9 and 1 Tim 4:12, supported by other texts. The first one emphasizes the aspect of teaching the young people, and the second is mainly on personal conduct of the youth while serving the Lord (General Conference, 2010, p. 101).

Maxwell, in his book God Cares: The Message of Daniel for You and Your Family, describes how God instructed the Israelites to train their children and the intended purpose of the training.

When God chose the Israelites to be His special witnesses, He asked Israelite parents to teach His word diligently to their children. He told them to talk about it “when you sit in your house, and when you walk by the way, and when you lie down, and when you rise”—that is in the morning, at mealtimes, at bedtime, and when traveling. Deuteronomy 6:4-7. Later Moses explained: “The things that are revealed belong to us and to our children forever, that we may do all the words of His law.” Deuteronomy 29:29. God wanted children to receive education that was spiritual and God-centered, so that they would reflect to others the character of their wonderful God. (1981, pp. 23-24)

The statement above indicates both the seriousness and the importance the Bible places on the training of young people. The last statement shows that the main purpose of the training was to have God-fearing people who would continue spreading His word to other people. The Bible frequently urges believers to pass on their knowledge of God’s love and His principles for living on to the younger generations (General Conference, 2002, p. 13).

The education of Old Testament children was geared to their place in the nation of Israel. They were educated for lives as God’s covenant people. They were to understand
themselves, their ancestry, and what was expected of them. The education was meant to help them ensure the continuance of the covenant and hand it over to generations to come (Gane, 2005, p. 34).

According to Gross (1995), “Daniel and his three friends, though taken from their parents and tempted with the lifestyle of a pagan king’s court remained true to God and their training” (p. 58). The thorough training given them as children must have been the reason why Shadrack, Meshack, and Abednego were able to stand and defend their faith in a foreign country. The three Hebrew boys had a very strong faith in the God that they worshipped, that they stood firm to the point of being thrown into a fiery furnace (Dan 3:16-18). The training of young people was to be an ongoing activity, “Tell ye your children of it, and let your children, and their children another generation” (Joel 1:3).

The Hebrews were commanded to teach their children God’s requirements; all parents had a special duty to personally teach their children. In the times of Elijah and Elisha the schools of the prophets were established specifically to teach the young people. Samuel also gathered companies of young men who were pious, intelligent, and studious, called the sons of the prophets. The subjects learned in these schools were the Law of God, sacred history, sacred music, and poetry. The young people were trained for God’s service, remembering how God had led them. The responsibility of educating young people throughout Israel rested upon the community as well as the home (General Conference, 2005, p. 18).

**Biblical Examples of Youth in Ministry**

Throughout the Bible there are several examples of youth participating in spiritual activities. The young men called to serve the Lord included Joseph, Samuel, Naaman’s
Israelite maid, Mary of Nazareth, Jesus in the temple at 12, Timothy, among others (General Conference, 2002, p. 13). However, in this study only two examples will be picked from the Old Testament and two from the New Testament.

**Old Testament Examples of Youth Ministry**

There are many examples of youth ministry in the Old Testament. However, we shall consider in the Old Testament the call of Jeremiah and the Hebrew slave girl of Naaman.

**Jeremiah**

The entire book of Jeremiah deals with his ministry, however, his specific call appears in the first chapter of the book (1:4-9). At the time of his call, based on the length of his ministry, Jeremiah was probably under 25, perhaps only 18 or 20 years old (Nichol, 1977, vol. 4, pp. 354-355). The *New Interpreter’s Bible* suggests that “the call of God came rather early to him” (1994, p. 581). Lasor, Hubbard, and Bush (1982) argue that “the prophet calls himself a youth when the word of God first came to him in the thirteenth year of Josiah’s reign, ca. 627 BC” (p. 404). Edward J. Young, estimating the age of Jeremiah during the time of his call, suggests that “while still a youth, about twenty years of age, he was called to be a prophet” (1964, p. 230).

The *Expositor’s Bible Commentary* on Jer 1:6 states that the prophet was struck with fear due to the magnitude of his task, especially understanding that he was a youth. He realized that the ability for public speaking was essential for the prophetic office, and acknowledged his lack of eloquence (Feinberg, 1986, p. 383). Here two things are clear: (a) the time Jeremiah when received his call he was a youth, and (b) he serves as an
example of young people called to ministry. The following verses describe the response of God to Jeremiah concerning his refusal to take up the challenge due to his age, and the assignment that was before him as well as God’s promise of His presence as the prophet worked (Jer 1:7-10). It can be concluded that youth participation in spiritual activities is biblically supported.

Naaman’s Slave Girl

The little slave girl, also referred to as a maid, appears in 1 Kgs 5:2-3. She did a great work of witnessing to her master Naaman by telling him of the prophet in Samaria who could heal him of his leprosy. The little maid brought deliverance to the Syrian general due to her kind heart and faith in God. She was young, but with love and faith she found a place for service (Exell, 1975, p. 71).

Adam Clarke (1938) asserts that the little maid had pious parents who brought her up in the knowledge of the true God; hence, she “conducted herself so well to the point that through her a relationship was created between the king of Syria and the king of Israel” (pp. 495-6). Clarke further argues that “her decent orderly behavior, the consequence of her sober and pious education, entitled her to this place of distinction; in which her servitude was at least easy, and her person safe” (1938, p. 495).

Sylvia Charles, commenting about the slave girl in Naaman’s house, affirms that the Bible does not give more information about her, but it is clear that she was forcefully taken from her parents and friends, to a different country with different traditions and culture. However, that did not stop her from giving testimony of her faith. As a result she helped to bring deliverance to Naaman by pointing him to the true God’s prophet (1984, pp. 121-122).
Exell, commenting on the force of individual influences based on the story of the little maid, suggests that the influence of this little slave girl should teach us three things:

1. The magnanimity of young natures.
2. The power of the humblest individual.
3. The dependence of the great upon the small.

The influence of the little maid, attributed to her faithfulness, demonstrates how she witnessed regardless of the situation that found her in a foreign country (1975, p. 71). The SDABC contends that “the captive maid was living the life of a slave, forced to serve in the home of the commander of the armies that had laid Israel low. But she must have been faithful in her service, for otherwise she would not have been employed in the home of an important official” (Nichol, 1957, vol. 3, p. 875).

**Examples of Youth Ministry in the New Testament**

Two examples will be discussed of youth participating in spiritual activities in the New Testament: Timothy and the daughters of Philip in Acts 21:9. Each of the examples will be analyzed separately, focusing on how the young persons were called or their responsibility as young people.

**Timothy**

In his epistle to Timothy, Paul wrote, “Don’t let anyone look down upon you because you are young, but be an example for believers in speech, in life, in love, in faith and in purity” (1 Tim 4:12, NIV). The *New Interpreter’s Bible* contends that it is surprising to describe Timothy as a youth at the time he was supposed to have been a mature person when Paul asked him to join him in ministry. At least 15 years had passed
since they first met and he must have been in his thirties (2000, pp. 813-814). Lawrence O. Richards (1985), argues that “the word of Paul to Timothy in 1 Timothy 4:12 simply indicate that he was considered young for the role he filled in the church” (vol. 11, p. 642).

George Arthur Buttrick, editor of the Interpreter’s Bible Commentary on 1 Tim 4:12, argues that the historical Timothy need not have been born before AD 30, and that Paul is referred to as “a young man” at the age of 30 in the account of Stephen’s death in Acts 7:58. In addition, the term youth was applied to full-grown men of military age, up to 40 (1955, p. 431).

Ellen White’s Acts of the Apostles traces the call of Timothy from his childhood, telling how he received training from both his mother and his grandmother, and how he learned the Scriptures which prepared him for divine service. Further, Ellen White affirms that

Timothy was a mere youth when he was chosen by God to be a teacher, but his principles had been so established by his early education that was fitted to take his place as Paul’s helper. And though young he bore his responsibility with Christian meekness. (1911, pp. 203-204)

It has already been established that the youth can be of any age, from the time of weaning to marriageable age (Richards, 1985, vol. 11, p. 462). However, the purpose of this study is to demonstrate that God calls youth to participate in spiritual activities. Therefore, Timothy could have been an adult by the time Paul wrote to him, but the fact remains that he began his ministry when he was a child or a youth and he knew the Scriptures from childhood.
The Daughters of Philip

Mention of the daughters of Philip who prophesied is found in the book of Acts (21:9). The age of the daughters is not indicated; therefore it is not easy to establish what their age was, but the fact that they were virgins or unmarried suggests that they were young. This argument may be supported by the fact that the biblical youth can be between a child at time of weaning and marriageable age (Richards, 1985, vol. 11, p. 462). Therefore, the assumption is that the daughters of Philip may have received their prophetic gift early in their lives.

The four daughters of Philip were prophesying, but it is not clear what kind of prophetic gift they possessed. Probably they were given a prophetic utterance in the sense of inspired preaching, or possibly the Spirit gave them the gift of tongues, the same as in Acts 2:17-18 and 19:6 (Fitzmyer, 1998, p. 689). Bruce argues that “the introduction of Philip’s daughters is significant; there is good evidence that from them Luke received much of the information which he gives in the earlier part of Acts as well as much of the material peculiar to the third Gospel” (1952, p. 689).

In any case the daughters of Philip serve as one of the examples of youth participating in spiritual activities. The examples of Timothy and the daughters of Philip are only two of many biblical examples. However, due to the limitation of this study, all cannot be discussed.

Ellen White’s Writings on Youth Ministry

The writings of Ellen White deal extensively deal with the training of youth, both for this life and for the life to come. “Those who are older must educate the youth by precept and example, to discharge the claims that society and their Maker have upon
them. Upon these youth must be laid grave responsibilities (White, 1915, p. 68). Further, she points out that “God will make young men of today heaven’s chosen repositories, to present before the people truth in contrast with error and superstition, if they will give themselves to Him” (1946, p. 447).

Ellen White, basing her argument on Eccl 12:1, admonishes: “Teach your children that youth is the best time to seek the Lord” (1954, p. 491). She contends that youth are the Lord’s helping hand (1913, p. 488). She further adds that “those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God’s word” (p. 514).

The importance of early training is that once the young people have separated themselves from parents, they will remember the instructions given to them. The admonition is to

- teach your children that the commandments of God must become the rule of this life. Circumstances may occur to separate them from the parents and from their homes, but the lessons of instruction given in childhood and youth will be a blessing to them throughout their lifetime. (1954, pp. 43-44)

According to White, youth who are called to missionary work should be “comparatively free from care and responsibilities,” because “they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family” (1915, p. 84). She further says, “There is need of young men and women who will not be swayed by circumstances, who walk with God, who pray much, and who put forth earnest efforts to gather all the light they can” (1915, pp. 69-70). In her writings, White continues to demonstrate that unless the youth are involved, God’s work will be hampered:
In order that work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men. (White, 1913, p. 478)

White further writes that “those who in their youth cherish a sacred regard for the will of God, and who faithfully perform the duties of their position, will be prepared for higher service in after life” (1954, p. 201). She also gives her personal testimony in working for young people during her youthful years, “The reality of true conversion seemed so plain to me that I felt like helping my young friends into the light, and at every opportunity exerted my influence toward this end” (1946, p. 447).

The youth are advised that regardless of what kind of calling they receive they should learn by imparting the knowledge they acquire, becoming both learner and teacher for their work is a lifetime calling:

Let the youth advance as fast and as far as they can in the acquisition of knowledge. Let their field of study be as broad as their powers can compass. And as they learn, let them impart their knowledge. It is thus that their minds will acquire discipline and power. It is the use they make of knowledge that determines the value of their education. To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development. In both the home and the school, it should be the student’s effort to learn how to study and how to impart the knowledge gained. Whatever his calling, he is to be both a learner and teacher as long as life shall last. Thus he may advance continually, making God his trust, clinging to him who is infinite in wisdom, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in Him. (1909, p. 402)

Adventist Literature on Youth Ministry

This section will deal with three main sub-topics: the mission statement of the Seventh-day Adventist Youth Department, the history of youth ministry in the Seventh-day Adventist Church, and the philosophy of the Seventh-day Adventist Youth Ministry.
Mission Statement of the Seventh-day Adventist Youth Department

The Seventh-day Adventist Church has an organized youth department, which has a mission statement that defines its work. The mission statement reads:

The primary focus of Youth Ministry is the salvation of youth through Christ. We understand youth ministry to be that work of the church that is conducted for, with, and by young people.

Our task is to:

—Lead youth to understand their individual worth and to discover and develop their spiritual gifts and abilities.
—Equip and empower youth for a life of service within God’s church and the community.
—Ensure the integration of youth into all aspects of church life and leadership in order that they might be full participants in the mission of the church.

To accomplish our task:

—We will achieve a balanced ministry by incorporating the biblical dynamics of fellowship, nurture, worship, and mission.
—We will be committed to keeping relevant and effective in ministry by relating all ministries to the needs of the youth. It is imperative that we listen to and are informed by their perception, concerns, and suggestions. Effective ministry becomes possible in an atmosphere of love, acceptance, and forgiveness.
—We will conduct ongoing research to discover areas that need attention. We are committed to experimentation and innovation in our programs because we recognize the ever-changing nature of today’s youth.
—We will find inspiration in God’s word and our history, and have faith in God for the future. Our philosophy will find expression in a wide variety of God-oriented ministry styles and programs.
—We will provide regular evaluation to ensure that our primary focus is achieved. (General Conference, 2002, p. 9)

This mission statement acknowledges important elements in youth ministry which may be summarized as follows: (a) the church recognizes the worth of the young person, (b) the church makes a concerted effort to involve the youth in spiritual activities, (c) the church’s desire is to have a youth ministry that has its foundation in the Bible, (d) the church wishes to create an environment conducive for the young person to grow, (e) it endeavors to discover how youth can be helped in their spiritual journey, (f) the church
wants to develop a sound youth philosophy based on God’s word and the history of the church, and finally, (g) the church’s commitment to continually ensure that the primary focus for youth ministry is achieved.

The Seventh-day Adventist Church has a foundation for youth ministry, based on two major Bible passages or texts, Deut 6:6-9 and 1 Tim 4:12. The first text emphasizes the teaching of young people, and the second one emphasizes personal conduct of the youth while serving the Lord (General Conference, 2010, p. 101). The *Seventh-day Adventist Church Manual* further states:

> We have an army of youth today who can do much if they are properly directed and encouraged. We want to be blessed of God. We want them to act a part in well-organized plans for helping other youth. (General Conference, 2010, p. 101)

The next section will explore the history and philosophy of youth ministry in the Seventh-day Adventist Church in order to establish the biblical and theological foundation for youth ministry.

**History of Youth Ministry in the Adventist Church**

The Seventh-day Adventist youth ministry was started in 1879 by two teenagers, Luther Warren and Harry Fenner, in Hazelton Township, Michigan. The two young men were concerned about the spiritual needs of their peers both inside and outside the church (General Conference, 2002, p. 12).

Warren and Fenner began to discuss how they might help their less-spiritual friends, which led to the idea of a boys’ missionary society. The organization first began with a few boys but continued to attract more young people, including girls.

The six or eight boys persuaded to attend the first meetings in Luther’s bedroom were somewhat shy about praying, singing, and planning literature distribution together. They persisted, however, and before long some of the girls to join their society.
Meetings were moved into the parlor under the eye of a friendly adult. Soon activities broadened to inside picnics, taffy pulls, sleigh rides, and other social events. But Hazelton was too far from main center of Adventism. The youth society there remained a local affair. It would be another quarter of a century before the General Conference would see the advantages of systematically promoting organizations such as the one Warren and Fenner had begun for young people of their hometown. (Schwarz, 1979, p. 162)

The Seventh-day Adventist Church had no specific youth ministry in its very early days; however, young people were active and involved in the work of the church as older ones were. The Adventist Church began as a youth movement led by people like James White, who began preaching at 21; White, who received her call at the age of 17; and John Loughborough, who began preaching when he was 17. People recognized the need for a work specifically directed at young people, soon after the Adventist Church was organized and began to grow. In 1891, a group similar to the Hazelton Missionary Band was formed in Antigo, Wisconsin, by Meade MacGuire. The group had 30 members, and their meetings were similar to those organized by Warren and Fenner in Hazelton. They participated in singing, Bible study, prayer, and giving personal testimonies. Other groups sprang up in Adventist churches all over the United States. In 1892 a similar group was organized in Adelaide, Australia. White, like Meade MacGuire, encouraged the growth of Adventist youth ministries, and suggested as a model the Christian Endeavor Society, a youth organization active in many Protestant churches at that time, which emphasized missionary activity. It was not until 1901 that the Seventh-day Adventist Church took the first steps toward organizing its youth ministry (General Conference, 2005, pp. 30-31).

By 1905, youth work had spread to Australia, Germany, England, Trinidad, Canada, and other countries. In 1907, the name “Seventh-day Adventist Young People’s
Society of Missionary Volunteers” was chosen for the new Youth Department of the General Conference. The name is usually shortened to “Missionary Volunteer” or MV. In the 1920s the Junior Missionary Volunteer Society (JMV) was formed for the junior youth; this became the Pathfinders Club in the 1950s. Today the Seventh-day youth work has grown much compared to the time it was begun by Warren and Fenner (General Conference, 2005, pp. 32-33).

As the youth organization continued to grow and spread throughout the world, still there were in the church a good number of young people in Adventist homes who were not members. The Church, realizing that membership was shrinking, started to conduct evangelistic campaigns involving the youth in evangelistic projects.

As the overall rate of membership increase shrank during the 1920s, Adventist leaders suddenly became aware of a fertile field for evangelism in their very midst. Forty percent of the youth from Adventist homes between the ages of fifteen and twenty-five were not church members in 1926. Four years of sustained effort reduced this proportion to about 25 percent, but the many apostasies among Adventist youth continued to concern church leaders. Recognizing the superior effectiveness of youth working for youth, delegates to the 1930 General Conference session recommended that the MV Department develop a special program to involve Adventist youth in evangelistic projects. (Schwarz, 1979, p. 344)

In 1954, the Missionary Volunteer Department developed an evangelism plan designed to harness the talent and energy of the denomination’s youth, which was called the “Voice of Youth” series. The program was designed to have younger members of the church hold short evangelistic series to attract the attention of other young people and adults. The result of the “Voice of Youth” series was that in three years 4,774 youth were baptized (Schwarz, 1979, p. 583).

Seventh-day Adventist Philosophy of Youth Ministry

The philosophy of the Seventh-day Adventist Youth Ministry is one of “salvation
and service” (General Conference, 2002, p. 12). The Church Manual further discusses the importance of training the youth so that they may develop interest in spiritual matters. The youth are to be trained in spiritual matters in order to connect them to God and enable them to be actively involved in the work of saving other young people.

When the youth give their hearts to God our responsibility for them does not cease. They must be interested in the Lord’s work, and led to see that the experts them to do something to advance His cause. It is not enough to show much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companies. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instructions and help. Thus they will learn to work for God. (General Conference, 2010, p. 101)

The Seventh-day Adventist philosophy of youth ministry is expressed as follows:

Youth ministry includes an intentional focusing on God’s saving acts in history in such a way as to meet the needs of young people at their stage of development and draw them into a saving relationship with God through Jesus Christ. (Gane, 2005, p. 50)

Gane then quotes Kesler (1983):

Our personal theology affects everything we do in youth work, it will influence the type of message we bring, the response we expect, the progress of the youth to whom we minister, our method of counseling, our attitude towards others, and how we measure results. (Kesler, 1983, p. 23, quoted in Gane, 2005, pp. 50-51)

The Seventh-day Adventist philosophy is built both on leading young people to the knowledge of God and training them for service. Both elements are found in the Bible as well as in Ellen White’s writings.

Seventh-day Adventist youth ministry has historically focused not just on leading young people to God, but on training them to take active part in the Lord’s work. Although the church has not always put this into practice as we should have, it is clear from the history of Adventist youth ministry, from the Bible, and from the writings of Ellen G. White that this has always been the goal toward which we should work. Adventist youth were never meant to be spectators or pew warmers; they were not meant to be entertained or amused; they were not intended to spend years preparing for missionary work they might do some day when they are old enough.
The goal of Adventist youth ministry has always been to engage young people in active work for the Lord as soon as they accept Him as their Savior. (General Conference, 2005, p. 19)

Baraka Muganda argues that the Seventh-day Adventist Church has always gone beyond its times and that since the second coming of Jesus Christ is approaching, more effort should be put in challenging the youth to finish the work of the gospel (General Conference, 2005, p. 35). Apart from the urgency of the second coming of Jesus Christ, youth are faced with more challenges due to a changing society, therefore there is need to focus more on the young people.

Gane (2005) identifies the need to understand youth ministry, arguing that the youth are that part of the church moving through a particularly sensitive period of personal development. The youth have special needs compared to other members of society. However, all young people should not be thought of as the same. No sweeping generalizations should be made about their needs, since there is no single youth culture. The youth have always had a variety of cultures existing side by side, each having its own language, value system, and worldview.

The life of young people has been impacted by a series of forces in society throughout history. Before the industrial revolution, the majority of people lived in the rural setting. After the industrial revolution urbanization took place and a disintegration of society was experienced. According to White, youth who are called to missionary work should be “comparatively free from care and responsibilities,” because “they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family” (1915, p. 84).

In the Western world, prior to the Second World War, young people started going
out to work and children became responsible working people at the very early age of adolescence. After the Second World War there was a paradigm shift, where most young people spent more time at school and had more leisure time accompanied by idleness (Gane, 2005, pp. 18-19). Today’s youth are living in a society whose structures have crumbled; the family pillars that supported the adolescent into adulthood have disappeared (pp. 19-20).

The Seventh-day Adventist delegates to the General Conference Session in 1930 recognized the effectiveness of youth working for youth, and recommended that the MV Department develop a special program to involve Adventist youth in evangelistic projects. This came as a result of discovering that during the previous decade the overall rate of membership growth had shrunk. They realized, though, that in their very midst was a fertile field for evangelism, as 40% of the youth from Adventist homes between the ages of 15 and 25 were not church members. Engaging in four years of campaign reduced the numbers by 25% (Schwarz, 1979, p. 344).

Youth ministry is not a one-event program; it should be a continuous ministry by the entire church. Therefore, the following conclusion by Johann Gerhardt, explaining why the church should minister to the youth, may present a theological basis for youth ministry:

The time of youth is in many respects a special time: the clear identity of childhood has passed away: there are developmental tasks ahead, such as reaching sexual maturity, gaining a new personal identity, finding professional perspectives, experiencing love and partnership, finding a place in society, finding answers to the questions of meaning, building a sound biblical basis for faith. Many dangers lurk along the roads. But life offers even more possibilities. It is the task of the church to accompany its youth on their way, enabling them to find a place in the church and in society (understanding the sometimes–rebellious attitude as a time of probing), nurturing personal growth, fostering an atmosphere of acceptance and respect. There is no more important task than to draw its own children to God. Service to the youth
is mission in its real sense. Rethinking the theological motifs gives a meaningful rationale for action. It has to be done again and again. (Gerhardt, as cited in General Conference, 2005, p. 15)

The Seventh-day Adventist philosophy of youth ministry, summarized in two words, *salvation* and *service*, should be the burden for the youth today. This is especially so because structures holding families together have crumbled, resulting in unnecessary leisure and idleness. Therefore, it is necessary to have a strong theological foundation for youth ministry in order to make the youth active participants in spiritual affairs.

**Other Christian Writers on Youth Ministry**

By 1891, when Adventist youth ministry was in its early stage of development, there was already “a youth organization active in many Protestant churches which emphasized missionary activity” (General Conference, 2005, p. 31). Therefore, in developing the biblical and theological foundation for youth ministry it is important to study other Christian literature on youth ministry.

**History of Youth Ministry Among Other Christian Churches**

Records indicate that among other Christian churches, youth ministry dates as early as from the 1820s to the 1930s, a period when much literature concerning young people was produced. This appeared to be a revival period for the work focused on young people.

During the 1830s, a host of popular writers, including ministers, published one manual after another advising young men how to avoid vice, cultivate manners, and make money. Henry Ward Beecher’s *Lectures to Young Men* (1844) sold more than 50,000 copies in twenty years. John Todd’s *The Young Man* (1844) sold out its first edition within a year. Horace Mann’s *Few Thoughts for a Young Man on the Formation of Character* (1826) eventually sold about 90,000 copies. (Holifield, 1983, p. 123)

Holifield further writes that “in the manuals for young males, the phrase ‘decision
of character,” connoting purposefulness and inner control, became a slogan for the cultural ideal” (Holifield, 1983, p. 123).

The history of youth ministry seems to have begun much earlier than in the Seventh-day Adventist Church. The Adventist Church even borrowed a model for its youth ministry from the Protestant churches. Therefore, even if this is not a detailed history of youth ministry among non-Adventist churches, it is clear that other Christian churches have been involved in youth work from a very early time.

Philosophy of Youth Ministry in Other Christian Churches

The philosophy of youth ministry in other Christian churches is not different from the philosophy of youth ministry in the Seventh-day Adventist Church. For example, there is consensus that the Bible is full of passages concerning children. The emphasis is placed on the admonition to parents concerning thorough training of children. The Word of God was to be impressed on the young people, talked about with them, and “tied, bound and written” into their lives (Edwards, 1990, p. 164).

The training of youth is to be conducted both at home and outside home. “The parents, the church, and the school, all have a responsibility to train young people so that they will be able to give glory to God” (Richardson, 1996, p. 237). The proper training of children is expected to bring about a revival among them. “An unexpected ingredient in revival is the effect it has upon young people and even very young children” (Edwards, 1990, p. 163). These sentiments are echoed elsewhere, “Youth development demands a lot of time from the parent, the teacher and the youth worker” (Makewa, 1998, p. 9).

It has also been noted that children and teenagers have always played a very significant role in bringing about revivals.
What is particularly significant is that in times of revival it is not infrequently the children and young people who are the ones who are most sincerely longing and praying for revival, and amongst whom it begins. Reference to the part played in revivals by children and teenagers are abundant. (Edwards, 1990, p. 165)

Charles Bridges adds that “an affectionate attention to the young is closely connected with the present encouragement and future prospects of our work, and will open many successful avenues to the heart of the parents” (1968, p. 346).

The youth are also believed to have several challenges which they should be assisted in overcoming.

The church must overcome its present-day challenges in youth ministry. In many churches, the youth worker is stereotyped as a social worker. This primary task is defined as helping the young people work all the energy with constructive activities. (Makewa, 1998, p. 11)

As the youth devote time to their families, God will prepare them for service in the church and community (Makewa, 1998, p. 80).

The philosophy of youth ministry among various Christian organizations, similar to the Seventh-day Adventist Church, is training young people for service to God and humanity.

An effective youth ministry in the local church will bring out the full resources of all its members, leaders and staff to assist its youth in reaching their full potential as a group and individuals in their relationships with God, their families, the church and the world around them. It also reaches out to the young people in its area with the good news of our Lord Jesus Christ. . . . The youth are called by God to express their love to Him by serving the church. First and foremost by presenting their bodies to Him as a living sacrifice, holy and acceptable to God. Secondly by giving service in different departments of the church as the Lord leads them such as in evangelism, praise and worship, hospitality and other ministries. (Makewa, 1998, p. 80)

Richardson states that in the training of young people, they must be made to respect and submit to the law enforcement officers (Rom 13:1), as well as be able to protect themselves from any action that will bring them into connections with law
enforcing agencies in a negative way (Richardson, 1996, p. 239).

Conclusion

This chapter has analyzed the Bible, Ellen White’s writings, Seventh-day Adventist literature, and other Christian literature in reference to young people in order to establish a biblical and theological foundation for youth ministry. It is clear that the Bible contains many passages concerning youth; however, some of the biblical examples of young people were not very clear as to whether the individuals concerned were in what we today call youth. The notable case was that of Timothy, but biblical proof indicated that his call can be traced to his childhood. The same may be said concerning the daughters of Philip who prophesied, but the fact that they were also virgins could qualify them as youth.

Another issue arose, in the Bible it is not easy to differentiate between children and youth because the Hebrew and Greek words used to refer to children or youth are the same. On the other hand, the age of youth extends from the time of weaning to the age of marrying. Therefore, two things are clear: (a) the Bible has several passages that refers to young people, and (b) God is concerned about people, hence parents are commanded to give thorough training to their children.

In one sentence the study may be summarized, “God’s concern for children is found throughout the Bible” (Edwards, 1990, p. 164). Therefore, a conclusion can be made that youth ministry is biblical and the history of the Christian church will not be complete without the work of young people. There are many examples of young people in the Bible called to serve God. Most revivals in the Christian church were brought about by young people participating in ministry, including Ellen White who began her
ministry at the age of 17. She also gives her own testimony on how she worked to bring other young people to God. Youth ministry in the Seventh-day Adventist Church was begun by two young people: Luther, 14 years of age, and Fenner, 17 years.

Finally, this chapter gives solid foundation for developing and implementing a strategy to increase the number of students from a Seventh-day Adventist background participating in spiritual activities in Kisii University College. The reviewed literature, particularly the Seventh-day Adventist philosophy of youth ministry, “salvation and service” supports the purpose of this study which focuses on the involvement of young people in spiritual activities.

The following chapter will analyze the local context of the area where the study is being conducted. Thus we can understand the cultural background and the worldview of the people and identify the bridging points in the development and implementation of the project.
CHAPTER 3

POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS
OF KISII COUNTY

Introduction

The number of students from a Seventh-day Adventist background who participate in spiritual activities at Kisii University is low compared to the number of Seventh-day students at the institution. The Kisii University Seventh-day Adventist group started in 2000 with a membership of 15 students, when the total university student population was less than 1,000. The current student population is over 10,000, with a majority of students coming from an Adventist background. However, only some 300 students are actively involved in Adventist spiritual activities.

This chapter will analyze the political, cultural, and religious background of Kisii County where the University is located in order to establish the strengths, weakness, opportunities, and threats in the development of a strategy to increase the number of Seventh-day Adventist students participating in Adventist spiritual activities at the University. This section will also assess the historical background of Kisii University and the growth of the Adventist group at the University.

Description of Kisii County

This section will trace the historical background of the Kisii people, the
population of Kisii County, the political organization, the cultural setting, and the religious context of the Kisii people. The general context of the county will help to identify important information that may be useful in the development and implementation of the project.

**Historical Background of Kisii County**

Kisii County is part of the larger Gusiiland covering both Nyamira and Kisii counties in Nyanza province. The name *kisii* is derived from the term *Gusii* which is the land of the *Abagusii* people who live in Western Kenya. The area inhabited by the *Abagusii* covers a total area of approximately 800 square miles, and is situated between longitude 35 30’ and 0 30’ south. Administratively *Gusii* is part of Nyanza province (Akama & Maxon, 2000, p. 3).

The history of the Kisii people goes back many years, however, recorded history starts around 1907-1908 with the arrival of the first British administrative officer (Nyaundi, 1997, p. 29). Bogonko (1975) traces the history of the Kisii people back to the founder of the tribe *Mogusii* and other ancestors.

The *Gusii* themselves speak of *Mogusii* as the founder of their society and the person after whom their tribe was named. They also say that *Mogusii’s* father was called *Osogo*, son of *Moluguhia*, son of *Kigoma*, son of *Ribiaka*, who was son of *Kintu* (variously called *Mundu*, or *Wantu*, or *Muntu*, apparently according to personal reference). It was *Kintu*, the *Gusii* say, who led the migration from “*Misiri*” to Mount Elgon, and there they appear to have stayed until they were forced to disperse because of droughts and pestilences. *Gusii* traditions also indicate that *Moluguhia*, the father of
Mogusii, had a number of sons who founded some of the Baluyia sub-tribes or clans, and that among his remembered sons were Osogo and Mogikoyo (p. 86).

The Kisii people from the foothills of Mount Elgon settled at Goye Bay, Yimbo where they lasted for two generations. From Yimbo they migrated to Kisumu and then to Kano plains where they stayed for five to seven generations, presumably between AD 1640 and 1755. From there they eventually moved to their present settlement in the Kisii highlands (Bogonko, 1975, pp. 88-90). The location of Kisii County is shown in Figure 1 on the map of Kenya, showing 47 counties and Kenya’s immediate neighbors.

Figure 1. Map of Kenya, showing county boundaries. Taken 12 July 2012, from http://softkenya.com/map/kenya-county-map/
Population of Kisii County

The 2009 population census rated Kisii County among the 10 most populated counties, with a population of 1,152,282, and a ratio of male to female of 550,464 to 601,818. The Kisii Municipality has been rated among Kenya’s urban areas that have a relatively high population density, currently at 2,862 per sq km (Kenya Census, 2010). The population of Kisii Municipality was estimated at 83,000 in 2008, however, the 2012 population and housing census report indicates Kisii Municipality has a large dependent metropolitan population of over 100,000 residents (Kisii Town, Kenya, n.d., para. 1).

Political Organization of Kisii County

The Kisii people claim a common descent from one remote tribal ancestor, Mogusii. They also have common institutionalized forms of co-operation and interdependence in marriage. The political organization of the Kisii people in a broader sense can be defined, internally and externally, as “sovereign” clans, conscious of a common ancestry, connected by bonds of intermarriage and common practices and beliefs. This makes them consider themselves a unit.

Initially Kisii political organization was based on the clan ruled by elders under a chief, and a defense of young clan warriors. The Kisii people comprise a large society, characterized by a number of common features, such as common language, shared and common continuous territory, and common customs and traditions—including belief in common descent (Bogonko, 1975, pp. 100-101).

The promulgation of the constitution ushered in a new era in the Kenyan political organization. At that time a government was formed, with a president at the top and governors in every county. Kisii County is one among 47 counties created after the new
The Constitution came into effect in the year 2010. Kisii County shares a common boundary with six counties: Homa Bay to the northwest, Nyamira to the east, Narok to the south, Kisumu to the north, Migori to the west, and Bomet to the southeast. The map in Figure 2 shows the main cities and roads. It shows a little of the surrounding counties.

*Figure 2.* Kisii County map showing road network and major towns/market centers. Taken 12 July 2012, from http://www.flickr.com/photos/albertkenyaninima/6002589826/
All of Kenya experiences a uniform administrative structure, which grants its citizens various rights, including religious liberty. Chapter 7 of the constitution of Kenya, part 3—political parties, basic requirements for political parties, article 91 (2) a. states that: “a political party shall not be founded on a religious, linguistic, racial, ethnic, gender or regional basis or seek to engage in advocacy of hatred on such basis” (Republic of Kenya, 2010, pp. 61-62). Article 8 of the constitution states that “there shall be no State religion” (Republic of Kenya, 2010, p. 15). Further, in the constitution is enshrined the freedom of worship, article 27 (4): “The State shall not discriminate directly or indirectly against any person on any ground, including race, sex, pregnancy, marital status, health status, ethnic or social origin, colour, age, disability, religion, conscience, belief, culture, dress, language or birth” (Republic of Kenya, 2010, p. 25). Finally, on the issue of worship, under the sub-heading, Freedom of Conscience, Religion, Belief and Opinion, article 32 (2), the Constitution states that “every person has the right, either individually or in community with others, in public or in private, to manifest any religion or belief through worship, practice, teaching or observance, including observance of a day of worship” (Republic of Kenya, 2010, p. 27).

Generally, the political structure of the country, together with the constitution which gives to every citizen freedom of association and worship, creates a good atmosphere for the implementation of the project. Regardless of the fact that the project will be conducted in a public or secular institution, activities are expected to continue without hindrance since every citizen is protected by the constitution.

Cultural and Social Background of the Kisii People

According to Akama and Maxon (2000), culture means the “complex whole of a
people’s life, including knowledge, art, morals, laws, customs and any other capabilities and habits required by humans as a [sic] members of particular societies” (p. 4). Paul Hiebert (2009) defines culture as the more or less integrated system of beliefs, feelings, and values created and shared by a group of people that enable them to live together socially and that are communicated by means of their systems of symbols and rituals, patterns of behavior, and the material products they make (p. 150).

This section will analyze some aspects of the Kisii culture such as language, social structure, gender and sexuality, kinship and marriage. It will also note the impact of urbanization, which is a recent aspect of the local culture.

Language of the Kisii People

Kenya has about 40 ethnic groups classified into three major linguistic categories from largest to smallest: Bantu, Nilotic, and Cushitic. To be able to speak in one of these different languages, one must be born into a language or learn to speak it. This natural linguistic barrier is overcome by the use of Kiswahili, the national language spoken all over the country. For the educated, English is spoken as the official language (Nyaundi 1993, pp. 65-66). The language spoken by the Kisii people is referred to as Kisii or ekegusii which is closely related with other Bantu languages (“Kisii People,” n.d., para. 1).

At Kisii University, communication is in English and Kiswahili. All programs are prepared and conducted in the English language. Where necessary translation is made either into Kiswahili or Ekegusii.
Social Structure

The pre-colonial Kisii were mainly patriarchal, with men the primary breadwinners. Women’s traditional roles have expanded and their burdens increased. At the same time traditional male roles have almost disappeared. Yet for men, social value and identity are closely linked to fertility and sexual control of women which is fundamental to male identity. At the same time, men’s increased control over women leads to unpleasant sexual behavior and violence against women (Silberschmidt, 1999, pp. 18-19).

There is a breakdown of the social structure of society, which includes the family and its role of inculcating morals in the young ones. Most families are characterized by issues of immorality, spiritual emptiness, lack of direction and purpose in life, among other problems (Ondieki & Mokua, n.d., p. 466). However the Kisii community is known to have a distinct social behavior and group interactions, governed by individual behavior, anchored in a moral code of conduct, which stipulates various ways different generations should relate to one another in any social setting, from the home or clan to the whole community (Akama & Maxon, 2000, p. 11).

The social structure is important, especially as it touches on how people of different generations relate to one another. The respect cultivated between various groups of people will serve to bridge between youth and adults, especially when elders are involved in the implementation of the project. This will be necessary when Adventist workers at the University or elders from the local church are involved in conducting programs for the students. The assumption is that based on the social structure of the Kisii people, students will respect the implementers drawn from outside their peers.
The understanding of the Kisii social structure will also be important to the implementation of the project. The organization of seminars on gender roles and morality will be undertaken, with a biblical view aiming to attract the participants. The seminars will serve to bridge and communicate the gospel to the participants, invoking in them a desire to participate in spiritual activities. Seminars will be organized during special occasions, such as the annual cultural week of the university, to take advantage of the prevailing mood. Instead of students becoming involved in activities which have no spiritual value, they will be able to concentrate on issues that have value in their lives and help them grow spiritually.

Another important social cultural aspect of Kisii people is farming. As farmers they practice teamwork in the preparation of fields for sowing, during weddings or at the harvest. They come together to offer assistance and the price paid is food eaten, as well as drink sometimes. The early missionaries used these fellowship meetings and community gatherings as avenues of contact with society (Nyaundi, 1993, p. 113).

**Gender and Sexuality**

Anne Nasimiyu-Wasike argues that in Africa, soon after independence, women were sidelined and marginalized and they have experienced triple oppression: sexual, racial or ethnocentric, and social-economic oppressions (n.d., pp. 119-120). The issue of gender disparity continues to show at different forums, for example, “gender disparities are reflected in schools enrollment at different levels of education, concentration of women in low paying occupations and limited representation in public life” (Republic of Kenya, 2011, p. 25). These sentiments are shared by Gashugi (2010) that “women rank behind men in practically every area of measurement, such as in the areas of literacy,
school enrollments at all levels of education, employment in all sectors of the economy, and political participation” (p. 83). The statements above describe a typical Kisii community which is mainly patriarchal, as women have a low state in society, without much participation apart from child bearing and taking care of the home. The situation has denied women positions of leadership.

The National Coordinating Agency for Population and Development (NCAPD) report contends that “attaining gender equality entails harmonious partnership between men and women to realize their full potential, ensuring the enhancement through full involvement in policy and decision making processes at all stages and ensuring that all women as well as men are provided with education necessary for their basic human needs and for exercising their human rights” (Republic of Kenya, 2011, p. 26).

This project will assess the effect of gender and sexuality among Seventh-day Adventists to establish whether it affects participation in spiritual matters and design training programs that will ensure participation of all groups on an equal basis. According to Gashugi (2010), “Female membership in the church appears significantly higher than that of men” (p. 82). Talented female members can be of great help if involved in activities aimed to increase of members participation in church programs, therefore, female students will be organized into various evangelism groups that will be helpful in the implementation of the project.

**Kinship and Marriage**

Marriage is defined as a social, economic, and sexual union which may take the form of monogamy, polygamy, polyandry, group marriage, or less common forms such as symbolic, nonsexual, fictive, and same-sex marriage (Crapo, 2002, p. 324). Further, it
is argued that “while the rituals and customs surrounding marriage may differ around the world, the concept of marriage may be universally defined as a socially accepted sexual and economic union involving a lasting commitment between two or more people who have parental rights and obligations to any children of the union” (Crapo, 2002, p. 324).

Nyaundi (1993) holds that the family institution occupies a central position in stimulating the growth of Adventism in Kenya. He contends that the family is of significant sociological meaning for Adventists growth because it has a crucial function in socializing children and growth in Adventism (p. 177). Since the family is a strong entity that contributes to church membership ground family based progress will be necessary as part of the project activities.

Marriage also serves various functions such as “maintaining and perpetuating of human social life,” including “transferring sexual behavior into stable relationships,” “fulfilling economic needs among marriage partners, . . . perpetuating a society’s kinship groups and an institution for nurture of children until they reach maturity” (Crapo, 2002, p. 324). Kinship is a strong element among the Kisii, to the point that when people meet, the first thing they do is to inquire about the generation to which each person belongs and if they have any form of family relationship. This is done to maintain good conduct and behavior within the community (Akama & Maxon, 2000, pp. 13-14).

**Urbanization**

The trend indicates that “the rapid post-independence rural-urban migration may have changed the proportion of urban Seventh-day Adventist members, but the church remains largely rural in terms of the core of its membership” (Gashugi, 2010, p. 84). The population statistics indicate that Kisii Municipality, where Kisii University is situated, is
one of the densely populated areas in Kenya. Thus urbanization is a major challenge for the people living within the Municipality. It may also have a heavy impact on the lives of students at Kisii University, either positively or negatively.

Religious Background of the Kisii People

Religion of the Kisii People

Traditionally the Kisii people worshiped the Supreme God (Engoro), whom they believed lived beyond the skies. One of the traditions was for a woman who had given birth to a child was to keep the infant indoors for three days, before she took it outside, at sunrise, faced the sun with the child in her arms and exposed it to nature. Then she uttered the words rioba nderere (sky care for me, protect for me). The sky represented the mysterious omnipresent powers of the Supreme God, Engoro (Akama & Maxon, 2000, p. 7). According to the Kisii people, Engoro created the universe that is the earth, the sun, the moon, the stars, and all natural forces. He was the source of all property and life and He governed the destiny of humans. But today over 80 percent of the Kisii population are Christians (“Kisii and Nyamira Counties,” 2007).

Christianity is the dominant religion among the residents of Kisii town, the majority identifying with the Seventh-day Adventist Church. Other dominant churches are the Pentecostal Assemblies of God and Evangelical inter-denominational congregations such as Redeemed or Full Gospel Church of Kenya. The Kingdom Hall of Jehovah’s Witness are newcomers to town. The town also has a Mosque for Muslim believers, and a small Hindu Temple (Kisii, Kenya, Religion and Charity, n.d.).

This information will be helpful in the implementation of the strategy because as far as Kisii is concerned, Christianity has penetrated the Kisii region and town. Since the
majority are Seventh-day Adventists less resistance will be expected. The fact that there is an existing Adventist presence at the University will be helpful as a starting point of the implementation of the project. The success of the project will also depend on support received both from within and from outside the University. The existing Adventist congregations will be used as centers for carrying out spiritual activities, especially when arranging for outings, as well as encouraging meetings of other youth from the surrounding churches.

The awareness of the presence of other religious groups within Kisii town will be helpful in that the presence of these other religious groups could be the reason why the Adventists experience low participation in spiritual activities. This will be especially so if the program in these churches will be more attractive compared to the program of the Seventh-day Adventist congregation.

History of the Christian Church in Kenya

According to Nyaundi (1993) Christianity might have come to Kenya at the turn of the fifteenth century when the Portuguese explorer Vasco da Gama, landed at Malindi, near Mombasa in 1498. In 1564 Augustinian friars built a monastery at Mombasa after Francis Xavier, the pioneer Christian missionary to India, failed to establish a Roman Catholic mission at Mombasa in 1542 due to resistance from Muslim Omani Arabs. But the active missionary work in Kenya did not start until around 1844, the year designated as the beginning of an era of missions in Kenya. In 1844 Johann Ludwig Krapf, a German sent by the Anglican Church Missionary Society (CMS), became the first Protestant missionary to open a station at Rabai, near Mombasa. After this, many more missionary ventures were organized (p. 86).
The Christian church set foot in *Gusiland* at the beginning of the twentieth century, almost at the same time as the colonial masters. The Mill Hill Society of the Roman Catholic mission came to Kisii in 1906 and settled at *Nyabururu*, near Kisii town. Adventists settled at *Nyanchwa* six years after the Catholic settlement at *Nyabururu*. However, the people in the neighborhood resisted the new religion, thereby taking a long time for the Christian teachings to make lasting impressions among the Kisii people (Nyaundi, 1997, p. 44).

**Seventh-day Adventist Church in Kisii County**

The first Seventh-day Adventist missionaries came to Kenya in 1906 from Britain. Adventism had already been in South Africa, brought by American missionaries in 1886, in Rhodesia (Zimbabwe) in 1894. In 1903, Adventism was brought to Tanganyika (Tanzania) by German missionaries. All missionaries were under one organization: the European Division of Seventh-day Adventists, whose headquarters were in Hamburg, Germany. The Adventist work in Kenya was started by two missionaries, a Canadian, Arthur Granville Carscallen, and Peter Nyanbo, an African from Nyasaland (Malawi) (Nyaundi, 1993, p. 89).

The Seventh-day Adventist Church was brought to Kisii from Gendia, the first mission center in Kenya in 1912. The first Adventist missionary to Kisii was a young American, Ira A. Evanson, accompanied by Yakobo Orwa, from Karachuonyo.

**The Seventh-day Adventist Church at Kisii University**

Kisii University is located 2 kilometers from the town of Kisii, the headquarters
of Kisii County, off the Kisii-Kilgoris road. Kisii University was founded in 1965 as a Primary Teachers’ Training College, and upgraded to the status of a Secondary Teacher’s College in 1983, offering a diploma program. In 1994, it became a constituent college of Egerton University, and was granted full-fledged status as a University in February 2013. While the institution has been in existence for a long time, the history of the Seventh-day Adventist church at the university is about 10 years long.

Growth patterns for the past ten years

The Seventh-day Adventist group at Kisii University was started in the year 2002, with a membership of 15 students. The nearby Adventist Church in Nyamage realized the need of extending services to the university and started holding services for the small group, with the approval of the church board, under the leadership of an elder. The church later identified one of the Adventists working at the university and appointed her to serve as the matron of the group. The church attendance in December 2011 was an average of 300 students every Sabbath. This number is low compared with the current university enrolment of over 10,000 students, of whom the majority are Adventist.

Pastoral leadership of the Adventist group

The Kisii University Seventh-day Adventist group has, from its inception been served by the leadership of the Nyamage church in the Gekomu Church District. Its leaders have been an elder, the matron, and students who serve as chair person, secretary, and treasurer. The conference has done little to provide leadership of the University group, apart from being aware that such a group exists and making occasional visits by people such as the chaplain, the district pastor of the host church, and sometimes the
conference president. The group does not have a well-organized leadership, beyond what the local church offers as part of its outreach activities.

Finances for past five years

The Kisii University Adventist Group managed to give tithes and offerings amounting to Ksh. 471,930 over the period of five years, beginning January 2008 to December 2012. Figure 3 shows this information.

![Bar chart showing giving trends for the past five years.](image)

Figure 3. Kisii University Seventh-day Adventist Church giving trends for past five years.

Trends in church attendance for past five years

The church attendance varies from Sabbath to Sabbath. In December 2008 the membership rose from 25 to 80. By December 2009 there were 170 students, by
December 2010, the membership was at 200. In December 2011, there were 250 members. In December 2012 the group counted 300 students. The membership trend for a period of five years, January 2008 to December 2012, is shown in Figure 4.

![Membership trends, 2008 to 2012.](image)

**Figure 4.** Membership trends, 2008 to 2012.

Church activities

The Kisii University Seventh-day Adventist group has a program designed in harmony with Seventh-day Adventist custom. The normal Sabbath program goes from 9.00 a.m. to 12.30 p.m. It begins with a session of music, followed by the lesson discussion, and finally the main preaching. The afternoon programs are not regular, unless there are visitors or some special program. The group also conducts mid-week prayers on Wednesday and vesper programs on Friday evenings. The group occasionally conducts outings, such as open Sunday and music days. At that time they either invite other groups to join them or go out to fellowship with other groups or congregations.
The church has also managed to purchase a public address system and a projector for the worship programs. There is also a modern movable pulpit that was bought through contribution from members and other well-wishers.

Felt needs of the group

The Seventh-day Adventist group at Kisii University is faced with many challenges, which give rise to the felt needs of the church. The group conducts its programs in a multi-purpose hall of the University or in one of the classrooms. At times other activities may interrupt the programs. Other religious groups also use the same building for their worship service and there are times when more than one group wants to occupy the place, creating anxiety and confusion. Therefore, there is an urgent need to acquire a permanent place for worship that is purely set aside for the Adventist community, either within the campus or next to it, at a place where students will have easy access. Another area of priority is to have a Seventh-day Adventist chaplain or pastor to minister to the group full-time. This can either be arranged by the University management or by the South Kenya Conference. Once these two needs have been handled, the rest of the challenges will be managed. The group also needs to be organized from operating as a company under the Nyamage church to become a fully operational church with leaders in various positions.

Summary

This chapter focused on the political, cultural, and religious context of Kisii County, particularly Kisii Township, the location of Kisii University. The various aspects analyzed will be helpful in assessing the strengths, weaknesses, opportunities, and threats
in the development and implementation of the project.

The political context indicates that the new constitution grants freedom of worship and association. This means that even if the project is taking place at a secular institution, it is expected to have support from the administration. It is also good to understand the culture of the local people, as well as those from outside in order to build bridges. For example, the Kisii culture encourages good conduct and moral behavior, meaning that most practices in the community are supportive of Christian teaching.

The Kisii community is among the first areas in Kenya where Adventism entered. It is an area that has a large membership. Thus the success of the project will greatly depend on support of Adventist congregations within Kisii Municipality.

The history and the growth patterns of the Seventh-day Adventist church at Kisii University identify the factors contributing to the students’ low participation in spiritual activities. It is also helpful in identifying some of the felt needs of the church. Among these needs is an appropriate place for worship and a regular pastor or chaplain to nurture the group.

The next section will focus on the mission strategy for the implementation of the project. The mission strategy will employ the Logical Framework Matrix and a Gantt-chart in the development and implementation of the project.
CHAPTER 4

STRATEGY FOR INCREASING THE PARTICIPATION OF STUDENTS FROM A SEVENTH-DAY ADVENTIST BACKGROUND IN SPIRITUAL ACTIVITIES AT KISII UNIVERSITY

Introduction

The preceding chapter explored various socio-political, cultural, and religious contexts of Kisii County, not just for the sake of creating an environment for the project, but in order to develop an appropriate strategy to increase the number of students from an Adventist background participating in spiritual activities at Kisii University (KSU). The development of the strategy will lead to the increase of student participation in spiritual activities.

The Logical Framework Application (LFA), a major tool often employed in planning, has been adopted in order to carry out this project. This section focuses on the description and application of the logframe in the development of the project. The first part discusses the components of the logframe and the linkage between objectives, the second part describes how the logframe is applied to the strategy. Further, this approach will be applied step-by-step in addressing the problem of the non-participation of Seventh-day Adventist students in spiritual activities at Kisii University.
General Methodology: Logical Framework
Analysis and Gantt Chart

Logical Framework Approach

The Logframe or Logical Framework Approach (LFA) was developed in 1969 for the agency for International Development (AID) (Logical Framework Approach, n.d., para. 1). It is a tool for planning, implementing, managing, and evaluating a project, (Logical Framework, 2002, heading 2). The Kellogg Foundation (2004) states, “A program logic model links outcomes (both short- and long-term) with program activities/processes and the theoretical assumptions/principles of the program” (p. ii).

Jacob, Barnett, and Ponsford (2010) indicate that a logframe has three approaches to monitoring: feedback systems, participating monitoring and evaluation, and logical frameworks (heading 1). The linkage between design elements working from bottom to top are: inputs which aid in designing activities, to produce outcomes, which in turn lead to achieving objectives (Acuna, 2009, p. 6). A logframe matrix “summarizes what the project intends to do and how, what the key assumptions are, and how outputs and outcomes will be monitored” (Economic Planning Unit, 2010, p. 2). Pradham (n.d.) adds that the logframe matrix “incorporates the full range of views of intended beneficiaries and others who have a stake in the programme design” (slide 5).

The logframe is a 4x4 matrix with a minimum of four categories, arranged horizontally by column or vertically by rows indicating the project’s Goal, Purpose, Outputs, and Activities (Logframe, n.d., para. 4). A logical framework “has the power to communicate a project’s objectives clearly and simply on a single page” (Logical Framework [logFRAME] analysis, n.d., para. 3). The logframe has specific objectives and lists the most urgent short-term objectives, as well as major important long-term
objectives (USAID, 1985, p. 1). The aim of using a logframe is present information in a “clear, concise, logical, [and] systematic way” (BOND, 2003, p. 1).

FUNDSFORNGOS (2010) observes that the “logframe is the most important part of a proposal” (para. 1). However, for objectives of a logframe to be meaningful, they must be Specific, Measurable, Appropriate, Realistic and Timely (SMART) (Ketchen & Eisner, 2008-2009, p. 58). Carbridge, Williams, Srivastava, and Venon (2003, p. 249) summarize the specific objectives of a logframe as follows:

- **Goal**: Wider problem the project will help to resolve
- **Purpose**: The immediate impact on the project area or target group, i.e., the change or benefit to be achieved by the project
- **Outputs**: The specifically deliverable results expected from the project to attain the purpose
- **Activities**: The tasks to be done to produce the outputs

Other components of a logframe are objectively verifiable indicators that are elements on the horizontal level, together with the means of verification and assumptions (Takyi, 2010, p. 109). Indicators in project development help to “know whether or not what has been planned is actually happening or has not happened” (Australia’s AusAID, 2005, p. 20).

The logframe or Logical Framework Matrix provides a thorough analysis of the key elements of a project. The components of a logframe are: (a) four horizontal rows described as Goals, Purpose, Outputs, and Inputs, and (b) four columns showing Narratives, Objectively Identifiable Indicators, Means of Verification, and Assumptions. These are shown in Figure 5.
<table>
<thead>
<tr>
<th>Narrative summary</th>
<th>Objectively Verifiable Indicators</th>
<th>Means of Verification</th>
<th>Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Goal</strong>–the overall aim to which the project is expected to contribute</td>
<td>Measures (direct or indirect) to show the project’s contribution to the goal</td>
<td>Sources of information and methods used to show fulfillment of goal</td>
<td>Important events, conditions or decisions beyond the project’s control necessary for maintaining the progress towards the goal</td>
</tr>
<tr>
<td><strong>Outcomes</strong> (or objectives–the new situation which the project is aiming to bring about)</td>
<td>Measures (direct or indirect) to show what progress is being made towards reaching the objectives</td>
<td>Sources of information and methods used to show progress against objectives</td>
<td>Important events, conditions or decisions beyond the project’s control, which are necessary if achieving the objectives is going to contribute towards the overall goal</td>
</tr>
<tr>
<td><strong>Outputs</strong>–the results which should be within the control of the project management</td>
<td>Measures (direct or indirect) to show if project outputs are being delivered</td>
<td>Sources of information and methods used to show delivery of outputs</td>
<td>Important events, conditions or decisions beyond the project’s control, which are necessary if producing the outputs is going to help achieve the objectives</td>
</tr>
<tr>
<td>Inputs</td>
<td>Resources--type and level of resources needed for the project. Finance--overall budget Time--Planned start and end date</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Figure 5. Typical logical framework format. Taken from B. Mikkelsen, *Methods for Development Work and Research: A Guide for Practitioners* (New Delhi, India: Sage, 1995), 51.*
Narrative Summary

The first column of the logframe is the narrative summary of the project which has a top-to-bottom arrangement, listing the goal or overall aim of the project or expected results. Below that is the purpose or outcome or objectives the project is aiming to achieve, followed by the outputs, the results which should be within the control of the project management. Finally, at the bottom are listed the activities that must be done to produce the outputs. Inputs are the resources needed for the project. These include personnel, finance, and time, among others.

Objectively Verifiable Indicators

The second column, Objectively Verifiable Indicators (OVI), defines the objective in a concrete measurable way to show the project’s contribution to the goal. The indicators are helpful in a project as they form the basis for monitoring and evaluation.

Means of Verification

The third column of the logframe has the Means of Verification, which describe sources of information for monitoring the project. This section contains the sources of information and the methods used to show fulfillment of the goal.

Assumptions

The last column presents the assumptions, which are external factors beyond one’s control, which may impact upon the program and affect the success of its completion. Assumptions may be important events, conditions or decisions beyond the project’s control, yet necessary for maintaining the progress towards the goal.
This project will be guided by a Gantt chart, a tool that illustrates a project schedule, developed by Henry Gantt in the 1910s. A Gantt chart is a bar chart that has a time line that indicates when to start and finish a project with terminal elements and summary elements of the project (Gantt chart, *Wikipedia*, para. 1). Further, a Gantt chart is defined as a bar-chart showing both the scheduled and completed work over a period, with a time scale on the chart’s horizontal axis and activities shown as separate horizontal rectangles with length proportional to the time required for the activity’s completion (Gantt chart, n.d., heading 1). A typical Gantt chart for conducting a seminar on the biblical view on the immortality of the soul is described in Figure 6.

**Figure 6.** Sample Gantt chart on conducting a seminar on the biblical view of the immortality of the soul in a local church.
Description of Mission Strategy

Application of a Logical Framework Analysis

This project suggests a strategy to make it possible for students from an Adventist background in secular universities to participate in spiritual activities. The focus of the department of youth ministry in the Seventh-day Adventist Church is salvation through Jesus Christ. This is in harmony with the philosophy of the department of Youth Ministry that stresses “salvation and service” (General Conference, 2002, pp. 9, 12). Although the Adventist Church has programs designed to meet the needs of young people, many young Adventists studying at secular universities do not participate in spiritual activities. The following section will describe a credible model designed to enhance the Adventist students’ participation in spiritual activities in accordance to the philosophy of the Seventh-day Adventist Youth Ministry.

Gane (2005) observes that incarnational mission is the model Jesus used and that there needs to be a strong integration of the caring and sharing aspects of Jesus’ ministry (p. 234). Such a strategy involves creating a meaningful ministry for the young people in secular universities. The implementation of the program will take two years, beginning January 2012 and ending in December 2013.

The logframe was applied to the strategy by adopting the four steps: (a) establishing the objectives, (b) establishing the linkage among activities, inputs, outputs, and objectives, (c) identifying assumptions, and (d) identifying objectively verifiable indicators for evaluating the progress and success of the project (Logical Framework [LogFrame] Methodology, n.d., heading 1).
Overall Goal

The ultimate goal of the project is to have an active Adventist membership at Kisii University evidenced by an increase in the number of students attending spiritual meetings. This is to be achieved by creating an environment that will attract new students from an Adventist background who come to the University and having a model that could be used for other institutions of higher learning. The strategy will serve as an instrument to nurture Adventist students at KSU, as well as other universities and colleges. The assumption is that this document will be shared with Adventists in other public universities.

Purpose

The purpose of this project is to develop a gift-based program that would establish why the number of students from an Adventist background participating in spiritual activities in public universities is low and develop a strategy to increase participation in spiritual activities at Kisii University and other public universities.

Outputs

The outputs are the specific desired results expected to be attained from the project. This project focuses on four main outputs: (a) conducting a survey, (b) developing a gift-based ministries training curriculum, (c) implementing the gift-based ministries program, and (d) developing a mechanism for monitoring and evaluation. The details of each of the outputs are discussed in the following section.

Survey conducted

This project will conduct a survey to assess Adventist students’ participation in
spiritual activities and to establish the number of students from an Adventist background registered at Kisii University.

Gift-based ministries curriculum developed

The next output involves the development of a gift-based training curriculum with appropriate training material and a team of trainer of trainers (TOTs). The gift-based training curriculum is a document consisting of training material and training records.

Training program implemented

Another output will be the implementation of a gift-based ministries program within the university, aimed at reaching out to students from a Seventh-day Adventist background. Evidence of the implementation will be given by the record of all planned activities.

Monitoring and evaluation

The final output is the monitoring and evaluation of the strategy. The monitoring and evaluation of the project is to be conducted every semester until the completion of the planned activities.

Objectively Verifiable Indicators (OVI)

One measurable indicator used to check the outputs is a 30% increase of Adventist students’ participation in spiritual activities. The Adventist group at KSU will hopefully adopt the strategy and the number of active students will increase by 60 within the period of implementation of the project. Another indicator by which the outputs will
be checked is that there will be Sabbath fellowship meetings, gospel campaigns, prayer meetings, and visitation programs conducted by the Adventist group.

**Means of Verification**

The means of verification for the outputs of this project include attendance at spiritual meetings, membership records showing increase in members, and a record of all registered Adventist students obtained from the registrar in the academics office. Other means of verification will be a summary of analyzed reports, training materials, training records, record of planned activities, and progress report book.

**Important Assumptions**

A major assumption that is vital for the project to be implemented is that the Kisii University administration will be supportive of the strategy. Another assumption is that the Adventist students will be allowed to continue using a university building for spiritual activities. Finally, another assumption is that other religious organizations on campus will not interrupt the spiritual activities conducted by Seventh-day Adventist group.

A summary of this project is represented in the Logical Framework Matrix, with the horizontal column indicating the goal, purpose, outputs, and inputs, and the vertical columns showing the narrative summary, objectively verifiable indicators, means of verification, and important assumptions. The logframe is shown in Figure 7.
<table>
<thead>
<tr>
<th>Narrative</th>
<th>Objectively Verifiable Indicators</th>
<th>Means of Verification</th>
<th>Important Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>GOAL:</strong> The number of SDA students participating in spiritual activities in Kisii University increase (KSU)</td>
<td>By Dec 2013 50% of SDA students at KSU reached and the number of those participating in spiritual activities is increased by 30%</td>
<td>• SDA students’ attendance in spiritual meetings</td>
<td>University administration is supportive of the strategy</td>
</tr>
<tr>
<td><strong>PURPOSE:</strong> Adventist group members trained on spiritual gifts and form gift-based ministries attractive to students from SDA background at KSU</td>
<td>Seventh-day Adventist group members in KSU adopt the strategy and are engaged in various gift-based activities</td>
<td>Record of SDA students engaged in various gift-based activities such as Sabbath school, Bible study, prayer meetings, singing, evangelistic meetings, among others</td>
<td>SDA students have appropriate space or housing facilities for conducting spiritual meetings</td>
</tr>
<tr>
<td><strong>OUTPUT:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Survey to assess SDA students’ participation in spiritual activities conducted</td>
<td>• List of all SDA students obtained by Aug 2011</td>
<td>• Record of all SDA students by Aug 2011</td>
<td>• Kisii University administration allows SDA students to conduct their spiritual activities within the campus</td>
</tr>
<tr>
<td></td>
<td>• List analyzed by Sept 2011</td>
<td>• Analyzed report by Sept 2011</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Target groups identified by Sept 2011</td>
<td>• List of target groups by Sept 2011</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Survey conducted by Dec 2011</td>
<td>• Record of surveys conducted by Dec 2011</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Training material file by Dec 2011</td>
<td></td>
</tr>
<tr>
<td>2. Training curriculum prepared</td>
<td></td>
<td>• Training records by Dec 2011</td>
<td>• Other religious organizations within KSU will not interrupt the spiritual activities conducted by SDA group</td>
</tr>
<tr>
<td>3. Training program for the SDA students implemented</td>
<td></td>
<td>• Record of identified ministries by Jan 2011</td>
<td></td>
</tr>
<tr>
<td>4. Monitoring and evaluation conducted</td>
<td></td>
<td>• Monitoring and evaluation tool in place by Jan 2012</td>
<td></td>
</tr>
</tbody>
</table>
Logframe continued

<table>
<thead>
<tr>
<th>Narrative</th>
<th>Objectively Verifiable Indicators</th>
<th>Means of Verification</th>
<th>Important Assumption</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ACTIVITIES:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1 Gather preliminary information</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.2 Prepare and conduct survey</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1 Prepare an training curriculum</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1 Assess participant’s spiritual gifts</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.2 Form gift-based ministries</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.1 Plan spiritual Activities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.2 Conduct spiritual activities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1 Conduct monitoring of the activities</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.2 Conduct evaluation of the project</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>INPUTS:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Researcher</td>
<td>The record of all activities done and the number of SDA students participating in spiritual activities is kept. At the end of each year results are analyzed.</td>
<td>Kisii University administration do not hinder SDA group activities</td>
<td></td>
</tr>
<tr>
<td>- Project assistants</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Budget</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Survey instrument</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Monitoring and evaluation tool</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Hall or building for holding meeting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Teaching/preaching equipment</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Figure 7.</strong> Logical framework matrix for a strategy to increase the number of SDA students’ participating in spiritual activities at Kisii University.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Implementation of Strategy**

John Robb (1989) says, “It is a common failing of many research efforts to accumulate information for information’s sake, losing sight of the original purpose of data-gathering” (p. 33). He further states, “Research needs to give rise to strategy, which in turn results in actual, enhanced ministry” (p. 34). Therefore, the implementation of this strategy will form the most important segment of this project in realizing the intended
goal. The section that follows will discuss various activities that will be conducted in the implementation of the project.

Activities and Resource Schedules (Gantt Chart)

The first step in establishing the objectives will involve a narrative summary of the goal of the strategy. The goal of the project will be to develop a strategy that will serve as a model for reaching out to students from an Adventist background who study at public universities and to involve them in spiritual activities.

Gather Preliminary Information

The effectiveness of the strategy will depend on the activities planned and conducted for the target group. The first activity will be to gather preliminary information, which will be done by the researcher to ensure that information helpful for the project is obtained. The next step will involve preparing and conducting a survey. This will be possible through the help of research assistants, specifically trained to conduct a survey and knowing what information is necessary for the project. Once a survey has been conducted, the information gathered will lay a foundation for conducting other activities that will follow. See Figure 4 for a summary of the project.

The researcher will obtain from the Academic Registrar’s office a list of all Seventh-day Adventist students at Kisii University. This list will be helpful in establishing the number of Adventist students at the university.

Develop Training Curriculum

The purpose of gathering information is to use it develop a strategy that will increase the participation of students with an Adventist background in religious activities.
According to *Getting it Right* (General Conference, 2005), “a primary goal for secular campus ministries is to provide Seventh-day Adventist students with opportunity for fellowship” (p. 119). The information gathered will be helpful in developing a gift-based ministries training curriculum for the students. The curriculum will include an assessment of the participant’s spiritual gifts and the formation of gift-based ministries. The curriculum will also include the preparation of a budget and survey instrument applicable to the project.

**Conduct Gift-Based Ministries Training**

Once a training curriculum has been developed, according to identified areas of need, training will be planned and conducted. Since the aim is to reach the student population, most of the training will be conducted within the available facilities of the university. Planning the activities will also involve identifying and securing the venue for the activities.

**Conduct Monitoring and Evaluation**

The monitoring and evaluation of the project will be conducted regularly to assess progress before conducting the final evaluation. The Gantt chart will serve as the key tool for monitoring and evaluation of the activities. The researcher will prepare reports on activities conducted, getting information from the university church leaders, who will be the main implementers of the project. It will be necessary to involve the church leadership in the implementation process in order for them to own the project for the purpose of continuity.

Monitoring and evaluation will take place regularly every semester, noting what
has been accomplished, what has not been accomplished, and the challenges encountered.

The researcher, university church leaders, and the sponsor and elder in charge will serve as the internal evaluators. The conference leadership will serve as the external evaluators.

The final report of the project will be compiled and analyzed at the end of the implementation period, December of 2013.

The summary of the project activities indicating outputs and time frame are presented by a Gantt Chart in Figures 8 and 9.
<table>
<thead>
<tr>
<th>Activities</th>
<th>Year 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Output 1 Survey conducted</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Activity 1.1 Gather preliminary information</strong></td>
<td></td>
</tr>
<tr>
<td>1.1.1 Obtain a list of all SDA students</td>
<td></td>
</tr>
<tr>
<td>1.1.2 Analyze the obtained list</td>
<td></td>
</tr>
<tr>
<td><strong>Activity 1.2 Prepare and conduct survey</strong></td>
<td></td>
</tr>
<tr>
<td>1.2.1 Prepare survey document</td>
<td></td>
</tr>
<tr>
<td>1.2.2 Conduct 3 surveys</td>
<td></td>
</tr>
<tr>
<td>1.2.3 Analyze the results</td>
<td></td>
</tr>
<tr>
<td><strong>Output 2 Outreach curriculum prepared</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Activity 1.1 Prepare training curriculum</strong></td>
<td></td>
</tr>
<tr>
<td>1.1.1 Compile training material</td>
<td></td>
</tr>
<tr>
<td>1.1.2 Pre-test training material</td>
<td></td>
</tr>
<tr>
<td><strong>Activity 2.1 Assess participants’ spiritual gifts</strong></td>
<td></td>
</tr>
<tr>
<td>2.1.1 Conduct seminar on spiritual gift</td>
<td></td>
</tr>
<tr>
<td>2.1.2 Conduct spiritual gifts inventory</td>
<td></td>
</tr>
<tr>
<td><strong>Activity 3 Form gift-based ministries</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Output 3 Outreach program implemented</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Activity 1 Plan outreach activities</strong></td>
<td></td>
</tr>
<tr>
<td>1.1.1 Prepare outreach budget</td>
<td></td>
</tr>
<tr>
<td>1.1.2 Identify venue for the activities</td>
<td></td>
</tr>
<tr>
<td><strong>Activity 2.1 Conduct outreach activities</strong></td>
<td></td>
</tr>
<tr>
<td>2.1.1 Train outreach personnel</td>
<td></td>
</tr>
<tr>
<td>2.1.2 Assign outreach activities</td>
<td></td>
</tr>
<tr>
<td><strong>Output 4 Monitoring and evaluation conducted</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Activity 1.1 Conduct monitoring</strong></td>
<td></td>
</tr>
<tr>
<td>1.1.1 Gather information quarterly</td>
<td></td>
</tr>
<tr>
<td>1.1.2 Prepare annual report summaries</td>
<td></td>
</tr>
<tr>
<td><strong>Activity 2.1 Conduct evaluation</strong></td>
<td></td>
</tr>
<tr>
<td>2.1.1 Internal midterm evaluation</td>
<td></td>
</tr>
<tr>
<td>2.1.2 External midterm evaluation</td>
<td></td>
</tr>
</tbody>
</table>

*Figure 8. Gantt chart for scheduled activities for year 1.*
### ACTIVITIES

<table>
<thead>
<tr>
<th>Output 1 Survey Conducted</th>
<th>YEAR 2</th>
<th>YEAR 3</th>
<th>ONE IN CHARGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td><strong>Activity 1.1</strong> Gather preliminary information</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.1 Obtain list of all SDA students</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.1.2 Analyze the obtained list</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Activity 2.1</strong> Prepare and conduct survey</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1.1 Prepare survey document</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1.2 Conduct 3 surveys</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.1.3 Analyze the results</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Output 2 Outreach curriculum prepared     |        |        |       |       |   |   |   |   |
| **Activity 1.1** Prepare training curriculum |        |        |       |       |   |   |   |   |
| 1.1.1 Compile training material           |        |        |       |       |   |   |   |   |
| 1.1.2 Pre-test the training material      |        |        |       |       |   |   |   |   |
| **Activity 2.1** Assess participants’ spiritual gifts |        |        |       |       |   |   |   |   |
| 2.1.1 Conduct seminar on spiritual gift   |        |        |       |       |   |   |   |   |
| 2.1.2 Conduct spiritual gifts inventory   |        |        |       |       |   |   |   |   |
| **Activity 3** Form gift-based ministries  |        |        |       |       |   |   |   |   |

| Output 3 Outreach program implemented     |        |        |       |       |   |   |   |   |
| **Activity 1.1** Plan and conduct outreach activities |        |        |       |       |   |   |   |   |
| 1.1.1 Plan outreach activities            |        |        |       |       |   |   |   |   |
| 1.1.2 Conduct outreach activities         |        |        |       |       |   |   |   |   |

| Output 4 Monitoring and evaluation conducted |        |        |       |       |   |   |   |   |
| **Activity 1.1** Conduct monitoring        |        |        |       |       |   |   |   |   |
| 1.1.1 Gather information quarterly         |        |        |       |       |   |   |   |   |
| 1.1.2 Prepare annual report summaries      |        |        |       |       |   |   |   |   |
| **Activity 2.1** Conduct evaluation        |        |        |       |       |   |   |   |   |
| 2.1.1 Internal midterm evaluation          |        |        |       |       |   |   |   |   |
| 2.1.2 External midterm evaluation          |        |        |       |       |   |   |   |   |

**Key:**

- **A** = Researcher
- **B** = SDA group leaders
- **C** = Sponsor and Elder in charge
- **D** = External Evaluator

---

**Figure 9.** Gantt chart for scheduled activities for years 2 and 3.

**Linkage and Logframe Matrix**

The scheduled activities and timelines presented in the Logical Framework Matrix will serve as another means by which the progress of the project will be evaluated. The
stated timelines for the accomplishment of various activities are marks that helped to keep the project focused.

Results of Evaluation

The project is designed to be implemented for a period of two years beginning in January 2012, and ending in December 2013. By the end of the period, the researcher, with the help of the university church leaders, will gather all the information indicating the progress of the project.

Summary

The Logical Framework Matrix will be a major tool used to design a strategy for increasing the number of students from an Adventist background participating in spiritual activities at Kisii University. The implementation of the project will take place over a period of two years, beginning in January 2012 and ending in December 2013, after which the final evaluation of the project will be conducted and the results analyzed. The next chapter will describe the results of the strategy implementation, the weaknesses, strengths, and lessons learned, followed by recommendations.
CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

The preceding chapter dealt with the development of a strategy for increasing the number of students from a Seventh-day Adventist background participating in spiritual activities at Kisii University. The strategy involved conducting a survey to establish the number of registered students in the university from an Adventist background, developing a gift-based ministry training curriculum, conducting the training, monitoring, and evaluating. The Logical Framework Matrix was a major tool used to design the strategy. The Gantt chart indicated various activities with a timeframe for each one.

Before the survey was conducted, preliminary information was gathered to establish the exact number of students from an Adventist background participating in spiritual activities. The information included membership from the time the group was established to the time the project was started. The survey was aimed at identifying why the students’ participation in spiritual activities was low compared to the Adventist students attending the university. The purpose of the survey was to obtain the information necessary to develop a strategy to increase the number of students participating in Adventist spiritual activities at Kisii University.
The next section will deal with a report on the project implementation focusing on both successes and failures, lessons learned, and the project’s contribution to the overall goal of the strategy. The section will also highlight lessons learned, particularly the challenges faced in the development and implementation of the strategy. It will identify the strengths and weaknesses of the strategy and what should be done to improve on the strategy. Finally, the chapter closes with recommendations useful for sustainability of the project and replicating a similar strategy in other institutions of higher learning.

**Report on Project Implementation**

The effectiveness of a strategy depends on the activities planned and successfully conducted for the target group. The researcher commenced the project by seeking approval from the Vice-Chancellor of Kisii University to be allowed to conduct the planned activities. Upon obtaining permission to carry out the research, the researcher gathered preliminary information, including the number of Seventh-day Adventist students participating in spiritual activities in Kisii University. Chapter 3 established that on average 300 students participated in spiritual activities. The Adventist group records indicated that there were 1,730 students from an Adventist background at the university. The researcher expected to get more information from the academic registrar’s office, but the records only indicated the total number of students as 9,768, without showing their religious affiliation. Therefore, there was no proper mechanism of establishing the exact number of students from a Seventh-day Adventist background.

The next step was the gathering of preliminary information by conducting a survey to establish the reasons for students from an Adventist background not attending the meetings on campus. The survey involved formation of two focus groups: (a) SDA
active members and (b) non-active SDA students. The questions for active SDA members focused on the challenges that hinder students from participating in spiritual activities, possible strategies to overcome the challenges, the people who could help to overcome the challenges, the programs in place aimed to increase students’ participation in spiritual activities, and any other important information relevant to the topic of discussion. The questions for the non-active SDA students focused on factors hindering them from participating in spiritual activities, suggestions on what could be done to overcome the challenges, who could be involved in overcoming the challenges, and any other important information related to the topic.

According to the proposed strategy, three surveys were to be conducted: one for the group leaders, another for active SDA students, and another for non-active SDA students. In the actual implementation only two surveys were conducted, one for the active members and one for non-active members. The reason for combining the two groups was that the questions for discussion were similar and more importantly the survey was conducted when some leaders were away, either for long holiday or an internship. The plan was to conduct focus group discussions of 20 members each, but out of 33 leaders of the university Adventist group, only 10 were present. These, together with 10 other active members, formed the first focus group. The outcome of each group discussion is presented in the following section.

Focus Group for Active SDA Members

The focus group discussion brought out seven major challenges perceived to be hindering students from participating in spiritual activities. The challenges are listed below:
Premises for worship: The participants said that the place for worship is a multi-purpose hall shared by other groups. On some occasions the Adventist group is forced to look for a place for worship. At times they have to conduct their meetings outside, which discourage some students from attending.

Pastoral care: The group has no regular pastor/chaplain to minister to the needs of the students.

Equipment: The group is struggling to acquire equipment such as a modern public address system, a pulpit, a laptop and projector, among others things. The lack of equipment weakens some of the programs, such as sermon delivery.

The university calendar: Due to the academic calendar, some students, including the worship leaders, go for long holidays while others are in classes. This causes a lack of proper coordination and continuity of activities.

Program: There is often a lack of relevant programs and speakers for the young people. The program used is borrowed from the sponsoring church and at times speakers are not motivated to meet the needs of young people.

University activities conducted on Sabbath: Extra curricula activities such as games and cultural programs are often scheduled on Sabbath. The activities disrupt the Sabbath program, since some students are attracted to the activities and the environment created by the activities renders worship uncomfortable due to the noise on campus.

Outings: When the group has arranged for an outing, they find it difficult to secure university transportation, which is usually coordinated by a university staff member, who must be willing to accompany the students. Apart from the patron of the group, other Adventist staff members at the university have no interest in the group.
The second thing the focus group looked at involved making suggestions concerning what needed to be done to overcome the challenges identified. The proposed solutions focused on several suggestions as listed below:

1. The group would like assistance to acquire space for putting up a facility for worship within the university.

2. The conference or the university administration should provide an Adventist chaplain to serve the SDA population. The chaplain would be able to establish links with other institutions and establish follow-up programs.

3. The group leaders should create a register of all members, with detailed data, including each student’s area of study.

4. Spiritual programs should be established to meet the needs of young people. Included should be exchange programs through local meetings and outings with local churches, universities, and colleges.

5. Social activities, such as social Sundays and hiking should be organized.

6. Evangelistic campaigns should be planned for students within the campus.

7. Speakers who have the knowledge and skill in dealing with young people should be invited.

8. The group should look into ways to purchase the necessary equipment for worship programs.

9. A training program should be established to emphasize on the uniqueness and importance of Sabbath keeping.

The respondents suggested that the implementers of these activities should be the conference leaders, the vice chancellor of the university, the Nyamage church leaders and
the pastor, and the Adventist group leaders within the university. The participants also suggested that, once elected, leaders should be trained for their responsibilities before assuming office. The outreach program should be extended to Adventist university workers. Finally, Adventist services should be extended to satellite campuses.

The researcher responded to the suggestions by reminding the participants that the purpose of the discussion was to develop strategies to help the students in their spiritual life on the campus. Further, they were assured that the suggestions made would be channeled to the relevant authorities, and hoping that the situation could be improved.

Focus Group for Non-Active SDA Students

The first question directed to the participants sought to establish whether the students were aware of Adventist ministries within campus. The second point was to have their comments on how the ministry related to students. They all confessed that they were aware of the Adventist ministry on campus. The second question was answered together with the third one, which focused on the challenges that contribute to their non-participation in spiritual activities. The answers given included a desire for freedom to engage in social life and relations with students of opposite sex, boring programs, financial challenges and stress, constant requests for contributions, and some leaders in the SDA group not leading an exemplary life.

The respondents were asked to suggest some of the things that could be done to assist the students overcome these challenges. They proposed several solutions: (a) introduce prayer and Bible study groups for the students, (b) encourage elders to visit the members, (c) develop proper coordination of religious programs, (d) address key issues affecting the students’ life, such as relationships and drug abuse, (e) identify and
develop ways to assist needy students financially, (f) minimize requests for contributions during Sabbath services, while developing a systematic way of giving, and (g) encourage formation and participation in choral groups.

The final question posed to the respondents was the researcher’s challenge to the students to suggest what help he could possible offer as a personal contribution towards overcoming the challenges mentioned. Two things were cited as the most urgent interventions: (a) establish a Bible study program, provide Bible study guides, and establish a church library; and (b) conduct frequent meetings to address current issues.

The information obtained from the focus groups’ discussions was classified as: (a) action to be taken by university management, such as a place for worship, the university calendar, and social activities conducted on Sabbath; (b) action by the conference leadership, such as providing pastoral care; and (c) action by the researcher and the leadership of the Adventist group at Kisii University. The conference leadership was informed of the challenges and requested to take up the issues dealing with the university administration and those that needed the conference’s intervention. In February 2012, the conference leadership took action and organized the Seventh-day Adventist Church at Kisii University.

Training on Small Group Activities

The goal of gathering information was to develop a strategy that would increase the participation of students with an Adventist background. According to Getting It Right (2005), “A primary goal for secular campus ministries is to provide Seventh-day Adventist students with opportunity for fellowship” (p. 119). A training curriculum for
the Adventist group was developed and training conducted. The training targeted the group leaders and the Sabbath School lesson study groups.

The training was conducted from February to April 2012. These training sessions were conducted either on Sabbath afternoon or evening. The emphasis was on the development of gift-based ministries. The training also focused on small-group activities, such as Bible study, prayer meetings, and singing. The training was intended to help the students identify their area of giftedness and participate in the implementation of the strategy (see Seminar Notes in Appendix C).

In the month of May 2012 a choir day was conducted with the theme—“Music in Worship.” This was followed by a revival week. The sermons preached were “Remember Your Creator in Your Youth,” “Facing Giants,” “Opportunity to Serve,” and “The Irresistible Voice.”

Formation of Gift-Based Ministries

Once the students had identified their spiritual gifts, they either formed spiritual gift ministries or joined one of the existing ministries. The university church leadership assisted in forming Bible study and prayer groups and requested members to join at least one of the groups.

Bible Study Groups

The church has 24 study groups of 10 to 20 members meeting every Sunday from 5:00 to 6:00 p.m. The main activities conducted during the meeting were Bible study and prayers. The group of students chose two books to be used during the meetings, *Revive Us Again*, by Mark Finley, and *Christ’s Object Lessons*, by Ellen G. White. The group
leaders sent short text messages to members to remind them of the time of the meetings and venue. Usually these meetings were held at the members’ place of residence, on a rotational basis.

**Adventist Ladies Organization**

A group of ten ladies started the Adventist Ladies Organization (ALO) with the aim of reaching out to non-participating members, as well as non-members. By October 2013, the group had 40 active members and had visited at least 130 members. The group met every Tuesday, from 5 to 6 p.m. for prayer and planning activities. They also engaged in community outreach by assisting needy persons. The ALO group uses Facebook to send encouraging messages to members, remind members of their meetings, and post pictures of their activities. The ALO group also established a “charity kitty” for the church, which had raised a total of Ksh. 47,000.00 by September 2013.

**Singing Groups**

When the project began there were three singing groups, including the church choir. As of December 2013 there was a 70-member church choir and seven other choirs of 10 to 25 members. The choirs are “Christ Adoration,” with 20 members; “First Fruit Choir,” with 15 members; “Archangels, with 15 members; the “White Doves,” with 15 members; “Christ’s Messengers, with 25 members; the “New Mt. Zion” group, with 10 members; and “Heaven’s Touch,” with 10 members. These choirs have contributed to various activities conducted in the church, as well as outside of it.

**Results of the Project**

The project was designed to be implemented for a period of two years beginning
in January 2012 and ending in December 2013. The most significant achievement was that the number of students attending the Sabbath meetings rose from 300 to 600 (100% increase). At special meetings, such as choir days, the number went up to between 800 and 1,000.

Another significant achievement realized within the period of the implementation of the project was the organizing of the Adventist group at the university into a church. The conference leadership responded to some of the challenges facing Adventist students at the university and worked with the local church, which initially served the group, to encourage the organizing of a campus church. The university church was organized in February 2013, under the leadership of an elder from the local church. The conference leadership has promised to continue working with the university administration towards the possibility of employing an Adventist chaplain.

**Lessons Learned**

The university academic calendar and programs affected the implementation of the project. For example, the training material was prepared between November 2011 and February 2012, instead of October to December 2011. That the university curriculum is designed so that some students are either on long holidays or internships while others are in session, also affected the implementation. Some group members were away while others were on campus. On the other hand, some students, including those who held leadership responsibilities, finished their studies and left before the project was fully implemented. Therefore, one of the major lessons learned is that in order to implement a strategy the university academic calendar should be taken into account to allow activities to take place at an appropriate time. Other lessons learned were:
1. There is an urgent need for establishing Adventist campus ministries in public universities with a chaplain to minister to the needs of students from a Seventh-day Adventist background.

2. The church in Kisii does not have an effective campus ministry to minister to the needs of Adventist students at public universities.

3. There is a rift between the students from a Seventh-day Adventist background and the Adventist employees at Kisii University.

4. The best way to reach more students from an Adventist background is to train others in order to have them reach out to their peer. This will include establishing a discipleship program to serve a tool for fellowship and nurture for the students.

5. The students learning at public universities have their unique challenges and those challenges should be handled with a lot of skill and seeking divine guidance. These include some of the academic programs and extra curricula activities such as sports conducted on Sabbath, among others.

6. The young people have dormant talent which needs to be developed for ministry. They need to be taught to discover their areas of giftedness, for the purpose of ministry.

7. The approach of small group ministries is very effective in the development and implementation of a strategy.

**Future Impact**

Regardless of the fact that the implementation of the strategy experienced a number of challenges, it was evident that the problem of non-participation in spiritual activities by students from an Adventist background can be overcome through teaching
and assigning responsibilities to young people. My intention was to increase participation in spiritual activities by at least 30% over a period of two years, but the result was an increase of over 100%. This shows that young people, if properly trained in spiritual matters, can make a formidable army, useful in the propagation of the gospel message. If similar strategies would be implemented, not only as an academic project but as part of the church’s regular program for institutions of higher learning, the Kenya Adventist Church would see a much bigger impact. Such an emphasis would also mean there would be improved and vibrant campus ministries at many institutions of higher learning in Kenya.

Conclusions

The objective of the strategy was to increase participation in spiritual activities for the students from an Adventist background in Kisii University. At the beginning of the implementation of the project in January 2012, attendance at spiritual meetings averaged 300 students. This figure rose to over 600 members by the end of the implementation period in December 2013. This was significant growth, compared to the projected target of a 30% increase over two years.

The Adventist group at Kisii University experienced great growth, not only in membership, but in other areas. There was fellowship evidenced by the number of groups formed, such as Bible study and prayer groups, the increase of singing groups, and an active ALO group within the church. Another achievement was that the Adventist group in the university was organized into a church. The main challenge in the implementation of the project was the academic calendar of the university which interrupted some of the activities and causing them not to be done as scheduled.
Recommendations

A number of recommendations grew out of the implementation of the project. These recommendations may be useful to the researcher, the University Church, the South Kenya Conference leadership, and other institutions of higher learning.

1. Recommendation for the researcher: The researcher plans to continue with the implementation of the project, even beyond the implementation period. The training and implementation should continue until the church is fully established with a training team in place.

2. Recommendation for the University Church: The University Church should extend its outreach program to include Adventist university staff members, to have a more permanent membership. The church should explore the possibility of acquiring land to build a house of worship.

3. Recommendation for the South Kenya Conference: The South Kenya Conference leadership should work to ensure the Kisii University Church has a full-time chaplain. This could be accomplished either by employing a university pastor, or requesting the university administration to employ an Adventist chaplain for the Adventist community on the campus.

4. Recommendation for other institutions: Other institutions of higher learning with an Adventist presence could learn from this strategy and implement a similar program based on their unique situation.
APPENDIX A

LETTERS

AUA ETHICS REVIEW BOARD

1. Richard Ayake, a student of the AUA/Andrews DMin Program, do hereby submit to the Ethics Review Board my project dissertation proposal, together with the questionnaire/survey/interview schedule (choose one) I will use. I am hereby asking permission to go ahead with my research, with the full intention of collecting data in an ethical manner, without harm of any kind to those who will give me information.

Title of the project: A Strategy to increase the number of SDA students participating in spiritual activities in Kili University College

Place where the project will be carried out: Kili University College - South Kenya Conference

I agree to obtain the informed consent of the persons whom I will interview or survey. I will avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for my project dissertation. After my defense, I will destroy the collected data.

Signature of student

Date: June 22, 2011

Signature of adviser

Permission has been ___ granted  ______ denied.

For the ETHICS REVIEW BOARD of AUA

Signature

Position
Richard Okemwa Ayako  
Senior Administrative Assistant  
Kisii Town Campus  
P.o Box 408-40200  
Kisii.

September 12, 2011.

The Principal  
Kisii University College  
P.o Box 408-40200  
Kisii.

Dear Sir,

**REF: Request for Permission to Conduct a Doctor of Ministry Research Project**

I wish to submit my humble request to be given permission to conduct a research project among Kisii University College students. I am doing my Doctoral programme with Andrews University, Berring Springs United States of America. My dissertation title **“A Strategy to increase the number of Seventh-day Adventists students participating in spiritual activities in Kisii University College.”** The choice of the topic and the institution is due to the passion I have for the young people and desire to offer my contribution in their character development. The project will serve as a model strategy to assist students develop spiritually, leading them to be better citizens, both in college and in the job market.

The project is meant to take a period of two years after which obtained data will be compiled. A copy of the completed project document will be made available at the University library for reference.

The approval of this request will be highly appreciated. Thank you.

Sincerely Yours

Pr. Richard Okemwa Ayako

---

[Signature]

PRINCIPAL  
KISII UNIVERSITY COLLEGE  
P. O. BOX 408 - 40200  
TEL./FAX +254 -58- 31140  
KISII, KENYA  
[Signature]  
14/9/11
APPENDIX B

QUESTIONNAIRE

Questions for focus group among SDA students in Kisii University College
Andrews University Doctor of Ministry Program

Prepared by Richard Ayako

Focus group interviews will be conducted between September and December 2011 among SDA students in Kisii University College to find out why the percentage of those participating in spiritual activities is low. Three different focus groups of 8-10 students, both male and female, will be conducted among the SDA group leaders, the active SDA students, and the SDA students not participating in spiritual activities. The researcher will identify the groups.

Focus Group 1: SDA group leaders

Questions

1. I would like to come up with a strategy that will improve the spiritual life of the students and increase the number of SDA students participating in spiritual activities. What are some of the challenges that hinder the students from participating in spiritual activities?

2. What could be done to assist the students overcome the challenges you have listed?

3. Who are some of the people who can be involved in overcoming the challenges?

4. What are you doing to help Adventist students become involved in religious activities on this campus?

5. Is there any other important information relating to the subject under discussion that you would like to share?

Focus Group 2: SDA active members

1. I would like to come up with a strategy that will improve the spiritual life of the students and increase the number of SDA students participating in spiritual
activities. What are some of the challenges that hinder the students from participating in spiritual activities?

2. What could be done to assist the students overcome the challenges you have listed?

3. Who are some of the people who can be involved in overcoming the challenges?

4. Is there any other important information relating to the subject under discussion that you would like to share?

**Focus Group 3: Non Active SDA students**

1. I am interested in working with all students of SDA background to improve the spiritual life of Adventist students on this campus. What do you know about the Adventist ministry in campus? What is your comment on how it is relating to the students?

2. What are some of the challenges facing the students that contribute to their non-participation in spiritual activities in the campus?

3. What could be done to assist the students overcome the challenges you have mentioned?

4. I have noticed that some of you rarely attend spiritual activities. Help me understand why, and what we could do to encourage you to not only attend but also participate.

5. What else could I do to help all Adventist students in this college to enjoy God’s blessings in a more evident way?
APPENDIX C

SEMINAR NOTES

TRAINING CURRICULUM FOR SPIRITUAL GIFT-BASED MINISTRY

Introduction
This training curriculum is meant to equip the learners with knowledge necessary to enable them discover spiritual gifts, with a purpose of developing a spiritual gift-based ministry. The training will constitute two parts, teaching on spiritual gifts and small group ministry, and preaching a series of sermons focusing on young people.

Aim and Objectives

Aim
To develop a spiritual ministry for Seventh-day Adventist students studying in public universities, as part of development for an outreach strategy.

Objectives

1. To conduct a spiritual gift-based ministry training for students from an Adventist background at Kisii University.
2. To build a spiritual gift-based ministry for students from an Adventist background at Kisii university.
3. To develop a strategy for increasing the number of Students from an Adventist background participation in spiritual activities at Kisii university.
4. To have a model document for effective campus ministries at secular universities.

Training Methodology
The training method will involve small group study, sermon presentation, discussions, questions and answers.

Building a Gift-Based Ministry

Scriptural Foundation
In the letters of Paul various gifts are listed. The notable passages are 1 Corinthians 12, Romans 12, and Ephesians 4, reveals twenty specific gifts.

Romans 12:6-8
Each of us is gifted in a unique way, to the measure of grace given by God; the gift of prophecy (speaking God’s word) in proportion to one’s faithfulness; the gift of servanthood, in service; the teacher, in teaching; the one who encourages, in
encouragement; the giver in generous stewardship; the leader, in diligence; the compassionate, in sacrificial kindness.

Gifts listed
1. Prophecy
2. Servanthood
3. Teaching
4. Exhortation (Encouragement)
5. Giving
6. Leadership
7. Compassion

1 Corinthians 12:4-11

There are many different gifts, but they all emerge from one Spirit; there are many different ways to serve, but we all serve one Lord; there are many things we can do, but it is God who directs us to do them. Everyone has been given a spiritual gift to use for the common good. To one person the Spirit gives wisdom, and to someone else knowledge by the exact same Spirit. Another receives the gift of faith, while the same Spirit grants gifts of healing to another. To others the Spirit grants the gift of miracle working, or prophecy, or the discernment of spirits, or speaking in other tongues, or interpreting other tongues. All of these gifts are activated by the same Spirit, who grants gifts to each person as the Spirit chooses.

Additional gifts listed
8. Wisdom
9. Knowledge
10. Faith
11. Healing
12. Miracles
13. Discernment
14. Tongues
15. Interpretation of Tongues

1 Corinthians 12:27-31

Now you are the body of Christ, and each one of you is a member in it. God has appointed in the church first apostles, second prophets, then teachers, miracle workers, healers, helpers, administrators, and those who communicate in foreign tongues. Is everyone an apostle? Are all people prophets? Teachers? Miracle workers/ Does everyone heal or speak in foreign tongues or interpret those tongues? While it is right and good to pursue such gifts, I will show you an even more excellent goal.

Additional gifts listed
16. Apostleship
17. Helping/Assistance
18. Administration
**Ephesians 4:11-12**

The gifts that the Lord gave are these: apostleship, prophecy, evangelism, shepherding, and teaching so that everyone might equip the saints for ministry, to build up the body of Christ.

Additional gifts listed
19. Evangelism
20. Shepherding


**Small Group Ministries**

**Definition:** a small number of people who meet together, two or more individuals in face-to-face interaction, each aware of his or her membership in the group.

The most meaningful of all interactions in life come from small group contact.

A small group develops deep interpersonal relationship.

Small groups offer a way of developing positive personal relationships. They bring a sense of belonging and warmth from belonging.

The New Testament teaches that the believers must minister to one another. In small groups, individuals minister to each other by:

- Comforting one another 1 Thess 4:18
- Encouraging one another 1 Thes 5:11
- Confessing sins to one another James 5:16
- Spurring one another Heb 10:24

**The Use of Small Groups**

The use of small groups in youth ministry is unlimited. Most activities that we attempt can be more effectively achieved by a small group. Youth leadership should be carried out on a team-group basis. A large part of worship and Bible study should involve small-group activities. Even outreach can be very successful in small groups.

**Some basic small groups are:**

1. Fellowship Group. The primary aim is to provide care and support for youth. Meetings concentrate on helping people to know each other and to enjoy being together as a group of Christian young people. Here Bible study and discussions occur on a lighter and less personal level.

2. Cell Group. A group that is set up to provide intimate sharing of Christian experience. Bible study is carried out in a very personal way. The experience of a group may be harmed by inviting others. But as the group grows it then needs to be divided and become two new groups. Intimacy is thus maintained.

3. Growth Group. A special group held for a specific length of time. It aims to bring about the development of the participants’ interpersonal skills and requires specialist leadership.
4. Support Group. This is designed for specific needs of people. It attempts to provide support for individuals who are currently undergoing some form of stress in their life. For example, being unemployed or single, etc.

5. Outreach Group. The primary aim is to reach non-Christians. It usually exists as a group for a certain length of time. For example, Revelation Seminar, Action Team, etc.

6. Social Groups. These groups exist to provide social interaction between youth.

Rules to govern Groups: Building a Covenant

1. Availability—being prepared to meet on a regular basis at a time that is mutually convenient. You may need to impress upon the youth the importance of attendance and especially of being on time or giving notice of inability to attend. Help the young people realize that this area of covenant means giving other group members attention through being present and really listening.

2. Confidentiality—what happens in the group stays with the group and is not shared outside the group with anyone. If confidences are broken the group will self-destruct.

3. Affirmation—being ready to affirm the gifts and the good in other group members.

4. Openness—being willing to share with the group what is happening in you in response to what is taking place in the group.

5. Sensitivity/Caring—being aware of other people’s feelings and allowing them to pass on any subject or area that they may not be comfortable talking about. Exploring whether you are reading messages correctly and seeking to help other group members. Advise should only be given when requested, so youth should avoid being judgmental.

6. Honesty—being true to yourself and to the group. Being willing to accept any insight, good or bad, that the group may have into your character that you have not been aware of.

7. Accountability—being responsible for yourself and the statement/actions you take and not seeking to blame anyone either inside or outside the group for the situation you are in.

8. Prayer—although last in this list, it is among the most important. You are endeavoring to build community that will go beyond the group, so prayer for other group members should not only take place inside group time but also outside of it.


Conclusion

This curriculum will mainly be used for the training session planned to be conducted. Additional material would be used depending on the subject and sermon preached.
REFERENCE LIST


General Conference of Seventh-day Adventists Youth Department. (2005). Getting it right. Hagerstown, MD: Review and Herald.


VITA

Richard Okemwa Ayako

Date of Birth: April 14, 1963
Marital Status: Married to Pauline
Postal Address: PO Box 22, Kisii, Kenya
E-mail address: richayako@yahoo.com

EDUCATIONAL BACKGROUND

2011-2014 DMin in Global Mission Leadership, Andrews University, Kenya Cohort
2006-2009 MA in Pastoral Theology, Adventist University of Africa (AUA), Kenya
1995-1998 BA in Theology, University of Eastern Africa, Baraton, Kenya

WORK EXPERIENCE

2011- Kisii University, Senior Administrative Assistant/Part-time Lecturer
2006-2011 District pastor, South Kenya Conference
2003-2005 Executive Secretary/Evangelism coordinator/Communication Director
South Kenya Conference
1998-2003 District pastor, South Kenya Conference
1992-1995 Credentialed Literature Evangelist, South Kenya Conference
1985-1991 Sales Representative, British American Insurance Company Limited

ACHIEVEMENTS/ACTIVITIES

2006-2009 President, Adventist University of Africa (AUA) Student Body
1997-1997 Minister for Religious Affairs, University of Eastern Africa, Baraton, Student Government
1995-1998 Member Abagusii Student Association (ABSA) University of Eastern Africa, Baraton
1995-1998 Member Ministerial Association, University of Eastern Africa, Baraton
1995-1998 Member literature Evangelism Club, University of Eastern Africa, Baraton
1995-1998 Member Outreach Club, University of Eastern Africa, Baraton
1980-1982 Leader (Chairman) Kenya Wildlife Club, Sharda High School