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GLOBALIZATION AND THE INVOLVEMENT OF YOUNG PEOPLE IN THE METHODIST CHURCH IN KENYA

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ABBREVIATIONS AND ACRONYMS

M.C.K	--	Methodist Church in Kenya
S.O	--	Methodist Standing Orders and Agenda
M.Y.K	--	Methodist Youth in Kenya
KNBS	--	Kenya National Bureau of statistics
HIV	--	Human Immuno-Deficiency Virus
AIDS	--	Acquired Immune-Deficiency Syndrome
U.M.F.C	--	United Free Methodist Churches
N.G.O	--	Non-Governmental organization
M.M.F	--	Methodist Men Fellowship
W.F	--	Women Fellowship
P.A	--	Public Address System
M.R.C	--	Mombasa Republican Council

ABSTRACT

The Methodist Church in Kenya has suffered the decrease of youth membership the past few years which raised a concern in the churches across the country. However, some churches seemed to manage this situation and attracted more youth. This research seeks to find out the connection between globalization and the Involvement of young people in the Methodist Church Kenyan. I did a comparative study of two Methodist churches: Ribe which has few youth members and Mbungoni which has more youths. I used three aspects of globalization theory to test my findings against. They included: globalization and the youth culture, Pentecostal Spirituality as a global trend, and democracy as a global trend.

I did a qualitative study and employed a comparative design. I collected data using semi-structured interviews for both individuals and focus groups and also used unstructured observation strategy. I selected 27 participants using purposive sampling who included: youth members, youth leaders, church council (leaders), a minister and a youth patron (counsellors). The collected data was coded and analysed following the three themes in the theory.

The study revealed that technoCulture was practiced in both churches seen through the use of mobile phones and internet. The internet and education had introduced many changes hence differences between youth and old people's culture and the churches that embraced an open attitude towards change and youth culture attracted and increased youth involvement. It was also discovered that the youth in Kenya practiced terrorCulture and the causes for this were: poverty, unemployment, bad politics and poor parenting. Music culture was a new discovery in this research where modern musical instruments were a big source of attraction to youth in churches and they increased the involvement of youth.

Pentecostal Spirituality had permeated worship in both churches evidenced by the use of public address system and musical instruments, a change in the traditional Methodist order of service to allow singing, dancing and clapping and spontaneous prayers, singing of English songs, and young people confessing that they are born-again. This worship attracted more youth in churches and was more involving for the youth than the traditional service. However, some old people were concerned about loss of identity of the Methodist Church.

Lastly, the research found out that youth participation increased with the freedom accorded to them especially by church leaders to effect any proposed changes. Also churches that practiced social and diaconal ministries attracted more youth than those that did not.

1: INTRODUCTION

1.1 Background and Motivation

I have been a minister in the Methodist Church in Kenya (MCK) for eight years and have served closely with young people as a priest and Circuit (several Methodist churches) youth patron (counsellor). Looking at the changes and challenges young people are experiencing in the world today, the role of the church in helping the youth becomes vital now than ever. Andrew Root and Kenda Creasy Dean observe that, “Whenever young people struggle, or lack nourishment, or are no longer flourishing, we – the church – are called to practice resurrection” (Root and Dean, 2011:14). This means that the church has the responsibility to understand the life and challenges the youth are facing and find out ways to correctly minister to them in their context.

Root and Dean point out that according to anthropologists, one can look at the life of the children to understand how a community is faring on. In the American churches that the two authors were reporting about, there was a big exodus of the youth; hence Root and Creasy cautioned churches to be more alert and concerned (Root and Dean, 2011:16). In the same way, the Methodist Church in Kenya has all reasons to be concerned about the youth who are running away from these churches.

Globalization is one of the current waves that has brought about economic, political, social and cultural changes affecting mostly young people. Like many other organizations and institutions, the church has been hit by these forces of globalization. A Kenyan Anglican priest Dickson Kagama in his article, *The use of Gospel Hip-hop Music as an Avenue of Evangelizing the Youth in by Kenya*, mentioned that ‘Hip-hop culture’ which today has a lot of influence on Kenyan youth has come to Africa as well as in Kenya through globalization. He notes that it “is a cultural movement which developed in New York (United States of America) in the 1970’s primary among the African and Latin-Americans and is rapidly spreading to other parts of the world including Kenya” (Kagama, 2013:161).

He also points out that although the elders in the churches resist this culture, it still finds expression among the young people in and outside the church. In Kenya, the terms such as Holy hip-hop, Christian hip-hop, and Gospel hip-hop are common among youth as this music has permeated the worship programmes. Kagama adds that although many people regard this

type of music as worldly because of its roots in the “blues dances”, we cannot deny the fact that it has influenced our youth so much and there is need for the church to understand it instead of just demonizing it (Kagema, 2013:161).

My motivation to carry out this study developed while I was serving in MCK. During this time, I learnt a lot about the struggles the youth were facing in life, however, the question of the decrease of youth membership from our churches which came up in youth and church meetings every year bothered me a lot. I also wondered how some Methodist churches contained this situation and the more I interacted with the youth and reflected on the problem, I was determined to research about it hence the question, What is the connection between globalization and the involvement of young people in the Methodist Church in Kenya. In this research, I will do a comparative study of MCK Ribe which has less youths and MCK Mbungoni which has more youths to understand this situation.

1.2 Statement of the problem

During my years of service in MCK, there were several reports where the older people in Methodist churches had conflicts with the young people. I remember a case where church leaders reported in one annual conference meeting about their youth who were praying loudly, moving around and hitting walls in the church. Although it was funny as many people laughed about it, but it indicated a change from the normal order of things and the elders needed wisdom to deal with this case.

Later on, many more MCK churches experienced similar and other problems with the youth some churches reporting that the youth were running away from the church. Soon the MCK introduced the idea of youth service which was a separate service for only young people as a way of retaining the youth in church. However, this was only practical in some urban churches but most of the rural churches had no solution yet since their congregations were small and they were not willing to divide them, or they did not have facilities to divide them. With time, it was discovered that the youth services did not completely solve the problem. Young people were still evacuating Methodist congregations and joining other denominations or staying at home on Sundays.

My study compares two Methodist churches as indicated earlier, where one has more youth both the originally youth members and new members, while the other is less both the originally and new youth members. I will only address three aspects of globalization which I

think are closely related with the involvement of youth in the church. These two congregations represent many MCK congregations; I therefore think that the results of the two churches will be a representation of other Methodist congregations all over the country. The results may also represent other non MCK denominations since the youth are similar in many ways.

1.3 Research Question

This study focusses on MCK youth, and the main problem of the study will be dealt with by addressing the question below.

What is the connection between globalization and the involvement of young people in the Methodist Church Kenya?

In this research, I will also refer to young people as youth and the term participation will also mean involvement. I will do a comparative study of MCK Mbungoni which has been attracting youths and MCK Ribe which has been losing youth. My argument in the difference of the above churches is a statistical fact because Mbungoni church has 102 youth members while Ribe church has 29 youths. These two churches are found in the Coastal region of Kenya where the missionaries first settled and started the Methodist church.

I have picked on the two churches because they are located in a semi- urban setting and share many factors but have a big difference in youth membership. I will seek to know how youth are involved in both churches and the connection of globalization to their involvement in the churches. Ribe church is the first Methodist Church in Kenya established by missionaries in 1862, while Mbungoni church was started in 1922 many years later after Ribe. I think the study of these two cases can be an eye opener for other Methodist churches in Kenya which are facing similar challenges.

The above grand research question will be answered by addressing the following sub-research questions.

1. How does MCK Ribe involve young people in the church?
2. What is MCK Ribe doing to encourage more participation of the youth?
3. How does MCK Mbungoni involve young people in the church?
4. What is MCK Mbungoni doing to encourage more participation of the youth?

5. What changes has globalization caused in the involvement of youth in both Ribe and Mbungoni churches?

1.4 Objectives of the study

The objectives of this study are as follows:

1. To find out the current involvement of youth in MCK churches.
2. To investigate why the youth are leaving the MCK churches.
3. To find out the changes globalization brings in the involvement of youth in MCK churches.
4. To identify and propose possible recommendations on how to increase youth participation in the Methodist Church in Kenya.

1.5 Method

Considering my research question, I decided to use a qualitative approach which Alan Bryman says it is, “a strategy that usually emphasizes words rather than quantification in the collection and analysis of data” (Bryman, 2012:36). A research design according to Bryman is a structure or frame that guides the researcher in collecting and analysing data. Looking at the nature of my research question, I picked on the comparative design which “entails studying two contrasting cases using more or less identical methods” (Bryman, 2012:72).

In data collection, I used two strategies; interviews and observation. In interview method, semi- structured interviews were employed. I used both individual interviews and focus groups. Secondly, I used unstructured observation method which Bryman points out that it does not necessarily use a strict schedule for behaviour recording but aims to, “record in as much detail as possible the behaviour of participants with the aim of developing a narrative account of that behaviour”(Bryman, 2012:273).

Other materials I used include text books, magazines, journals, articles, the Methodist Standing Order and Agenda (S.O), Methodist annual conference youth committee minute books, and Mbungoni and Ribe youth committee minute books. These materials helped me to lay a foundation for my thesis by understanding the researches and the knowledge available in this field and the aspects of globalization that I was researching on. Some materials also helped me to evaluate the current situation of the youth in the Methodist Church.

My respondents were selected through purposive sampling. As Bryman describes it, “the goal of purposive sampling is to sample cases/participants in a strategic way so that those sampled are relevant to the research questions that are being posed” (Bryman, 2012:418). This means the people had to be relevant to the study and in my case this group included: youth members, youth leaders, church ministers, youth patrons and the church council.

I settled on having similar questions to both congregations and a few additional probing questions for the pastor, church council, and the youth that would allow me to get more information in areas that may not be common. My questions were guided and focused on the three aspects of globalization that I was testing in this research which are: globalization and the youth culture, Pentecostalism and Charismatic Spirituality as a global trend, and democracy as a global trend.

1.6 Theoretical framework

Considering the trends in the decline of youth membership in most Methodist churches in Kenya, many causes can be assigned to this worrying trends. In this research, I sought to find out the connection between globalization and the involvement of young people in Kenyan churches. Since globalization is a wide topic, I focussed on only three aspects of globalization which I also discussed my findings against. These aspects included: globalization and the youth culture, Pentecostal Spirituality as a global trend, and democracy as a global trend.

Different scholars have written different definitions of the term globalization, some have common points, while others differ. I selected out two scholars whose definitions address the three aspects of globalization that I used to discuss my findings against in this research. I also selected out a few scholars whose theories I used to discuss the three globalization aspects in this research. I used the following authors; Schreiter Robert, Tiplady Richard, Sam George, Fiona Wilson, Robertson Roland, John De Gruchy and Allan Anderson.

1.7 Research history

Although people at different ages are diversely affected by globalization, the youth is the most affected age group. Kenda Dean observes that it can be argued that globalization has affected mostly young people in the “practice of capitalism where the adolescents are the targeted group to make them consumers” (Dean, 2006:89). Since the youth are involved in religion all over the world, the church has been making attempts to reach out to the youth

amidst the challenges of globalization. Different researches have done on globalization, youth and religion in different parts of the world.

In Europe for instance, a study done by Friedrich Schweitzer on what German adolescent think about globalization, religion and the church in the year 2000 revealed more positive than negative effects of globalization. This research revealed that the youth had felt the impacts of globalization although as the writer puts it, they did not consciously think much about globalization in their daily lives (Schweitzer, 2006:35).

A similar study was done in the Unites States where the researcher Dean was interested to understand the relationship between globalization, youth and the church. From the findings, the group was divided on whether globalization was entirely positive, mixed or negative. Generally, these youth appreciated globalization but they had hidden fears about it. They first admitted that through technology, they were coming closer to others but risked losing local identities. Secondly, they acknowledged the consumer culture which they participated in had negative impacts. Lastly, they appreciated “pluralism culture where the norm is practiced however risking being different” (Dean, 2006:98).

In the conclusion of this whole study, Dean challenges the church saying, today’s youth like youth of all past ages, are seeking for a place to belong, a way to live, a creed to believe. They seek to be understood, and their culture. They need a community of friends, adults who can trust them, a proper sense of purpose, and a big God able to deal with their contradicting experiences in the world which they live in (Dean, 2006:128).

A third research concerning globalization, youth and the church was conducted in Ghana. In this study, the researcher Emmanuel Y. Lartey sought to examine how the youth in Ghana perceive and respond to the processes of globalization. General views from the interviews revealed areas of concern. The first was impact of the Pentecostal and charismatic church teachings and practice on the youth in Ghana where these churches are growing very fast attracting more youth.

Secondly was the “ambiguity concerning processes and products of globalization where the Pentecostals offer rituals to cleanse western goods before use”. The third issue was that Ghanaian youth were so preoccupied with education such that many parents sought to send their children abroad for better education opportunities. Lastly, those who spoke in favour of African cultural practices to be maintained for identity were at logger heads with those who

sought an identity that was global in connection to what was termed Christian (Lartey, 2006:63- 66).

In Kenya, I have found little researches that addressed globalization and the youth in church. As shown earlier, Kagema wrote an article about the use of Hip-hop music by Kenyan youth in churches where he mentioned ‘Hip-hop culture’ which many young people were participating in had come to Africa as well as in Kenya through globalization. From the above researches, the three writers addressed globalization and the youth in a more general approach. From my experience as a priest, I think that if the church has to reach out to the youth in this era of globalization, then there is need for the church to find out the connection between globalization and the involvement of the youth especially on aspects related to them.

1.8 Outline

In chapter two, I will give more information on background about Kenya the country where the research took place. I also give information about the MCK, specifically about the Methodist Youth in Kenya (MYK). Lastly, I will give information about Ribe and Mbungoni churches where the study was done.

In Chapter three, is the theory I used in this research to test my findings against. I will define globalization and discussed in details the three aspects of globalization presented by different scholars that I tested my findings against. They include: globalization and the youth culture, Pentecostal Spirituality as a global trend, and democracy and as a global trend.

Chapter four is a detailed discussion of the methods that I used in this research explaining about the design, sampling of the participants, data collection and analysis methods. I will also discuss the limitations of the research and the research ethics. Chapter five is a record of the empirical findings from the field. I will record the finding following the three aspects of globalization as discussed in chapter three.

Chapter six is an analysis of both the theory and empirical findings which also were discussed under the three major themes in the theory. The final chapter seven is a conclusion of the whole research. I will summarize the entire thesis and give my recommendations to the Methodist Church in Kenya, then my suggestion for further research.

2: BACKGROUND

This chapter gives the background information about Kenya, the country where the research was done. It also discusses briefly the Methodist Church in Kenya (M.C.K), with more details about the rules that guide their involvement as stipulated in the M.C.K Standing Orders and Agenda. Finally, information is briefly given about the two MCK Churches Ribe and Mbungoni where the research took place.

2.1 The Republic of Kenya

Kenya lies across the equator in east-central Africa, along Indian Ocean. The capital city of Kenya is Nairobi. As Kenneth Ingham (2015) indicates, this country is bordering Somalia and Indian Ocean to the east, Uganda and Lake Victoria to the west, Tanzania to the south, South Sudan and Ethiopia to the north. Kenya gained her independence from the British colony in 1963 and was ruled by the first president, Mzee Jomo Kenyatta. According to Kenya National Bureau of statistics (KNBS), Kenya's total area is 591, 971 sq. kilometres, where the land area is 580, 609 sq. kilometres (Kenya National Bureau of statistics, 2015).

Politically, the country is headed by the president at the national level with a vice president as the deputy. Kenya also has devolved governments with 47 counties, where each county is under the rule of its own government. The governor is the head of the executive in each county. The main religions in Kenya consist of Protestants, Roman Catholics, Muslims, Hindus and Traditional Beliefs. Kenyan people are generally classified into three language groups namely: Bantu, Nilo-Saharan and Afro-Asiatic. All these groups make up the 40 ethnic groups of Kenyan people (Kenya National Bureau of statistics, 2015).

The Kenyan constitution defines a youth as someone between 18 to 35 years old. However, KNBS does not use this age bracket when indicating the Population by Age-Group and Sex. The population of Kenya given by KNBS, 2015 is 42,961,187 million with 21,289,752 male and 21,671,435 female. The report also indicates the population between ages 20 to 34 is 10, 829, 212, which is 26% of the total population (Kenya National Bureau of statistics, 2015). Considering the age bracket of youths, 18-35 as defined in the constitution, then it is evident that the population of youth is more than 26%.

The economy of Kenya consists of both privately owned and government- run enterprises as stated by Mwenda Ntarangwi (2015). The private sector mostly dominated by foreign

investors makes the biggest percent of the business but the government too has a good share with parastatals. Over years, the increase of population, droughts and corruption have been among the reasons Kenya has faced increased poverty and unemployment which currently are still major challenges to the government. The Agriculture sector is a boost in the economy of this country although it has decreased over the years but it still offers the highest employment opportunities for the population and supplies raw material to the manufacturing sectors. The major exports include tea and fresh flowers (Ntarangwi, 2015).

Population increase in Kenya and other world economic factors have contributed to the challenges facing the nation today. The government has been trying over years to come up with policies that create more job opportunities for the youth but these efforts have not met the great demand. Most young people are literate or semi-literate and they strive to survive by engaging in self-employment activities commonly known as Jua- Kali (hot-sun) sector. These include agricultural and other manufacturing products and services. However, due to lack of capital, many young people are still faced with challenges which include poverty, unemployment, drug abuse, Human Immunodeficiency Virus (HIV) and AIDS, insecurity and terrorism. Of all these challenges poverty and unemployment could be the root causes of the other challenges.

2.2 The Methodist Church in Kenya (MCK)

The beginnings of the Methodist church as recorded by Zablon Nthamburi (1998), took place when Thomas Wakefield and James Woolner accompanied by Dr. Johann Ludwig Krapf arrived in Mombasa in 1862. Dr. Krapf came back to East Africa to help Wakefield start a mission station at Ribe. They started the station but Woolner went home in July due to harsh climate in the Coast and Krapf left in October leaving Wakefield alone but later joined by Rev. Thomas Carthew among others. After Ribe station, other stations such as Mazeras, Jomvu, Chonyi and Kauma were established (Nthamburi, 1982:27).

The evangelization work in Kenya confirmed by Nahashon Gitonga, (2008) began by a team of missionaries sent by the United Free Methodist Churches (U.M.F.C) in 1862. Gitonga adds that the missionaries also evangelized to freed slaves, who included slaves bought from the dealers, or slaves who the British ships rescued at sea. The missionaries began colonies for free slaves at Ribe, Jomvu and Mazeras learning from what the Church Missionary Society was doing in Sierra Leone (Gitonga, 2008:45). After many years of struggle with little

success along the Coast and Tana River basin, the Methodists challenged by other European missions who were now scrambling to enter into the interior parts of the country, opened work in 1912 in Kaaga, Meru. The opening of this mission is attributed to Rev. John B. Griffiths, Mr. Frank Mimmack, a lay missionary and Rev. Joseph Jara, an indigenous missionary from Tana River. Rev. Reginald T. Worthington arrived in 1913 and a school was built under his leadership. Thereafter, he took part in the major evangelization work in Meru (Gitonga, 2008:50-51). MCK was an overseas district under the British Conference until MCK got her autonomy in 1967.

The vision of the Methodist Church in Kenya is “to know Jesus Christ and to make Him known”. The mission is “to respond in obedience to the divine call of our Lord and Saviour Jesus Christ to proclaim the Holistic Gospel in word and deed in the power of God’s Holy Spirit” (Standing Orders and Agenda, 2011 p. 4). Currently, MCK has grown to twelve (12) Synods with Tanzania and Uganda being synods under Methodist Church in Kenya.

2.3 The Structure of the Methodist Church in Kenya

THE CONFERENCE OFFICE - **Presiding Bishop**

(Conference Standing Committee)



THE SYNOD OFFICE - **Synod Bishop**

(Synod Standing Committee)



THE CIRCUIT OFFICE - **Superintendent Minister**

(Quarterly Meeting)



LOCAL CHURCH/SOCIETY - **Circuit Minister**

(Church Council)

2.4 Methodist Youth in Kenya (MYK)

This is one of the four MCK statutory programmes, others include: Methodist Men Fellowship (MMF), Women Fellowship (WF), and Junior Church Programme (JCP). A youth as defined in the Methodist Standing Orders and Agenda, (S.O) 174(1) “is limited to individuals between the age of fourteen (14) to twenty five (25) and they are the ones to form the youth group. The individuals above twenty five shall form Young Adults Group” (Standing Orders and Agenda, 2011: 201). These ranges of age are mostly young people who have joined secondary schools, higher learning institutions and vocational trainings. In this research, the study will include both the youth and young adults group whereby I will collectively refer to both as young people. The S.O 174(5) states that the purpose of M.Y.K is for the church to develop young people’s body, mind and Spirit according to God’s will as revealed by Jesus Christ. Therefore, through the youth committee, M.Y.K will train and advice youth leaders and encourage the existing youth work. They will also encourage the youth to develop new youth works, and provide opportunities for youth meetings and activities at all levels such as rallies, camps and conferences (Standing Orders and Agenda, 2011: 202).

2.4.1 M.Y.K activities and S.O Rules

Start from every congregation, the youth leaders in MCK are required to meet with youth members during the last quarter of the year to plan activities and the budget for the following year. Some of the activities include: visitations, rallies (competitions for choir, poems, and dances among churches), seminars and sports. The leaders present this written annual plan and proposed budget to the church council to be approved before implementation. Every quarterly meeting, youth leaders of every church also present the progress reports and budget just as other groups.

All the activities that need a higher approval such as Circuit/quarterly meeting (several local churches leaders’ meeting), Annual Synod (several circuit leaders’ meeting) or Annual Conference (all synods leaders’ meeting), will be presented as resolutions to the relevant level before implementation. At the circuit level, the circuit youth council which comprises of youth leaders from the congregations meet to plan activities for the circuit and the executive present the plan and budget to the Synod Youth Committee. Here resolutions from this meeting are presented to the annual Synod meeting for approval before forwarding the same

resolutions to the Conference Youth Committee in June. Later the June committee resolutions are presented in the Annual Conference meetings for the final approval for implementation.

2.4.2 Involvement of youth in MCK

Youth Sunday according to S.O. 175 (1) is a Sunday set aside by the Annual Conference each year where the “preachers shall appeal especially to young people and Sunday School Superintendents shall seek to bring their scholars to a decision for Christ (Standing Orders and Agenda, 2011: 202). This is the only Sunday where the MCK Standing Orders traditionally presents the youth opportunity for participation in Sunday services. However, some congregations have gone far to create more opportunities for the youth to have more than one youth Sunday as stipulated in the S.O.

The youth are also involved in the leadership councils at different levels starting from the church (society) level to the Circuit, Synod, and Conference level. At the Conference, among the three statutory committees: Conference standing committee, Conference Finance and Development Committee, and Conference Human Resource Administration Committee, the youth are only represented in Conference Finance and Development Committee S.O. 29(2) (Standing Orders and Agenda, 2011: 32). At the Synod level, the youths are represented in each Annual Synod meeting as per S.O. 34(2). The Synod youth chairperson is a member of the Synod Standing Committee according to S.O. 45(1), and obviously the youth are represented in the Synod Youth Council (Standing Orders and Agenda, 2011:51-52).

At the circuit level, all the three youth leaders of churches are members of the quarterly meeting as per S.O. 47. A youth representative is also a member of the circuit women’s fellowship committee as well as the Circuit Christian Social Responsibility Committee. S.O. 57 is clear about the membership of the Circuit youth council where the youth are represented as well as in the young adults council in S.O. 57 (Standing Orders and Agenda, 2011:53-59).

At the local church leader’s meeting, S.O 72(1) recognizes the secretary of the lay youth council and three leaders of the young adults’ council as members, while S.O. 74 recognizes the youth treasurer as a member of the local church finance committee and the youth chairman is a member of the executive committee (Standing Orders and Agenda, 2011:64-68). There are several other committees where the youth are represented such as in the junior church programmes at different levels. In this revised version of the M.C.K Standing Orders and Agenda, the young people are more involved than the previous version.

2.5 Methodist Church in Kenya: Ribe

Ribe church also referred to as “The Mother Church” was started the year 1862 as a mission station by Rev. Thomas Wakefield as recorded in the history read at the inauguration of a new church building while celebrating 150 years of MCK. The first structure was erected in by Wakefield in September 1863. While living and working in Ribe, Wakefield lost his wife Rebecca and his son in 1873, their graves still lie in Ribe today. A bigger church structure was built in 1873 on top of a hill by Rev. Thomas H. Carthew. Later under the leadership of Rev. George Martlew, a boys boarding school was built in 1940 and another for girls in 1944. Both these schools became secondary schools in 1963. Today, both these schools are very successful, Ribe boys is a national school (Program for celebrating 150 Years of Methodism in Kenya).

2.6 Methodist Church in Kenya: Mbungoni

Mbungoni Methodist church was started the year 1922 and for a long time it was one of the churches which formed the larger Kariji Circuit now divided into three, Ribe, Mbungoni and Maandani circuits. Its current membership includes only members who have paid membership fee and recorded in the register is two hundred and thirty (230) and some others not in the register. The total number of youth is 102 members.

Currently, Mbungoni church also runs a program that sponsors poor and vulnerable children in the community. This program is entirely sponsored by World Vision which is a Non-Governmental organization (NGO) that helps to alleviate poverty in Kenya and other developing countries. The church has a separate committee that runs this project with a mixture of church leaders and community leaders. Under this program, the committee enrolls poor children from the community regardless of their religious affiliation and organizes for all their funding in collaboration with the sponsors.

3: THEORY

In this chapter, first I define globalization based on two scholars: Richard Tiplady and Robert Schreiter. Then I select and discuss three aspects of globalization which I will use in this research and test my findings against. They are: globalization and the youth culture, Pentecostal Spirituality as a global trend, and democracy as a global trend.

3.1 Globalization

In his definition, Tiplady refers to globalization as “increasing global interconnectedness, so that events and developments in one part of the world are affected by, have to take account of, and also influence, in turn, other parts of the world. It also refers to an increasing sense of a single global whole” (Tiplady, 2003:2).

Schreiter observes globalization as the effects of modernity to the entire world, and the compression of time and space. It is about “the increasingly interconnected character of the political, economic and social life of the people on this planet” (Schreiter, 1997:5). In this definition, Schreiter says globalization can also be seen as an expansion of modernization to the whole world. He further mentions three forces that have shaped globalization including development of technology, political processes and economic and social change.

Although some of the words in both definitions are similar, I chose to use the two definitions because the authors explain globalization from different perceptions which are important in this research. Tiplady for example, expresses how actions and events of one part of the world affect or is affected by another part. This is important in my study because I seek to understand the connection of the three aspects of globalization and the involvement of the youth in Kenyan churches. In Schreiter’s definition, he adds the element of modernity expanding in the whole world which relates to Tiplady’s explanation but Schreiter goes further and points out some of the forces that have shaped globalization such as development of technology which I find important in my study because technology is a force in globalization that so much involves young people. For the purposes of this research, I will use these two definitions because they provide a good background for the three aspects of globalization that I will explain in the following paragraphs.

3.2 Globalization and the Youth Culture.

I chose to discuss the aspect of globalization and youth culture because my research is concerned with the youth. I wanted to find out the connection of the global youth culture and the involvement of the youth in Kenyan churches. When I read the article, “Emerging youth cultures in the era of globalization” by Sam George, I realize that culture is closely related and inseparable with globalization. He says “globalization lies at the heart of contemporary culture, and cultural elements lie at the heart of globalization” (George, 2003:33). This means that the contemporary culture is heavily influenced by globalization.

Although not all scholars are in agreement about having a common culture in the world yet Sam thinks that if one is keen enough, they will see the possibility of a global culture. Scholars like John Tomlinson and Tom Friedman are among those who deny anything like a homogenous global culture, however, scholars like Dean, K.C and Sam George support the view of an emerging culture that is global. Just like cultures do, this new culture is emerging but also changing and never static. George affirms that, “new cultures emerge constantly, existing ones take new forms, some are preserved forcefully, and some even die” (George, 2003:34). It means that in the emerging global cultures, new elements of culture come into being, some old ones remain, while other old elements are completely erased. He presents two emerging youth cultures which I will have discussed below.

3.2.1 TechnoCulture as a global trend.

Looking at the world at large, technology is widely used by young people today. Although there may be differences in how it is used, but the youth have a common feeling about technology and how they prefer to acquire the technological knowledge and skills. George refers to this as TechnoCulture. What makes this global TechnoCulture common is the use of computers, wireless devices and the internet. Through these common devices, the emerging culture may be shared all around the globe easily thus interconnectedness. He also points out that, “what lies at the core of this TechnoCulture is the reprogramming of perceptions, social values, and meaning by the emerging generation, which stands in contradiction to that of their parents and grandparents” (George, 2003:38). Here George implies that through TechnoCulture, there are changes that create differences in many aspects between the youth and the older people which mostly are in opposition with the older generation, therefore making the youth to break away from the traditions.

3.2.1.1 Generation Y-erless

In the world today, the youth have access, process and control more information than their parents. Technology could easily be referred to as either second or even first nature to young people. Almost everything they know is learnt through computers and internet. George refers to this technology as the “amniotic fluid” that makes young people to flourish. The youth today cannot live without technology. Young people are simply defined, made up of, owned and even manipulated by technology. Their identity and personality is made of it, they form social groups and relate with each other intimately through technology. George adds that, “the wireless technology has finally broken the umbilical cord and birthed this generation into the new world” (George, 2003:38).

Technology has given birth to the wireless generation. Mobile phones as George mentions have become “omnipresent” and very essential for young people. This generation which is also called the 4G (fourth generation), “Children of Revolution”, and the “Net Generation” (N-Gen), do wonder how the world was or could be without some of the technological gadgets.

The language and meaning of the young people has been greatly redefined by computer. Words such boot up to mean wake up, shutdown to mean sleep, and loading to mean thinking. Also signs such as :) to mean smile and ;) to mean wink. These and other imagery language has changed communication of the young people (George, 2003:38).

3.2.1.2 CyberSpirituality: always on.

In the same way, technology is shaping spirituality. Today, the youth are searching for answers to their questions about life on internet. Many disturbing questions about life such as origin, destiny, meaning and purpose are sought every day from the cyber. George adds that the cyber-spirituality has now been experienced all over the world, Religious knowledge, information and spiritual guidance is sought online (George, 2003:43).

3.2.1.3 Ministry in TechnoCulture: faith that works

As I have already discussed above, young people are leading a different life and ministry to this emerging generation calls for different ways not the traditional approaches any more. George points out that it may not be very easy to reach out to this generation if the church will stick to the old models of ministry. In this 21st century, he proposes that “the ‘one size

fits all' approach will definitely not be the most effective model of the 21st century” (George, 2003:47). This is because the old categories are no longer suitable for the young people thus making it very difficult to identify, or label the youth. Jesus for example, to fulfil his mission to humanity, he was incarnated and born like a man. He lived like a man and interacted with men while teaching and transforming them. Likewise, we must incarnate Christ into the TechnoCulture. George argues that, “the incarnational Christian realizes that the gospel travels through time not in some ideal form, but from one inculturated form to another” (George, 2003:48). He further discusses how Leslie Newbigin, “rightly insists that the gospel only retains its proper strangeness its power to question us ... when we are faithful to its universal supranational, supranational, and supracultural nature” (Newbigin, quoted in George 2003:48).

Putting all these factors in consideration, one realizes that it is time for the church to change. The church needs to break the old way of mission, leadership and all other things that entangle her from running ahead. She needs to seek for new ways from the Lord Jesus Christ by allowing the Spirit to teach her new knowledge. As George suggests that “the challenge before us is to hear and obey God with a sense of abandonment and discover new ways of ministering to emerging generations, using resources God has placed in and around us. It is time to incarnate Christ into the TechnoCulture” (George, 2003:50-51).

3.2.2 TerrorCulture: worth living for or worth dying for.

This is another emerging culture that I will briefly discuss. Once more this is a culture that is affecting not only one region or religion but is now witnessed all over the world both locally and internationally. TerrorCulture is seen among the youth through things like; violent rebellion at home, gun culture, media violence, school shootings, youth gangs and underground movements in different parts of the world. This is the culture of the marginalized and disadvantaged youths of the world” (George, 2003:56).

3.2.2.1 TerrorCulture: Why Youths?

The reason the youth are on the fore front is because they have the needed resources such as professional skills. They are also young and daring, they love fun and they are determined and are easily accessible worldwide since they form more than half of the world total population. Secondly, the young people of the emerging generation look at things in a different way, they perceive things in a new and unique way which is a strength. Their urge

for truth is so strong and they are deeply spiritual and fervent about this truth. As George puts it, “they hold a new worldview and a new consciousness shaped both by their inner spiritual longing and by the prevailing culture around them” (George, 2003:59).

3.2.2.2 Rite of Passage: Guns ‘n’ Roses.

The culture of guns which is now wide spread in the whole world is almost turning into a religion of violence. This is a reflection of hatred in our value system and the youth are quickly adapting to this culture. Some of the reasons given by experts concerning why the terrorists have such hatred is lack of opportunities for education, unemployment which means lack of economic avenues, limited or no freedom, religious sanctions and fanaticism (George, 2003:62). Many youth who drop out of school and lack employment end up seeking for identity and belonging in terrorism. In Europe and America, it is noted that many young Muslim immigrants full of talents and energy find expression in religious fundamentalism (Battle, quoted in George, 2003:63). Many of the challenges the youth are facing have robbed them of their self-worth leaving them to struggle for their identity. As George puts it, “Guns have become a literal metaphor of the rite of passage into the TerrorCulture” (George, 2003:63). The gun instead gives them self-worth adding value to their ruined lives. This reveals just how empty on the inside the young people are with no love, no good role models to emulate, dysfunctional families and a multiple of other reasons that make them seek for attention from extremist leaders.

3.2.2.3 Ministry in TerrorCulture: Battle for Souls.

Today terrorism seems to be winning more souls among the youth than the church is doing. Just like I pointed out about ministry in the technoCulture, the church has to rise to the occasion and change the ways of doing mission to the youth in the contemporary terrorCulture. The church must come up with new models that will help win souls of the emerging generation (George, 2003:63).

On the other part however, there is the need for a radical change of self for the youth in light of their relationship with God. George asserts that young people “need a life worth living and a cause truly worth dying for. They need a purpose larger than life itself, which will add profound meaning to their global existence” (George, 2003:67). The church is therefore challenged to help young people to understand the inducement of TerrorCulture and TechnoCulture and help them to avoid the destructive forces that come along with both these

cultures. Young people must be challenged to lay firm foundations for God's saving plans and purposes in their life today and for the future generations. The youth should live or die for Jesus alone and no other worth cause.

3.3 Pentecostal Spirituality as a global trend

I also chose to discuss about Pentecostal Spirituality as a global trend because my research is addressing the youth in church and this also touches on their spirituality. In addition, my experience as a church minister made me to realize that the youth in MCK were breaking away from the traditional Methodist worship. As a result, many old people were complaining that the youth had turned Methodist churches into Pentecost churches, I therefore chose this aspect to test if Pentecostal Spirituality had any connection to how youth were involved in the churches. Many scholars have come up with either narrow or broad definitions of the term Pentecostalism. However, they have not come to a total agreement to one definition. I will cite only two definitions that I will use in this paper to refer to Pentecostalism. A narrow definition of this term which Allan Anderson terms as a classical way of defining Pentecostalism, "refer to the experience of the baptism with (or in) the Holy Spirit. This is a primary defining characteristic of US denominational Pentecostalism, which is believed that those who have this post-conversion experience will speak in strange tongues as 'initial physical evidence'" (Anderson, 2014:3).

The broader definition which includes other charismatic movements refer to Pentecostalism as an inclusive term to mean "all churches and movements globally that emphasis the working of the gifts of the Holy Spirit, both on phenomenological and theological grounds" (Anderson, 2014:6). Anderson says the broad definition will include the 'Charismatic' and 'Neocharismatic' which emphasis on the experience of the Holy Spirit and his work but also the practice of the spiritual gifts. In this research, I will use Anderson's broad definition of the term Pentecostal Spirituality which will include Charismatic and Neocharismatic movements.

The origins of Pentecostalism have also varied with various scholars, however it is primarily Azusa Street which is the heart or 'cradle' of Pentecostalism as was affirmed in the 1970s, largely through the influence of Walter Hollenweger and his researchers at Birmingham. This revival started in 1906 led by William Seymour and rapidly spread out to other parts. By twentieth century, Anderson was already writing admitting that Pentecostalism may have

been the fastest expanding religious movement in the world at that time and it had contributed to the changes and reconstructed the nature of Christianity. Pentecostalism had already turned global in every sense of the word which had many ecumenical implications with the followers often on the cutting edge of encounter with people of other faiths (Anderson, 2014:14).

3.3.1 Pentecostal Spiritualities

The nature of Pentecostals is so diverse that it is difficult to come up with a common definition of Pentecostal Spirituality, instead they are referred to as spiritualities. However, Anderson first defines Spirituality as, “that pertaining and describing the spiritual or religious life of the people and all that is affected by it or all that it affects. The operative word in this definition is *experience*. Spirituality can be described as people’s awareness and lived experiences of God” (Anderson, 2014:192)

In African continent for instance, African Pentecostal spirituality was attractive to Africans because of the way the Pentecostal preachers approached and addressed the African life and culture, fears and uncertainties, and to the worldview of spirits, magic and witchcraft. Anderson says that, “Pentecostal spiritualities reflect the conviction that Pentecostals experience God through the Spirit and are expressed in liturgies that are primarily oral, narrative and participatory. The popularity of Pentecostal and Charismatic forms of Christianity in the Majority World can also partly be attributed to a particularly contextual spirituality” (Anderson, 2014:193). Pentecostals claim to provide solutions not just for ‘spiritual’ problems. They put emphasis on things like divine healing, exorcism, the power of the Holy Spirit, yet they also have projects for the community, they involve themselves in political issues, involvement in trade unions and so on. It is therefore a new spirituality which addresses human problems. Anderson claims, Pentecostal Spirituality has “a holistic approach to Christianity which appeals more adequately to popular worldviews than older Christian traditions had done, and in some respects was also more satisfying than so-called ‘traditional’ religions had been” (Anderson, 2014:194).

3.3.2 Characteristics and notions of Pentecostal and Charismatic Movements

Although there are many different Pentecostal movements, there are common characteristics that identify Pentecostals. I will discuss some of these characteristics and notions in the following paragraphs.

3.3.2.1 Global outreach and spread

In the study about global Pentecostalism, literature has it that Pentecostalism has been spreading across the globe and therefore has been endorsed as the future form of Christianity. Birgit Meyer points out that, “while earlier mission churches were usually concerned with “inculturation” and instigated locally grounded appropriations of Christianity, for instance, by the vernacularization of Christian discourse, many contemporary Pentecostal- Charismatic churches now move a step further and explicitly seek to connect with broader, global networks in which English is the main language” (Meyer, 2010:119). Therefore, in this way, the Pentecostals make a new shift of making the local to become global.

Many Pentecostal churches use the modern mass media extensively and this is done to convert public space into a Christian environment. Pentecostals state that the whole world needs to be filled with Christianity, therefore as Meyer asserts “many churches develop global outreach programs that materialize through Web site, international crusades and prayer meetings, and new networks instigated from Africa, Latin America or Asia” (Meyer, 2010:120).

3.3.2.2 Breaking from the Past and Being Born Again.

Pentecostals begin from the point of a personal transformation which they call being born-again. Meyer here explains that it is required that a born- again Christian completely breaks from the past in which the past may refer to contemporary beliefs which are neglected as evil or satanic and backward. “Accepting Jesus Christ as my personal saviour, as the saying goes, passionate promises the possibility to become a different, new person who has left behind the powers of darkness, by the power of the Holy Spirit” (Meyer, 2010:121).

Some of the notions found in Pentecostal practice could be a source of making Pentecostalism be attractive to the world as a global religion. Meyer outlines these notions including, “sensational form, media and mediation, and aesthetics and style” (Meyer, 2010:122). In the following paragraphs, I will explain each of these notions that also characterize Pentecostals.

3.3.2.3 Sensational form

Religious experience involves a lot of human senses and religion speaks to or addresses these human senses according to Meyer’s experience with Pentecostalism in Ghana. Pentecostal

services and events have a strong emphasis on the encounter with the Holy Spirit which includes dramatic experiences like fighting the devil. In such experiences, the believers are involved with their whole body. By doing some of the actions guided by the leaders like standing up, lifting up hands, praying in tongues, dancing and other bodily activities, Meyer says this “generates – at times overwhelming – religious experiences” (Meyer, 2010:122-123).

Sensational forms are ways in which believers approach the divine. These forms are very important as they help believers communicate with God and with each other in the worship service and religious experiences. Meyer explains that these forms are “fixed, authorized modes of invoking and organizing access to the transcendental, thereby creating and sustaining links between religious practitioners in the context of particular religious organizations” (Meyer, 2010:123).

3.3.2.4 Media and mediation

Many scholars who have researched about Pentecostalism are amazed by the preacher’s ability to employ modern mass media for example, television, audiocassettes, radio, and films. For Pentecostalism media is very essential and as it helps to transfer the presence of God. Pentecostals use mass media to display programs, preaching and teachings through television and radios, all these are targeted to reach out to masses. They use big posters, banners and sign boards to emphasize their presence in any environment and through the use of musical instruments, their sound creates sought of Pentecostal environment (Meyer, 2010:123).

The use of media in Pentecostal services can be seen as to make the service to involve all the senses of the believers thus they are in body and mind. In his experience in Accra, Ghana where he attended a prayer meeting the electricity broke down. Meyer observes that the meeting could not go on until the generator was fixed because the microphones could only work with power. In this example, the generator contributed some religious experience as well as electricity. Meyer asserts that, the

...loudness – to such an extent that participants’ bodies vibrate from the excess of sound – and also pastors’ use of microphones in rhythmic sayings induce a certain trancelike atmosphere that conveys a sense of an extraordinary encounter with a divine force that is experienced to be present and that can be reached by opening up and stretching one’s arms (Meyer, 2010:124).

This is a picture of the mass media in use during Pentecostal services and the impact it creates to the believers and their participation and response as a result of this use.

However, Meyer points out that this does not aim to show how media is used to show the presence of the Holy Spirit which may be faked, but the emphasis is on how media combines in a wonderful way to communicate religious experiences. In the same way, Pentecostals reveal God's divine power through new technologies that they are skilfully combined to drive the power of the Holy Spirit as they reach out to people.

3.5.2.5 Aesthetic and style

Aesthetics can be approached from a broader meaning where *aisthesis* according to Meyer will refer to "our total sensorial experience of the world and to our sensitive knowledge of it" (Meyer, 2010:125). Today, scholars have accepted that things like images, music and sounds and other forms from different cultures have power that affect the human senses every day and in religion as well. The Pentecostals use aesthetics in worship, for example with the sense of touch and this plays an important part in the Pentecostal context. By the use of music, words and gestures, Pentecostal preachers represent God's touch to the believers which has a big impact in their lives.

On the other hand, the same sense of touch can be employed by Satan as Meyer gives an example of what he saw on a dashboard of a taxi in Accra. A man had a sticker with words, 'I am an untouchable Christian'. On inquiry, the owner of the taxi explained that because he was touched by God, the Holy Spirit was dwelling in him thus making him untouchable by evil powers or Satan. Pentecostals also use words and utterances and the use of olive oil, holy water and stones as vehicles of the power of Holy Spirit. Pentecostalism spreads globally through its style specifically through music. Meyer adds that style is at the centre of aesthetics (Meyer, 2010:126).

3.4 Democracy as a global trend

The reason why I chose this aspect is first from the African cultural view where decision making is a duty of the old people. Young people are not expected to participate in making decisions but to keep learning as they wait for their time to come when they are adults, this denies them freedom to express their opinions and live their lives. In my experience as a church minister, the issue of democracy is crucial to the youth in churches as well. I therefore

wanted to find out the connection between democracy and participation of the youth in Kenyan churches.

Different scholars admit that it is not easy to define democracy, yet there exist some definitions from different writers. John Gruchy gives the classical definition from Abraham Lincoln's speech in 1863 who said "democracy is the rule of the people by the people for the people" (Gruchy, 1995:6). This definition was however met with criticisms about its implementation. In 1949, scholars were selected and they concluded in common as Gruchy puts it that democracy described, "of all systems of political and social organization advocated by influential proponents" (Gruchy, 1995:6). He goes further to note that even then the scholars were not able to say how this democracy could be realized. Initially democracy was discussed in two ways: participatory democracy and representative democracy. In participatory, the people take part in the whole process of democracy, also emphasis is put on civil society, while in representative democracy which is commonly used, the people take part through choosing a few people or leaders to represent them in decision making.

The fact that democracy has become globalized, this has many effects on the local democracy. Gruchy therefore concludes that "democracy is an open-ended process in constant need of broadening and deepening, and therefore of debate and clarification" (Gruchy, 1995:7). Democracy has been recognized as a global trend affecting many areas in life such as culture, gender and economic issues. I will briefly discuss how the church has been involved in democracy in history and especially in the modern world.

3.4.1 Christianity and democracy

Churches did not at first engage themselves so much in democracy especially before and during Christendom in Western societies. However, Christians have been supportive of democratic form of governance which was demonstrated during the Enlightenment period when democracy was regarded as liberalism. Some Protestant churches identified with liberal democracy although Roman Catholic Church and some mainstream churches were against this liberalism. After 20th century, there was a change and Christianity widely embraced the idea of democracy, Gruchy asserts that it was "essential to its vision of a just world order" (Gruchy, 1995:9).

Gordon Aeschliman discusses about democracy in the years 1989-1990 as the years that saw a lot of global political democratic revolutions. One thing that is evident is that the wave

started at one place but it was not long before the trend was being seen in other parts of the world. It is also clear that there is no freedom without paying the price. Many liberation movements claimed many people's lives. Aeschliman points out that, "Liberation movements are mostly responses from structural injustices" (Aeschliman, 1990:60).

Both Gruchy and Aeschliman are basically addressing democracy from the political point of view. Even when Gruchy addresses Christianity and democracy, he shows how the church has participated in political democracy. However, I did not find material that scholars were addressing democracy in the church context.

3.5 Effects of globalization

A research was done in two-thirds world perspective on the effects of globalization by Tearfund UK, a relief and development agency started by UK and Ireland. Fiona Wilson who did the research was assisted by the regional coordinators in the continents concerned and they used questionnaires to gather the information. I chose to present Wilson's findings since Kenya where I am doing my research is one of the two-thirds world and I think the perception of globalization in Kenya would be similar to many African countries and other continents where Wilson's research was done. I will briefly discuss her findings in a research on the positive and negative effects of globalization from the two-thirds world perception.

3.5.1 Positive Effects

The positive effects as discussed by Wilson were presented in three categories. The first one was communication and technology. Under this category, many respondents from these continents praised modern technology such as computer which made communication easier and faster. Through these technologies, information can be reached easily through television, mobile phones, internet and radio as mass media. However, some parts of these continents are still not accessible (Wilson, 2003:180).

The second category of benefits was concerned with interlinking and opening up the world. Respondents pointed out that due to technology, and media, people around the world have a lot in common to share and depend on each other. For example, through breaking of cultural barriers, people have a common culture to share. Information also moves very fast and affects many parts of the world. This networking opens the world to people and makes it possible to participate to what is happening in the global circles. Some respondents also showed how

evangelism would be done more largely through this networking and opening technology. Distant learning has been enabled through interlinking to improve their knowledge and skills. It was noted that globalization has aided to connect people from one continent to another and how it was possible to keep contacts through modern technology. The relationships formed through here have additional benefits such as sharing faith matters and experiences, and more so appreciating the unity that comes with the differences all over the world (Wilson, 2003:180-181).

The last category is about the accessibility to world markets in goods and services. Since the world is open, it was easier to get many varieties of goods on the global market and one could make a choice from it. Globalization creates a healthy competition among the producers and sellers and this in turn improves the quality of the goods and services and sometimes also making the price lower. Foreign goods and also quality goods from one part of the world can be accessed by other parts which is good. Health issues also benefit from globalization since people can seek for better services from developed parts of the world in delicate issues like transplant of body organs and more complicated surgeries (Wilson, 2003:181).

3.5.2 Negative Effects

As much as there are positive effects resulting from globalization, there are also many negative effects from globalization. Wilson grouped negative effects into three levels. I will briefly discuss the three: global, national and cultural, and lastly, family and church level.

3.5.2.1 Global level

There are injustices of globalization especially faced by poor countries that are not able to compete at the global markets. It was noted that the power of globalization is so strong such that the richer and stronger countries pass laws that affect the poor and weaker countries negatively, yet the voice of the weak does not count.

Points were recorded concerning the economic system which suppresses entrepreneurs, and poor countries initiatives to begin their own industries is killed while big and international companies taking over business space everywhere and leaving no space for small efforts. Agricultural efforts were noted to be dying in many countries due to poor climatic conditions caused by other parts of the world but have global effects elsewhere too. The low prices for imported agricultural products are also a big discouragement to struggling local small scale farmers who rarely have a market for their produce (Wilson, 2003:181-182).

3.5.2.2 National and cultural level

The negative influences from the West have been whole emulated by people from other parts of the world as the research revealed. This has affected native cultures and mostly people from the South have deserted their own cultural values and taken up Western values and life styles hence losing their own identity. The decay of moral values which was evident through the crimes becoming too common and people becoming individualistic than communal. Some of the examples of common crimes were listed as; Drug trafficking and its use, prostitution, robbery with arms, pornography, and sex of juniors. On the other hand, many people have become individualistic in the way they live. Most people do not care about others, they are self-centred, greedy, materialistic and they have no respect for elders and humanity as a whole (Wilson, 2003:182).

3.5.2.3 Family and church level

The family and church are largely affected by the erosion of moral values. Family breaking was mentioned by respondents and relationships being affected due to self-centeredness. Lack of respect by the children was also mentioned for instance children not politely asking but forcefully asking for what they want. Television was cited as one foreign thing that has taken a lot of time and place in the family which also teaches many foreign things.

In churches, there was a lot of change from traditional and cultural worship styles and teachings to foreign styles of doing things. In fact, there was lack of the African feel in the worship in many African churches. Due to television, sects and other religious propaganda spread over to other places and because of ignorance people chose to follow the wrong things. Generally, many people also noted that Christians are becoming spiritually “cold” due to secularization. Many of them are slowly changing to the patterns of the world through the influence of education, exposure to other values and life styles and choices (Wilson, 2003:183).

4: METHODS

This chapter deals with description and discussion of the methods I used in this research in details for clarity and more understanding. I begin with the design, discuss all other tools that were used for sampling, data collection, and analysis. I will also address the criteria applied for measurement in this study, limitations of the research, and finally ethical principles and considerations.

4.1 Method and design

In this thesis, primary and secondary methods were employed. I will explain more about both starting with the primary sources. In the primary level, considering my research question, I decided to use a qualitative approach which Bryman Alan says it allows the researcher to seek for meanings of words from the respondents and not about the numerical size of respondents in collection and analysis of the data (Bryman, 2012:36). This means I chose to concentrate on few people in data collection but to find deeper meaning of their words. This is important because in my study, I wanted to get deeper understanding to why Mbungoni church has more young people than Ribe church. A research design according to Bryman is a structure or frame that guides the researcher in collecting and analysing data. Looking at the nature of my research question, I picked on the comparative design which “entails studying two contrasting cases using more or less identical methods” (Bryman, 2012:72). This applies in my case because I am comparing two churches that are different in attracting the youth members and therefore, a comparative study would help me understand this social phenomenon.

In this research, I used two strategies to collect data; interviews and observation. I chose two employ both methods to help me study the cases deeply by collecting data from different perspectives; from my perspective as an observer and from the perspective of my respondents in the interviews. I will explain both methods. First, I used the interview method, where semi- structured interviews were employed. As Bryman explains this method is one that the interviewer uses a list of general questions not necessarily following the sequence of the questions. This method also allows me to ask additional questions in case of following up on an important response (Bryman, 2012:471). I picked on this method because as I explained above; in a qualitative study I am interested in the meanings of people’s words. Interviews are also good because they allow the researcher to get first-hand information from the

respondents in their own understanding about the situation. This research necessitated me to interview people of different generations and status; the youth, adults and pastors of the two churches to seek for deep and detailed answers about how they thought about the same situation. To succeed in this, I maintained as much as possible the same questions in all the interviews with only little variations in cases of probing for more answers or other little differences.

In this research, I also used secondary sources which included text books, journals, the Methodist Standing Order and Agenda (S.O), MCK Kilifi Synod youth committee minute books, Ribe circuit annual statistical returns and Mbungoni and Ribe youth committee minute books. These minute books and statistical returns are important because they gave me information about the proceedings of the youth in past five years and the current status of the youth issues. The text books helped me to understand the researches and the knowledge available in this field about the youth to lay a foundation for my thesis. The Methodist standing orders were useful to help me assess the current MCK rules that regulate the youth churches and the impact of these rules to the youth. The minute books of the youth will help me to evaluate the proceedings of the youth groups over the past years to reveal some deliberations and resolutions the youth have been making in their meetings and I will use them to assess the effects of the resolutions.

4.2 Sampling strategies

The respondents were selected through purposive sampling. As Bryman describes it, “the goal of purposive sampling is to sample cases/participants in a strategic way so that those sampled are relevant to the research questions that are being posed” (Bryman, 2012: 418). This means I had to carefully select people that were relevant to my study and in my case this group included; youth members, youth leaders, church ministers, and the church council.

4.2.1 Recruiting participants

Recruiting of participants was done by the help of gatekeepers since I was far away from the place I was going to do the interviews. I contacted the superintendent minister in charge of the two churches in Ribe circuit and explained about my research. By his help, he organized the council members to participate in the interviews and he also helped me to contact the youth leaders in the two churches that I was to carry out the interviews from. I also used my own contacts because a few years back I had worked near the two churches I was conducting

research from, so I had known a few people in these churches that would participate and help in referrals. Through my contacts, I managed to identify one youth leader that I would interview because this youth had been in youth leadership for a long time and would be helpful to give a little history since my research was covering a period of five (5) years ago.

In the initial plan of this research, I had planned to interview a total of thirty four (34) people but when I went to the field, things changed due to some challenges thus affecting my initial plans. In the beginning, I was interested with the youths between ages (13 to 18) to be interviewed because I wanted to get the views from the younger generation in the churches, I therefore asked the youth leaders to help me identify youth in the above age bracket. Through these leaders, I learnt that most of the youth in this age bracket were in schools or colleges and that the more active youth in both churches were above this age bracket because they were out of school and more committed. However, during the holidays, the churches generally had an increased number of the youth, and that is why I chose to collect data during the holiday. I therefore changed my plan and included in the interviews one older active youth member in each focus group and older youth leaders that had a better understanding of what happened five years ago in their churches. The church council which I initially planned to interview were seven (7) members from each church but the number reduced since most of the leaders were teachers and some were still in school conducting holiday tuition classes for candidates, while others were in colleges advancing on their studies during holidays. The total number of members that were interviewed is listed below.

Finally, I managed to interview the following people: one youth focus group in each church involving five (5) youths, a total of ten (10) youth from both churches. I also interviewed two (2) individual youths one from each church. Three youth leaders were interviewed, two (2) from Mbungoni and one (1) from Ribe. Only one (1) pastor was interviewed because both congregations belong to one circuit and they share the pastor and one (1) youth patron/counsellor because one church did not have a patron. Because of the missing members of the councils, I interviewed six (6) members in Ribe council and four (4) members in Mbungoni council. In the church council, I decided not to include the youth leaders since I wanted the adult leaders to express themselves freely without the presence of the youth. All the respondents added up to twenty seven (27). I also put into consideration age and gender while selecting interviewees to avoid any biases, therefore I had both men and women of different ages represented as shown in the table below.

Participants in the interviews

Gender	Male	Female	Total
Youth (13-18)	6	5	11
Youth Above 18	2	2	4
Adults (35-80)	5	7	12
Total	13	14	27

4.3 Interviewing

I settled on having similar questions to both congregations and a few different questions for the pastor, church council, and the youth that would allow me to get more information in areas that may not be common. My questions were majorly focused on four areas in the church affecting the youth attendance; the programs in the church including Sunday worship service and other youth activities, the people in the church, the culture in church and the role of parents on the youth in church. The list of the interview questions are attached in the appendix.

4.3.1 Semi- structured interviews

Concerning interviews, I used both individual interviews and focus groups. A focus group as Bryman puts it, involves a focused group interview that uses “predominantly open questions to ask interviewees questions about a specific situation or event that is relevant to them and of interest to the researcher (Bryman, 2012:213). This knowledge guided me to choose focus groups because open questions allow people to express themselves even more with body language that could help me to probe for more explanation. Another advantage of focus groups is that I was able to observe the reactions of the members to one another’s response which is also important. I also separately interviewed individuals because some people feel free to share information in private and this helped me to gather more information that could have been left out in focus interviews. All the interviews were recorded and later on transcribed as clearly as possible by writing down every word as it was spoken by the participants.

4.4 Unstructured observation

I also chose to use observation method which was unstructured observation. As Bryman defines it, this method does not necessarily use a strict schedule for behaviour recording but rather aims to, “record in as much detail as possible the behaviour of participants with the aim of developing a narrative account of that behaviour” (Bryman, 2012:273). This is very important to me because, I need to understand in details how the youth and the rest behave and more important observe their interactions. In this observation, I was a participant observer because this helped me to ask a few questions concerning some of the things I observed. I visited both congregations during Sunday services observing and followed up keenly on youth interactions among themselves and the interactions between the youth and the adults. I took notes in details of what happens in the worship service and the roles assigned to the youth, their interactions among other things done in the church.

4.5 Analysis

Analysis is a stage where as Bryman refers to it, the researcher tries to make sense out of the large collected data by reducing or cutting it down.

4.5.1 Thematic strategy

In this research, I used thematic analysis technique which is mostly used in qualitative analysis although Bryman also argues that this approach is not identifiable. Through this analysis, I read through the data that I had transcribed thoroughly and I reduced the information into major themes within and between the data (Bryman, 2012:393). I used coding system to come up with the themes from the transcripts.

Coding is a system which Bryman explains that the research is breaking down data into sections or parts and labelling of these sections. Using the coding system, I read through my transcripts page by page, writing down on the margins some key words, remarks and observations that struck my mind and were important.

4.5.2 The use of theories

After coding, I read through the codes, still analysing and interpreting the codes. I checked out for codes that had been repeated, and those in relation to the three elements of globalization theory that I am discussing in this research.

4.6 Measurement

Different scholars such as Lincoln, Y.S., and Guba E., have suggested alternative ways to measure the quality of qualitative research. For instance, the two authors use the terms trustworthiness and authenticity to replace validity and reliability in quantitative research. A most recent author, Lucy Yardley suggests four criteria; sensitivity to the context, commitment and rigour, transparency and coherence, and impact and importance (Yardley, quoted in Bryman, 2012:393). In this research, I employed Lincoln and Guba's criteria because it is more relevant to my research as I will discuss below.

Trustworthiness refers to credibility, transferability, dependability and conformability. In this research, I tried to produce what Clifford Geertz calls "a thick description" (Geertz, quoted in Bryman, 2012:392), where I gave a detailed account of the youth in Ribe and Mbungoni churches that I researched on. This would give a database for other people to judge about how the results in this study can be transferred to other places in Kenya. In addition, since I knew both churches prior to the research, I tried not to allow my values or any personal biases or feeling to interfere with data collection or findings. I asked the same questions to both churches and only different questions when probing for more information (Bryman, 2012: 390-393).

Authenticity in qualitative research replaces reliability as I mentioned earlier. According to Lincoln and Guba, this refers to, fairness, ontological authenticity, educative authenticity, catalyst authenticity, and tactical authenticity. In this research, I interviewed youth focus groups and individuals taking care of gender balance and age. I also interviewed church leaders and the pastor in charge and youth leaders and in all the interviews I tried to maintain same questions with very few additions. This helped me to get different viewpoints of the same contexts. During the interviews, I heard sentiments from the interviewees that indicated that the research was an eye opener to understanding the youth in their church. Through the focus groups, members responded to the same questions in different ways and reacted to each other's views. This would help them learn and appreciate other ideas that were helpful from other members. In addition, as I had pointed out earlier, after the interviews, some members especially leaders in the church council confessed that the interview had been helpful and that they realized the need and were ready to change some things in their churches concerning the youth (Bryman, 2012:393).

4.7 Limitations

Apart from all the success and achievements during this research, I cannot repute the fact that there were several limitations to be pointed out in the following paragraphs. To begin with, this research is about the Kenyan youth, but since this would need more time and resources, the study was narrowed down to the youth in churches specifically, two MCK congregations. However, these were two in-depth studies but other perspectives of other Methodist congregations, views and ideas from non-Methodist denominations were left out. The presence of those other views would have made the research richer.

In addition, I was collecting data among youth and a few adults whereas most of the youths are in primary, secondary, university, and tertiary college schools. I started in July but since schools were not yet closed I had to wait for schools and colleges to close for holiday before I completing the data collection. Some schools in Kenya have extra tuition arrangements for candidates, therefore such students do not close during holidays at all. Holidays are also a time for many celebrations especially weddings and therefore the youth turn up on Sundays was sometimes affected making them to meet the appointments we had scheduled for interviews.

Lastly, this research was carried out to find out the connection between globalisation and the involvement of young people in Kenya. However globalization theory is a very wide topic and it was not possible for me to talk about all the aspects but I had to limit myself to only three aspects. I therefore left out many other aspects that could have contributed to this research making it richer.

4.8 Research ethics

Throughout this research, the field research ethics was observed. I informed all the participants and the interviewees about my position as a pastor which almost all participants were aware of as they had seen me serving in the neighbouring circuit a few years back. On this note as a pastor who was also researching directly on my ministry, I was aware and observed a critical distance to avoid any preconceived ideas I had about the two churches or generally about the youth. I also assured them and kept confidentiality of the participants where by the identities and records of the individuals were treated with a lot of care and confidence. There was only one minister in charge of both churches and one youth patron (counsellor) in one church. To protect their identities, I decided to present their deliberations

together referring to both as youth counsellors since in MCK ministers also offer counselling services to the youth. Pseudonyms were used to ensure that during the publication of findings, the participants are not identifiable (Bryman, 2012:136).

5: FINDINGS

In this chapter, I will do a thematic presentation of my findings from the collected data. My presentation will be done under the three major aspects: globalization and the Youth culture, Pentecostal spirituality as a global trend, and lastly democracy as a global trend. Under each theme, I will share my findings from observation method if any, then views from the different groups that I interviewed. The group's views will follow this order: youth focus groups, individual youths, youth leaders, youth counsellors and finally church councils. After the three themes, I will present findings for the effects of globalization.

5.1 Globalization and youth culture

Under this topic, I will report my findings under two cultures: TechnoCulture as a global trend and TerrorCulture: worth living for or worth dying for.

5.1.1 TechnoCulture as a global trend

In both Ribe and Mbungoni churches, I arrived one hour early to observe the preparations before the service began. In both churches, I noticed the youth were the first to arrive and prepare for the service by setting up the musical instruments. In Ribe church, I found two young men carrying instruments from the storage room to the church hall. In Mbungoni there were three young men and two ladies also setting up the instruments and as they waited for other members to arrive, they were playing songs from a CD player. In both churches, I saw that they used modern musical instruments like the keyboard, guitars, wireless microphones, speakers and other Public Address System (P.A) equipment. I did not see traditional or indigenous instruments in both churches.

During the service, I noticed few members especially young people using their mobile phones in church. I was informed about Mbungoni church teenager's group that present dances with songs played from you tube. After the service, I saw that more people especially young people had mobile phones. Most of the young people appeared to be so much in love with their mobile phones, taking pictures during and after the service and even taking videos.

In youth focus groups we had interesting deliberations concerning cultural differences between adults and young people. Eight of the ten members in both groups agreed that there are major differences between the youth and the adults. For example, the youth referred to their generation as the dot com or digital generation, some used the terms the before

generation to mean older generation and the after generation to mean young people. Walela from Ribe church pointed out that with a smart phone, one does not need to carry a Bible in church, even hymn books and service order books were outdated and that churches need to come up with better ways to conduct the services. He mentioned one Pentecostal church that was winning more youth in Mombasa town because they were using power point to project songs, readings, and notices. He said it saved time because most youth do not like long services. All the members in his group clapped in support of Walela's response.

Internet was pointed out by another youth as one way that made the youth to have a different culture from the adults. At this point, a youth from Ribe observed that his church had fewer youth members because the old people expect the youth to do things the same way old people do. They did not appreciate the young people doing things differently.

One of the two youths who had different perspectives pointed out that although times were changing, there was need for the church to maintain her culture through old people passing over this culture to young people. Another youth supported this view saying, "just like the Christian faith is passed on from generations, church culture should also be strictly passed on to the youth".

All the three youth individuals I interviewed separately responded in agreement that cultures differed between the youth and the adults. Nanjala from Mbungoni mentioned that some old people were opposed to youth culture because it was a different. She expressed this saying,

So, you will find most adults, they want to keep the same things they were taught to be done in the same way, but when you look at the trend in the world today, this cannot happen, we should move with the time, some of their traditions are not relevant, there are a lot of differences.

The above sentiments were supported by her counterpart from Ribe church who added that some traditions had to be left out and the youth had a different life to live since life today was different from life in the past.

The youth leaders had different opinions concerning the differences in youth culture the adults. Two of them shared the opinions of the focus groups that youth had major differences in cultures. Nyongesa observed that new knowledge made the youth different from the old people. He said,

The differences are seen I think through education, the youth are more learned than the old people. There is also internet which has been introduced, so many youth learn a lot not from their parents but through the internet, so most youth are not doing what the old people are doing.

Technology brought about different cultures thus making the youth to have a changed culture because of what they learn on internet and other means of information.

However, Naliaka cautioned that the cultures the youth were practicing today were foreign cultures and it was not good to allow the youth to copy foreign cultures. She added that the church should try and help youth appreciate the old people's culture as their own culture. She pointed out that most of the youth today have become rebellious because of the movies they watch and the information they get through television and internet.

The counsellors shared the views that the churches had bought modern musical instruments and other modern equipment which has helped to attract and retain youth in their churches. They noted that many young people had demanded so many changes and the adults could not ignore them. Barasa observed that it was very important for the church to allow youth to exercise their culture as a way of reaching out to them. Commenting about the youth in Ribe church, he said,

On the side of musical instruments, they should be set free and use them the way they want. If it is playing the modern music in church, they want to be allowed to play and enjoy it in church, but if there are obstacles others will leave and go to other churches. The leaders should be serious to help these youths.

In the church councils, most members in both churches admitted that though some elements were still the same like the old people's culture, there were many aspects that had changed among the youth. For instance, a member said the youth shared the culture of marriage procedures done in church and home, however they differed in their way of singing and dancing, and in the style of worship. A leader from Mbungoni church said the youth had come up with a culture of speed, they always want speed in everything, and their culture is one that demands speed. They sing fast, do things fast and want short programs. Another leader responded in support saying the youth are the computer generation, one that worked out things with speed.

5.1.1.1 Generation Y-erless.

During the interviews with the focus groups, I noticed that only three out of ten youth in both groups did not own a mobile phone, the rest of the youth had mobile phones and had carried them to church. I prompted to know why the youth carried the mobile phones in church and some of the responses were strange. Marende revealed that the phone is a very close companion because it is the fastest and most effective means of communication. He added that while in church, he could not switch off his phone since he turned to it when the church service became boring. “It helps me to stay in church even when the service is not exciting”. Members in his group laughed but they too supported that when the service is boring, most youth turn to their mobile phones to play games, check emails, or chat on Facebook and WhatsApp.

From the individuals, two of them acknowledged that young people’s generation depend so much on the mobile phones and internet and that this had changed their culture making them different from the adults. Kimale from Mbungoni church observed that today the world has been opened through television and internet among other things and that this has brought about differences in the culture. The fact that the youth have been educated at different levels obviously brought some changes in itself. However one individual complained that some remote areas were not able to access internet easily thus making such youth not to catch up with what was happening in the world like the youth who lived in urban settings. He added that this could make the youth in urban settings to have differences in culture with those in rural setting because of differences in exposure.

The youth leaders added more information concerning internet and use of mobile phones. They revealed that the youth had become so addicted to internet because of pornography and internet dating. Nasike mentioned that most youths buy good phones for wrong purposes like pornography. However, Nyongesa argued that today much information is on internet including job advertisement, scholarships, and world news, which the youth really need, therefore they cannot stay away from internet.

Counsellors raised alarm about the youth turning into an individualistic culture. One of them summarized this view saying,

This issue of sitting alone watching television, browsing on internet and Facebook consumes all the time for most young people. Most youth prefer to sit home alone watching television

than attend a social event which involves interacting with others. This is contrary to the African culture that appreciates communal life and building of relationships with one another. We are worried about the future of our children.

Half of the church leaders in both churches supported the view that youth have been greatly influenced by the computers and mobile phones. Some members of the council shared the youth leaders' views about youth watching pornography on internet. Since most of the parents are not computer literate, they do not understand the information available on internet. Sikuku shared a story about a parent who noticed some strange behaviour with his son who was 14 years old. The son spent most of the time locked up in his bedroom and the father thought his son was revising for his examination. One day the son left the room without locking it and while the father went to lock his son's room, he was shocked to see pornographic pictures on the laptop and he suspected that his son was busy watching this most of the time.

5.1.1.2 Cyberspirituality: always on

In the youth focus group discussions, there were mixed reactions in response to where the youth sought for answers to their questions in life. It emerged that because of the challenges they faced, solutions were sought from every way possible. Only three youth out of ten confessed that one place they look for answers to their questions was on internet. One youth mentioned that through internet, the youth search for advices on various issues, information about cure for diseases, jobs and many other things. Five youth expressed that it was easy to share a problem with a friend or a family member. Others youth supported that family members and friends are a major source that the youth sought their answers from.

The individual interviews revealed that most youth sought advice from the church. On the other hand, individuals also expressed their worry that some youth had sought for solutions through internet but ended up ruining their lives. Wabwile's views captured these fears when he said,

The problem is that the youth are asking every question on the internet, but this is not the right place to seek for some advices. For example, some people who do not believe in God are also writing things that contradict the truth about God and because our youth do not understand a lot of things, they may just take it to be truth and affect their faith in God. I think instead of the youth looking up to internet for answers, the church should be ready to give these solutions.

Nasike mentioned that in Mbungoni church, the youth sought answers from the church which sometimes acted on behalf of the family. Some youth in this church had been offered jobs, some had been supported financially and others had received counselling on spiritual issues. Many of their spiritual questions were settled by church leaders and youth counsellor, only a small percentage of their solutions came from other sources

In the discussions with youth leaders, it was mentioned that some of the youth both in church and outside consulted witchcraft for answers to their problems and questions. Nyongesa made a joke saying, “you know we are Africans and we believe that nothing happens without a cause”. He explained that some parents influence their children to consult witchdoctors for their challenges.

The counsellors had different opinions where one counsellor responding to the role of parents in nurturing the youth indicated that parents were the right people to give spiritual advice and answers to most questions the youth were looking for. He however expressed his regrets that this was not happening and that parents had failed in their responsibility to nurture their children leaving the responsibility only to the church. He also said it was sad that the youth were following advice from other sources because the church was not also meeting her responsibility in nurturing for her young people. The second counsellor pointed out that he knew the youth were seeking for answers including spiritual advice from the church because many of them had approached him for counselling.

In the church council interviews, four leaders out of the ten were in agreement that the youth were obsessed with technology especially the current phones that allowed them to access internet. Sikuku from Mbungoni mentioned that some youth have hundreds of friends on Facebook and they may be having very few friends outside social media. He raised a concern that the youth were listening and watching more sermons through television and internet. He said the church could risk losing the youth to online preachers.

5.1.1.3 Ministry in TechnoCulture: faith that works.

In the focus groups, I sought to know from the youth how the church can reach out to the young people in a new way. Wabwile from Ribe church mentioned that since the youth loved internet, it could be wise for the church to provide it in their buildings and attract them then look for some activities that were internet- related to teach spiritual lessons. He suggested that the churches need to start internet evangelism that targeted young people since they spent

most of their time on internet. One youth also proposed that the churches should use modern facilities like projectors to display songs that should be used during the service. This is because the youth did not have to carry hymn books like old people did. Another youth supported this issue saying the church has to move with time if she has to keep the youth in the churches.

Mentioning some of the challenges the youth were facing in Ribe church, Walela reported that the instruments in this church were few and not in good condition and that was the reason some youth were not willing to attend church. He also reported about the lack of freedom in the use of the few instruments claiming that some church leaders were a hindrance to this freedom and that the youth were discouraged by this action. He advised that because young people love musical instruments, all churches should try to purchase the instruments and allow the youth to use them as this will encourage developing their talents. In the focus group with Mbungoni youth, they were cheerful while discussing about instruments. They indicated that the church leaders allowed the instruments to be freely used by young people and that the leaders ensured that instruments were in good condition every Sunday. As a result, one member said that as a result, more youth had joined this church and were participating more through choir, playing instruments and visitations.

The individual interviews revealed some other information. Nanjala from Mbungoni mentioned that the church has to understand the needs of the youth which may be different from the needs of the adults. She however indicated that it was not easy for the church to meet all the needs of the youth at the same time balancing with the needs of the old people. Her proposal was that the older people should try to understand that youth are different and that old methods may not always make sense the way some of them demanded. However she argued that a balance is possible giving. She gave an example of Mbungoni church saying,

In Mbungoni church, every group has been taken care of, because if it's clapping in church, all members are doing it, if it is singing from the hymn books, all people do it, if it is praise choruses, we also do it. So everyone fits at their own place, if you do not like singing hymns, you will be comfortable during praise choruses, so in leading the service every one's needs will be addressed, the old people will feel they have enjoyed worship and the youth will also feel they have enjoyed worshipping.

In this church, the difference of cultures was recognized and purposive steps were being taken to take care of the needs of every group in the worship.

Another youth suggested that her church should borrow from what other churches were doing to retain the youth in church. She said some churches organized for music concerts to attract and to reach out to the youth even those who do not attend church, however her church was yet to do such things.

One counsellor commented that the youth should be allowed to express their culture in church and be corrected. He lamented that some Methodist churches have denied young people the opportunity to be themselves making them to run away from church or join other churches. He gave his advice saying,

Their culture demands that things should be done faster with speed, our old people are slow in their actions, we must reach a point of consensus where we agree and move together. For instance, we should allow the youth to sing rap music, and dance in church. If you want them to come here and just clap your hands, it is not enough for them, they want to play the CDs and dance jumping here and there and turn around and fall down, ahah....so this motivates them. Unlike our old people who are still stuck to the traditional Methodist services, they just stand like electricity posts while singing. You see, a culture is supposed to be dynamic not a culture that is static, so I think as we go on telling them in love, we will achieve. In the long run it is that both groups will be united in God.

Some of the church council members had similar views like the individuals where they suggested that churches should allow a balance between both cultures to be practiced in church. One leader responded with an advice that the church should understand the context of the youth and make the gospel relevant to them. Sikuku shared a good example that he heard about how the missionaries won over Mijikenda (men from the community Ribe church belongs) men to join the Methodist church. He narrated saying,

I was told by one of the church chairman about Thomas Wakefield who was a missionary that started this church. I was interested to know how he evangelized to people and made them come to church. I was told since the men could not listen to anybody unless he gave them kadzama (local alcohol), Thomas Wakefield had to abide by this demand to get a forum with the men although he was a Christian. Another demand according to Mijikenda tradition was that the men could not drink the alcohol until the provider tested it, so he had to test the alcohol to get their attention and I think he used this method even if he tested the alcohol but it helped him to reach out to these men and talk to them about church. However, I am not suggesting that we should take alcohol to attract others to come to church, I mean we should seek out for strategies and ways to attract young people to come to church.

The above story made everyone to laugh but they seemed to understand the point in the story and they all nodded their heads in agreement.

5.1.2 TerrorCulture: worth living for or worth dying for

In both focus groups the youth were reluctant to directly talk about terrorism because it was a sensitive issue especially in the Coast and Nairobi regions where there had been recent terrorist attacks. I had to clarify that terrorism in this research included violent activities among young people. After this clarification, the youth expressed that violence instances were common both in schools and homes where some of them were attributed to alcoholism, drug abuse and peer pressure. Some youths suggested that young people were facing a lot of pressures from life challenges and turned to such violent behaviours like robbery and joining terrorist groups to earn a living.

I interviewed individuals where one individual, Wamalwa was very concerned how terrorism was quickly becoming common in Kenya. He claimed that many people are worried about this trend which he put in this words saying,

From my childhood, terrorism was an act mentioned among Muslims because they believe in Jihad (holy war) a struggle to defend their faith, surprisingly in Kenya currently, terrorism is being mentioned almost every day in news. We hear reports that even school girls and boys are running away to join terror groups. It's now rampant among young people regardless of religious background and we really do not know what will happen, your child may be a terrorist yet you are not aware.

While interviewing the youth leaders, they also mentioned terrorism as a challenge among youth. I tried to probe about how the youth were dealing with financial challenges since unemployment is high in Kenya. Nyongesa shared a story of a bright young man who dropped out of school for lack of school fees. The young man became so idle and after a few years, he disappeared and was never seen. A few months after his disappearance, his family became rich and everyone was surprised because the same family did not have sources of income. The villagers have been suspecting that the young man was enrolled in Al-Shabaab (a terrorist group based in Somali) that has been accused of terrorism attacks in Kenya. Another leader had the same views as the focus group supporting that poverty and idleness were contributing factors to terrorism activities and drug abuse culture among other young issues.

I also interviewed counsellors who revealed their concerns on the challenges the youth were facing making them to leave the church. They indicated that the church was not doing her best and needed to improve greatly. Bunyasi revealed that the church was losing youth members to Islam because of the promises they are given. He claimed that,

Some youth have been worn over to join Islam because of financial challenges where some were lucky to get sponsors and be educated through payment of school fees. However others had been lured by into terrorism as a way of making quick money.

From the church councils, some leaders suggested that the youth from broken and dysfunctional families were likely to have violent behaviours. It was clear from the leaders that when parents break up, this affects children and as a result they lack good parental care which is the beginning of a series of other uncouth behaviour. One leader gave an example of a youth in her village whose parents are alcoholic addicts. This young man had been involved in many crimes recently. She explained how the young man started fighting in school and on two occasions, he had been taken into police custody because of his actions. Other members supported that some of the bad behaviour among the youth were as a result of the family stress and poor role models. However, another leader commented that she was playing her role as a parent but today's children were just rebellious because his children were not behaving well the way he wanted.

5.1.2.1 TerrorCulture: Why Youths?

Most members in youth focus groups pointed out that the major cause why youths are involved in terrorism the many challenges they are facing in Kenya such as poverty, unemployment, HIV (Human immune Virus) and AIDS (Acquired Immuno Deficiency Syndrome), drug and substance abuse, alcoholism, terrorism. One youth added out that because the large youth population in Kenya, they were equally the most affected group in terms of economic challenges. Bwire summarized the feelings of others when he said,

You know in Kenya most of the theft and robbery cases even terrorists, they are people who graduates and this is because most of them are brilliant but hopeless. Can you imagine someone who graduated ten years ago and has no job because everywhere you go for interview they ask for experience and may be a bribe, such people out of frustrations end up joining gang groups to look for alternative ways to live. Most young people are talented and educated but there are no or very few opportunities for them to use their talents. This is the reason some were turning into criminals because they have a lot of unused potential.

Another member blamed it on religion which in some cases was radicalizing the youth with some religious fundamental beliefs. He talked about a conversation he had with some of his Muslim friends saying that one of his Muslim friends was proud of how his faith was aggressive and he was ready to participate in everything that defended his faith.

The youth leaders also pointed out the issue of lack of jobs as one of the reasons why youth were involved in terrorism. One youth leader mentioned that the politicians in Kenya were to blame why the youth were involved in terrorism. He mentioned that most of the youth were misused by politicians to engage in violent activities only to be given handouts because these youths are idle and have no jobs hence they are willing to do anything to earn a living.

The church councils had different views on why the youth engaged in violent behaviours. The issue of parents being bad models to the youth came from one leader, who pointed out that most of the young people's behaviour were a result of poor parenting. Although some behaviour was due to influences from friends and other people outside the family, but the family has a bigger role to provide good parenting.

There were different views from three leaders who pointed out that media was to blame for some of the bad behaviours in young people which were as a result of the programs they were watching on television and internet. One of the three said most movies are portraying violence and hooliganism behaviours, which tempted the youth to try since young people like copying from others.

5.1.2.2 Rite of Passage: Guns 'n' Roses

In the focus groups, the mention of guns was in connection with the Mungiki (a gang group based in the Central part of Kenya but has branches in other parts) that was largely mentioned being responsible in post -election violence in Kenya the year 2008. One youth expressed his pain about the youth involvement in political rallies saying,

During political rallies it is the youth mostly from poor families are paid to cause havoc and some end up dying from injuries of fighting. It is sad how the politicians instead of solving the problem of gang groups in Kenya are taking advantage of the whole issue. You heard that it is the politicians who supplied guns which the Mungiki and other gang groups used during the post – election violence.

While interviewing individuals, they talked about the failure of the government to contain terrorism. One of them challenged the government to find solutions to the problem of

unemployment before fighting terrorism arguing that as long as the youth were still idle, then it would be difficult to fight gang groups.

With the counsellors, one of them pointed out that during adolescence, the youth become very rebellious and they want to be seen or to be noticed and if they lacked good guidance from parents and church, they could engage in more dangerous activities for the reason of identity or related reasons.

One leader noted that because of hatred which is incited by political leaders of different communities in Kenya, the youth are made inhuman and involved in the brutal killing of the people from other communities. He mentioned another group known as Mombasa Republican Council (MRC) a gang group based in the Coast region. This group was accusing the government for side-lining the Coast region in development and they had formulated a slogan known as “Pwani si Kenya” (Coast region is not Kenya). This slogan meant that the people in Coast region were ready to form their own government to run their affairs since the Kenyan government was not meeting the people’s needs in this region. Like other youths, he expressed his distress about the youth saying,

These youth do not have money to buy the guns, majority of the members in these groups are the youth who have no jobs or no capital to start their own sources of income. The worst part is that influential people and some politicians in Kenya are supporting such groups and supplying them with guns for their own interests.

The church council’s members also mentioned the youth involvement in the post-election violence of 2008. One leader likewise attributed the youth’s involvement to the hatred between different communities whose leaders had incited the youth claiming that there were historical injustices between the various communities.

5.1.2.3 Ministry in Terror Culture: Battle for Souls

Out of ten youths in the focus groups, eight members complained that the youth are the least understood group in the churches. Many young people are not taken care of and their needs are unattended to, this makes them to feel ignored. One youth pointed out that many young people are leaving churches that do not attend to their needs joining the churches that attend to their needs. He however added that some churches had realized that young needed job and they had gone ahead to create job opportunities and help the youth to earn their living. An example of Mbungoni church was given where this church had started an initiative of running

orphans and vulnerable children program which was fully supported by the World Vision organization. This program did not only support the orphans but it created job opportunities for some youth in this church.

Another youth observed that in the same way, if young people feel ignored by the family members or church, it will be very easy for them to join any group even bad ones because they are looking for someone to listen to them. He emphasized the need for churches to have youth counsellors saying,

I think churches should choose and empower counsellors who would stand in for the parents' roles just in case of dysfunctional families. For example, these counsellors can offer counselling services for young people because in my view, the youth really need to pour out their hatred and pain, someone needs to listen to them, I mean, people have to take care of us.

Both individuals shared similar concern for youths facing so many challenges making most of them to have distorted self-image. They also pointed out that due to families breaking up and parents being absent in the parenting, some youth were struggling with life challenges with no one to share with.

Youth leaders emphasized the issue of young people lacking parental, church and community love and appreciation. One of them pointed out that the church must intentionally train the youth through seminars to help them have the right self-image that God created them to be. She mentioned that when the youth know about the love of God through the teachings, this will help them to know that they were created for a purpose and that God wants them to fulfil the purpose they were created for. Since life exposes the youth to many challenges some of them have no meaningful life and that is why they involved themselves in terrorism, she felt that the church can change this by helping the youth find meaning in their life. Another youth argued that both parents and the church need to work together to help the youth. He stated this saying,

This one the church can help but the parents have to also cooperate, because you will find some youth who do not attend church and they are jobless and idle. The church can help by looking for opportunities to make these youths engaged but helping through counselling sessions or help them to join college or polytechnics. This will help them to appreciate the role of the church in their lives.

The counsellors too had an advice for the church to help parents to play well their roles. One counsellor said, “I think the church should train parents not only to lay proper foundation in the life of their children, but to walk with them as friends by creating or having more time to listen to young people and attend to their needs”.

Half of the members in the church councils supported the argument that the family was a proper place to make the right foundation for Christianity in young people. Those who were parents admitted that most parents had failed their responsibility to nurture children the way God had instructed them. Nangila, a church leader who is middle aged from Ribe church emphasized that saying,

In families, young people have an opportunity to be introduced to a great friend early enough in their life, a lifetime friend who is Jesus who will help them as they grow up and face many challenges”. I think to me, Jesus Christ is the best counsellor if one knows him and the life of young people would be better if they had a relationship with Jesus Christ.

5.2 Pentecostal Spirituality as a global trend

As I already pointed out many forms of Pentecostal movements exist however, there are similar practices that characterize these movements and I have findings for five of these characteristics.

5.2.1 Global outreach and spread

In my observations, I noticed two things concerning global outreach that I will point out here. In both churches during the service, I noticed that the youth who were leading the singing session did not hesitate to sing songs in English language. Looking at the composition of the congregation, most of the people were old and middle aged and some of them were not able to join in the English songs since they were not familiar with the songs. However, the youth were so excited and seemed to enjoy the songs with a few other adults who knew the songs joining. Most of the songs the young people enjoyed singing were not from the Methodist hymn book, but they were songs commonly sang by gospel singers from America, Nigeria, and Kenya. I also observed the use of mass media such as the public address systems (P.A) in both churches even if the church hall in Mbungoni was not too big to demand for use of P.A.

In the focus groups, the youth were clear that mass media and musical instruments combined were a big factor in the youth participating in churches. Several youth in the focus groups

pointed out that it depends on which church has more powerful instruments and that the youth kept moving from one church to church to experience different services. The youth also mentioned that the churches that were free and open to allow youth to use the instruments had more youth members than those that did not allow freedom of use.

One youth individual shared that the secret was to find out the interests of the youth and find ways to reach them and since music was one of their biggest interest, it was a good catch to start from. He added that music was a way of reaching out to many people in the world and he said the youth in the churches were listening to music from different parts of the world which challenged them to also nurture their talents and be heard through songs. He said the church should support the youth in this efforts.

5.2.2 Breaking from the Past and Being Born Again

I noticed that most of the people who participated in the Sunday service, introduced themselves by mentioning their name and added the phrase “I am born again and love Jesus as my Lord and saviour. This seemed to be a habit because after the service, I interacted with a few members before proceeding to the interviews and I still heard the same kind of introductions however, not from all the members.

In the discussions with the youth in focus groups, half of them mentioned that being born again was part of how the youth should deal with the challenges affecting them. This attracted my attention and I inquired more to understand what they meant. From their responses, most youth have a belief that curses from their families could be a cause to some of the challenges they go through. In their responses, being born again will prevent such curses from being implemented into the lives of the victims. The belief in witchcraft was also common among these youth and the same solution of being born again was applied to this challenge. Their meaning of this phrase was well captured when one youth Bwire responded saying,

We know that there are challenges that are natural but others are caused by human beings, things like witchcraft are well tackled when someone is born again. This is because by being born again, you are a new person not taking part in the old traditional practices and you have acquired the unique power of the Holy Spirit through Jesus Christ to fight with the witchcraft powers. This is the only way to survive because if you are not born again, then you will visit witchdoctors meaning you believe that the traditional powers can help you. We as Christians however should not take part in this, we have God to fight for us.

Two more youth in Bwire's group supported his argument that many youth who were born again were doing much better in dealing with their challenges compared to those who were not born again.

In the leaders discussions the phrase born again was also mentioned, however Nasike pointed out that many people including her, did not understand this phrase. She mentioned that in many cases, 'being born again' had been commonly used by Christians in Pentecostal churches but that this had spread to be used by other Christians in her church. She also said, today, it had become an expectation for every Christian to confess that they are born again.

From the counsellors, it was amazing to hear an experience about being born again. One counsellor shared his own story of how he got converted while he was in secondary school during a preaching event known as weekend challenge organized by Christian Union in his school. A friend had invited him to attend the weekend preaching event. He recalled that he had just joined form two and he had started engaging in smoking weed (bhang) through the influence of his friends. That day while he attended the event, he felt something was happening to his heart and he felt guilty for his actions and started shedding tears. When the preacher ended the sermon, he invited people who needed prayers to be born again and that is where he joined the others for prayer although he had not planned for this. Since then, he changed his life completely and has never gone back to smoking bhang. Apart from ending the smoking habit, he felt the conviction to become a disciple of Jesus Christ and after that meeting he was helped by his friend to attend Christian union meetings which transformed his life completely. The counsellor claimed that without being born again, his life would have been totally ruined in secondary school.

In the church councils, a few church leaders mentioned that being born again was an effective way of helping the youth to overcome their challenges especially the adolescents who in most cases want to try out many things, One leader said, "being born again helps the adolescent to have self-control in this age of HIV/AIDS. On the contrary, three leaders out of the ten were opposed to the idea that being born again was a solution to the youth's challenges. One of them pointed out that in fact, those who are born again had more challenges than those who were not born again. He clarified that temptations would commonly happen to those who were born again to test their faith.

5.2.3 Sensational form

There were changes in the traditional Methodist order of service as it is written in the Methodist service order book. Usually, the leader of the service reads out everything following the program of the service even the prayers. Hymns are sung from the Methodist hymnal book and other Swahili hymn books, normally the worshippers make no or little bodily movements such as clapping or dancing. However, in both churches, I noticed big changes where the leaders of services did not strictly follow the Methodist traditional order. In both churches, the services included singing of songs out of the hymn books and there was more of dancing, clapping, and lifting of hands especially in the singing sessions led by the youth.

The youth in both focus groups seemed to enjoy the worship services with all those actions involved. In Mbungoni focus group, the youth supported that the changes made on the worship program had been fully accepted in their church after some struggles while in Ribe focus group, the youth were still struggling to effect the changes as I will show in their deliberations here. Bwire from Mbungoni described the joy of the youth in his church saying,

Mmmhh....in this church, the youth like Sunday service because of including different things. At first we had problems, the old people did not want praise choruses but the youth kept trying and the church leaders helped us and the trick we used was that the youth were to lead the service not the old people so the youth could include what they wanted, praise choruses and hymns. When the preacher comes, his duty is only to preach, the leading of service is done by the youth. However, there are some items in the program that must be included for instance the Lord's Prayer, Apostles' Creed and other important items.

In Bwire's focus group, all youth were so excited because their church had finally understood the youth and their needs and were ready to fulfil the needs of the youth. Many youth in this focus group nodded in support of Bwire's sentiments and they were excited to add that the youth also recognized the needs of the adults and tried to fulfil them to have a balanced service where all ages would be happy. Nasimwa was in agreement with Bwire who said the youth also took care of the needs of the older people in the church.

During the interviews with individuals, all the three pointed out that they were not comfortable with this traditional way of worship which they termed as slow and boring. Both the individual youths I interviewed remarked that the youth have moved from this form of slow worship and embraced a more vibrant charismatic worship characterized with use of musical instruments and public address system. In this worship style, there are lots of singing

choruses and dancing, and praying freely and sometimes loudly. In both Ribe and Mbungoni church, the youth had proposed a rearranged order of service that included new aspects lacking in the traditional MCK service. According to both youths, the traditional Methodist worship needs changes. Marende from Mbungoni justified about the changes the youth had made on the old program saying, “We saw that the program was boring before we made the changes, because in the old program there are no praise choruses or worship choruses, it is only a hymn, notices, offerings like that but now we have to recreate it”.

Nasike a youth leader made an observation concerning the change in the traditional Methodist order of service saying in the new program the youth had introduced praise songs which are mostly sung at a fast speed with clapping hands and dancing. They also had worship songs that are normally slow motion songs with no much action to usher the believers into a prayer session. At this moment, the leader then guides the congregation to enter a moment of prayers where everyone prays for themselves whether in different tongues or not. Naliaka who had been a youth leader for six years in different capacities made an observation concerning preaching during the Sunday service saying the youth had a different needs. The way the preacher presents his or her sermon was very important to the youth. She commented that,

Some youth who have moved out and joined the Pentecost churches say the Methodist way of preaching is boring, the preacher just stands at one place preaching and the sermon is not interesting. What the youth want is the preacher to preach until he starts sweating, hahah.... that's when they feel that they are blessed. The youth want the preachers who do action, if they are not talking with actions, then the youth get bored.

According to Naliaka's response, the youth were moving to Pentecostal churches following the preachers charismatic preaching styles that attract the youth. All the three youth leaders I interviewed supported the fact that the Methodist church needed a change from the traditional Methodist worship to a contemporary worship, otherwise our churches risked losing the youth to the charismatic churches around.

The third youth leaders also mentioned that the church leaders were key to meeting the needs of the youth. He said in most cases if the church leaders did not support the changes proposed by the youth for instance in the worship program, then it was not possible for the changes to be effected in the church. In Mbungoni church, the youth had good support from the church

leaders and the changes made by the youth to the worship program have been welcome and accepted.

During the interviews with church council members, more than half of the ten church leaders interviewed were in agreement that the traditional Methodist order of service needed changes. They acknowledged that many youth in both churches were not comfortable with the old order of service and had proposed new changes which had new elements. Most of the added elements were borrowed from the Pentecostal churches as six leaders claimed. The youth had interacted with other youth and visited other churches and borrowed a lot of what they saw in other churches and were now changing the Methodist church to become Pentecostal as most of the leaders observed.

However, some leaders from Ribe church supported the necessity of the changes in the order of the service. They said the youth had a right to make changes since their life and needs were different from those of adults. Other leaders supported the changes brought about by the youth but also recommended that there is need for a balance to accommodate all ages in the church. The youth had good reasons to make the changes but they were not the only people in the church and there was need for the church to take care of all her members. They suggested that the changes should be limited not to lose out on the old people in church who are not used to the new way of doing things yet they are also very committed to the church as members and should be attended to.

Although majority of the leaders were in agreement that the church needed the changes, we had also different voices that were not happy about the changes. A total of five members opposed to the changes saying the Methodist church was losing her identity instead. Three of the opposing members pointed out that the current changes only included songs that did not have much meaning or substance like the hymns sung from the books, it was only a repetition of few words with a lot of excitement which sounded like having a disco in church. Simiyu from Ribe who was worried about losing their identity as Methodists had this to say,

Today we cannot talk of the Methodist church anymore, it is all a mix of other churches, the youth have confused us totally. They have introduced a lot of Pentecostalism and instead of we adults showing them the way of Methodism, we have followed the trend and become Pentecost, our services have no order like what we used to have, we have some things that are not our things. We need to help our youth to go back to the real Methodist that we old people were taught.

The counsellors were adults and had worked with the youth for many years so they shared their experiences they had gathered for these years in the Methodist church. They observed that it was also clear that the youth had a habit of moving within different churches to test and see which church was more attractive and this is why one patron suggested that the Methodist churches needed to check themselves and see if their worship was an updated one to suit the needs of the youth in the contemporary days.

5.2.4 Media and mediation

In both churches, I observed some elements of media and mediation. The use of a public address system where the leader of the service and the preacher used microphones while ministering created an atmosphere of worship. Musical instruments combined with the use of microphones created an experience within me that I was in the presence of God. During the service, the variation of songs also contributed to involve worshippers' senses. The slow motion songs during the prayer sessions were a great way of approaching the creator where the preacher used some words to emphasize the presence of God.

During the interviews with Ribe focus group, a youth pointed out that since music was a priority to all youth, churches had no option but to meet this need or lose the youth to churches with modern musical instruments. The other youths in this group supported this idea saying modern musical instruments were a solution to the exodus of youth from MCK churches. They also observed that it was very necessary that the youth are allowed to use the instruments freely so that they could practice thoroughly for their presentations and nurture their talents.

I interviewed three youth leaders and all of them were in agreement that modern musical instruments and the public address system had played a major part in attracting the youth in the churches. Two of the leaders from church said the youth had been attracted to their church since the church purchased musical instruments. Naliaka insisted how music is important to the youth when she said,

Most youth are first attracted to the music in church and not necessarily to listen to the word of God. They come to church to learn how to play piano, and other instruments, the word of God is additional. I also think because most youth are not spiritually mature to sit down for long hours and listen to teachings, the music helps them to experience God and to connect with God in prayer more than mature Christians do.

Concerning music, the counsellors were in agreement with the rest on the fact that music was a source of attraction and involving the youth in churches and that any church today that does not conform to this modern demand for music was not attractive to the youth at all. Barasa referred to the resolution passed in the conference meeting some years ago which encouraged MCK churches to buy musical instruments. He said,

I remember attending the 47th Annual Conference meeting (2012) where a resolution was passed from the Mission and Evangelism Committee and it required at all levels, Churches to purchase modern public address systems. I remember very well the Methodist churches were being encouraged to purchase the musical instruments and public address system because our youth had been running away to join other churches saying the Methodist churches were dull and boring. You know the youth love lively meetings, worship services that touch their senses and nerves and this church must attend to these needs, they should say no to dull services to keep youths in churches.

He also pointed out that this resolution has not been implemented in most local churches since it required money to buy the instruments and maintain them. Another challenge in most rural churches was lack of electrical power to be used to run the instruments. Many rural churches had an additional cost to buy generators for power instead and this is not cheap as the fuel to run generators is another cost.

Out of the ten church council leaders, eight pointed out that music was a necessary part in worship and that the youth had a special interest for music which made modern musical instruments a priority for every church that was ready to keep and attract more youth. The different voices came about on how the use of music in church and there were a few different responses on this issue. Four out of the ten leaders I interviewed did not like the loud music played by the youth in most cases. They said the youth would not listen to the advice to lower down the volume while playing the instruments in church. Many times, one can hardly hear the words being sung in the song because the musical sound is too loud which makes the whole thing noise not music at all.

5.2.5 Aesthetic and style

There were a few elements of aesthetics that I noticed in both churches. In my observation, music and sounds by the help of musical instruments and P.A played a big part in both churches and the youth were mostly participating in the playing and the leading of the singing

sessions. The sense of touch was also evident in Mbungoni church where the preacher laid hands on believers and prayed for them during the prayer session after the sermon.

In my interviews with individuals, an interesting issue came up that revealed to me how important aesthetics is to some believers. Nanyama complained that MCK preachers do not pray nicely for the members who give tithes and offerings like Pentecostal churches do. In my effort to understand more, I asked what she meant and she replied saying,

For example my friend invited me to her Pentecostal church one Sunday. In that church, after we gave our offerings and tithes, the pastor came forward and asked those who had given their tithes to come forward for special prayers. I was among them and the pastor laid hands on us and prayed declaring powerfully the blessings of God in our businesses, families and all endeavours. I have never felt blessed like that day and I think others too felt it. After the service my friend told me that every month her pastor always held very good prayers those who gave tithes. Unfortunately, I have never seen search prayers in our Methodist churches and I think that is why we always complain of poor giving habits.

A few church leaders in the councils complained of the noise due to poor use of the instruments, however most of them appreciated the use of music in church as a good way of making the services lively and active. One leader mentioned that some of the youth had been confused and misled by some charismatic churches that pretended that they had power to solve their problems. The leader gave an example of one charismatic church whose pastor was selling anointing oil. The pastor claimed that if one buys the oil and mix with food, they would be healed of all their diseases. If it was a court case that one was facing, the person has to apply the oil on their body and win the case. However, the leader disputed all that as ways of manipulating young people and the churches should instead teach the youth to be critical of some of the churches and the actions they are asked to do.

The counsellors acknowledged music as important in the services citing that even in the biblical time, music played a big role. Barasa pointed out that, “when music is well organized it caused inspiration to people”. He was also emphasizing how the youth should be guided on the use of the musical instruments in church during the service. He complained that most of the youth like putting very high volume to the instruments hence instead of people enjoying the music, they end up hearing noise. He clarified that most youth did not know the difference between music and the noise they make in church.

5.3. Democracy as a global trend

From the theory, democracy was only discussed from the political context where churches participated in support for democracy. During my research, two themes repeatedly came up concerning democracy in the context of the church and these were: freedom and participation. I will present my findings under the two themes.

5.3.1 Freedom

In the focus group's discussions with Mbungoni youth, we had active deliberations where most of them rejoiced over the freedom they had in their church to play instruments and also to lead the Sunday worship every week. They suggested that the youth should have freedom to do what they wanted in church. However, a few youth had a different view pointing out that too much freedom without limits was dangerous. Nasambu from Ribe pointed out that if the youth were allowed to do everything they wanted, the whole Sunday worship could become only music concerts since young people love music. Other youths in Nasambu's group laughed and agreed that what she said was true.

Half the youth interviewed here claimed parents defined freedom for the youth had it was not good for the youth. Wasilwa cracked a joke when he asked others if their parents chose friends for them yet these parents did not understand the friends they were choosing for their sons or daughters. He was mad at such parents saying,

Some parents are too nagging, can you imagine papa or mama choosing friends for you, or don't your parents do this? "Ohh, I don't want to see you walking with that boy, I want you to have friends like William's son". I don't like this idea, because I do not choose friends for my parents either, they are free to relate with anyone. Why bother me?

Like a few other youths Wasilwa wanted freedom to choose friends and do his other things without interference from his parents. However, Nafula from the same focus group was totally in support of the parents guiding their children on their freedom even in choosing friends. She shared that out of experience the parents were likely to know who is a good and a bad friend even if they did not have a long history about this person, only a short conversation can be enough for them to know who the person is.

In the individual interviews in Ribe church, Wamalwa mentioned that the youth were criticized by old people when they made any mistake especially while leading the Sunday

service which discourages them from participating. He added that some old people supported the youth to have freedom but it was difficult to implement since the church leaders who should encourage this freedom were absent in church most of the time as they were working away from home.

The other youth Nanjala from Mbungoni who was excited to report on how the youth were free in her church mentioned that it was not easy for the youth to be set free in the past but now the old people in church understand that young people can handle their freedom, in fact the youth are responsible not to abuse the freedom granted by the church leaders. The youth in her church are happy.

I had interviews with three youth leaders who had different opinions concerning youth freedom. Nyongesa mentioned that the youth needed freedom but it was also good to explain openly the limits of their freedom since there is nothing like absolute freedom. He pointed out that it was very easy for anyone to abuse the freedom if they did not know their limits. Naliaka who was in agreement with the youth being guided on the freedom granted suggested that the youth should have patrons in churches that understood them well and would do guiding and counselling to help them. When I prompted to know what would happen if the youth misused their freedom, Naliaka responded,

They should be corrected, but that is why I suggest that patrons do it because the youth don't want to be corrected in public, in the hearing of other people, or when everyone is correcting them, no. they hate this behaviour, they will run away.

Naliaka from narrated a story about her church and how the youth misused the freedom they had with the church musical instruments. She explained how the church had allowed the youth to organize themselves into a youth band that was hired to perform in wedding occasions and funeral arrangements among other occasions. The church only asked for a small contribution from the money paid from the service given by the youth band, this money was used to maintain the instruments which the band used. On the contrary, the youth abused this freedom and ignored to give the little contribution to the church and in turn the musical instruments were not maintained. This brought about a big conflict between the youth and the church as a whole and the result was that the youth left this church and joined other churches. It took several years for a few youth who remained in this church to rise up again. During my interview with Naliaka, a few youth had started being active and it was their third week since they became active. I inquired from her what the youth planned to do this time to avoid the conflicts and she suggested that it was important to have set rules that would guide the use on

how to use the instruments. She also pointed out that this time the youth will not use the instruments for hiring out.

The youth counsellors who also supported the youth freedom in churches said the freedom did not mean doing everything without minding other people in the church. Bunyasi added that total freedom would make the youth selfish and not care for others. He claimed that total freedom would be like absolute power for the youth and that would really be dangerous. He said,

Every game has rules to guide the game and the youth stage in itself needs a lot of advice. I believe we need to learn and understand more about the youth, I mean we should be available to walk with them and try to fit in their shoes as we try to meet their needs. In fact, I do not believe the youth need freedom, they need someone who understands them more than the issue of freedom. Many churches and parents have left the youth on their own, If I may ask, how many ministers, church leaders, parents are having free and friendly discussions with the young people. All that is happening is giving orders to the youth without inquiring what is happening. Even the issue of drug abuse among the youth.

In Bunyasi's sentiments, he claims the youth need to be understood more than what the church is doing and this will change the perception of the adults on the youth.

In Ribe church council, there was a debate on the issue of how much freedom the youth should be given both in church and at home. Six out of the ten leaders interviewed said freedom was necessary. Wesonga who supported this said, freedom helps the youth to be themselves and not to be hypocrites, he added that if you want to know someone in their true colours, you should give him or her freedom to express themselves, the youth needed freedom to unleash their hidden potential, Wesonga argued. If the church or parents deny them freedom, they will never know who they are. His sentiments were supported by two leaders but one of them mentioned that the church should organize seminars to train both parents and the church on how to help the youth use their freedom both in church and elsewhere.

Nasaka commented that both allowing and not allowing freedom to the youth had advantages and disadvantages. She added that in the modern society the issue of human rights had especially children rights had brought about unnecessary freedom for children to do bad things but it had advantages especially for children who have irresponsible parents.

5.3.2 Participation

This was quite easy for me to observe in both churches. In Ribe church, in the Sunday service, the youth mostly participated in dealing with the musical instruments, leading songs during the praise's session, and singing youth choir. The youth also were busy on this Sunday cooking for their visiting youth leaders from other churches in the circuit who were coming to attend a youth meeting. When I arrived at this church, one young man had just finished teaching Sunday school and when I inquired who had appointed him on this duty he said he had volunteered when he saw the church was in need of Sunday school teachers.

In Mbungoni church a few youth were on the compound when I arrived. Some were busy with the instruments probably preparing for the service and others were organizing the chairs in church and tidying up the place. I also wanted to know if the church had appointed these youth for this duty but they responded that it was the way the youth group organized themselves. Every Sunday, there were some youth in charge of leading the worship, preparing the church and leading the service among other duties and this was done by the youth themselves. The youth seemed happy going around with their duties. When the service began, I saw two youths walk in the church hall with a group of Sunday school children. They sat down at one place and when it was time for choirs to present, the Sunday school were given priority to present their songs after which they left the church hall and went home. After the service I asked why the children left early but I was told they already had their class and were only coming to present their songs to the church because they love doing it.

During the service, I also saw three youth carrying offering bags and moving them around to collect offerings. Some of the offerings were in form of food crops and before the service ended, they were sold to members in exchange of money. The youth actively participated in this activity moving around to pick money from the buyers in the church. The services ended and the youth were the last people to leave the compound since they were still practicing playing the instruments and after that taking back to the store. In fact, I did my interviews on the same day because I had opportunity to interview some youth that were not available during the week days.

In Ribe church focus group, there was more debate on letting the youth to participate in the Sunday service. The members reported their frustrations on how the youth were not allowed to lead the service only on youth Sundays, most of the old people still felt strong to do most activities in the church. One youth pointed out how one old man had protested about the

youth leading the service. He old man said “When you know the way, you do not let the one who do not know the way to lead, instead you go in front and lead the way to show the one who does not know it. How can we say the youth should lead the church when we have people who know how to do this?”

On the contrary, the youth in Mbungoni were fully in control of the Sunday services in their church. They happily shared how the youth had been allowed to organize their duty roster that indicated the person leading the Sunday service every week. This allowed them to make necessary changes to the traditional MCK problem which they referred to as boring without the changes.

Individuals had different views revealed through the interviews. As I already expressed earlier, the traditional Methodist order of service did not involve the congregation apart from a few responses, reciting group prayers and singing together. On the contrary, the youth pointed out that there should be more participation in the services, this would make people to feel they have a part to play in the service. Free prayers and activities that encourage more participation are vital for the youth as they build their confidence and make them feel appreciated. Nyongesa shared his experience about this when he said,

Another thing, in our Methodist churches, people were not given chance to pray for themselves, if you went to church, the service leader took the book and read all the prayers from the book. Today, there are so many challenges and problems, I know my problems and everyone knows their problems, so everyone should be given chance to pray for themselves. Then they will understand that o.k, I have a part to play, but if he or she goes to church and the only thing is for him to sit and stand, sit and stand, hehehe.....(he laughs), sit, stand, sit, stand, then let us share the words of grace, hehehe.....(he laughs).

He pointed out that it was not satisfying for the leader of the service to follow the program to the letter but allow other people to participate in the running of the service.

While youth leaders had been seeking for ways to maintain the youth in church, involvement had worked for most youth as one leader expressed. Nasike pointed out that when youth are given chance or involved in the activities of the church, they feel they have a contribution to make and this boosts their moral and commitment to church than when they are not involved at all. In her words she said, “some of these youths have some responsibilities in church, and this attaches them to the church. It is easier for those who are not involved in anything to stop attending church or even leave the church”.

The two counsellors upheld the view that the best way to learn was through participation. Both of them observed that if the older people want the young people to own the church, then the young people should be involved more in running the church. Bunyasi asserted that when the youth get used to performing some of the church duties, they improve on the performance because they know what works better out of their experience. They develop more confidence that when they just spectate what the adults are doing.

If we look at Mbungoni, they have prepared a program, the youth, every Sunday, two youth are leading the service, one is from Sunday school and one from the youth and they alternate. As the preacher, you only sit and meditate on the message God has sent you with and wait for your time to preach, haha.....In Ribe, it is not the same, it is those old men, the youth are only given time on youth Sunday. Even when they are given opportunity, they are corrected and this discourages them, they do not have the zeal to say, this is our church. I have observed this and I have explained this to the leaders that they need to change. This church has a great potential to go further but if they will stand on this attitude, we will lose many and there are other mushrooming others where youth are given opportunity to play keyboard, saxophone, so if you do not involve them in your activities, will they not continue to disappear, then who will be to blame?

In the church council interviews, three of the four leaders in Mbungoni Church were positive that the youth should be involved more in the running of the church since they were today and tomorrow's generation. Their participation was a way of practicing their responsibilities since it was the best way for them to learn as Sikuku claimed. He said he was proud that the youth in his church were participating fully in the running of the church activities, the leaders had decided to allow the youth to lead the Sunday services in the same church. However, Nangila who was the eldest among the four leaders mentioned something the other leaders had not thought about. He said that the youth's participation should be checked to have a balance. Nangekhe from the same church said the youth participated in almost everything from leading the service to reading the Bible and collecting offerings among other things. She cautioned other leaders to be careful because the old people also need to participate because there is a risk of making them inactive and feeling they are not useful any more.

In Ribe church the leaders I interviewed supported the idea of allowing the youth to often participate in Sunday service, however they pointed out that this proposal had not been implemented because of the absence of most church leaders on Sundays since they are working away from their homes and could not come home every weekend.

5.4 Effects of globalization

Under this topic, I will report findings concerning positive and negative effects of globalization.

5.4.1 Positive Effects

Positive effects will collectively be presented in three categories namely: communication and technology, interlinking and opening up the world and lastly the accessibility to the world markets in goods and services. Under communication and technology, the findings were as follows: mobile phones were the fastest and most effective means of communication and it was a very important tool.

The second category was interlinking and opening up the world and I had the following findings:

The last category was accessibility to the world markets in goods and services and the findings were as follows: Nyongesa added that today much of the information one needs is on internet including job adverts, scholarships and so on, which the youth are really in need of, therefore they cannot stay away from internet.

Kimale from Mbungoni church observed that today the world has been opened through television and internet among other things and that this has brought about differences in the culture. The fact that the youth have been educated at different levels obviously brought some changes in itself.

5.4.2 Negative Effects

These effects will separately be presented into three categories: global, national and cultural, and thirdly family and church level.

5.4.2.2 National and cultural level

Counsellors raised alarm about the youth turning into an individualistic culture which was different from the African culture that was more communal than individualistic. However, Naliaka cautioned that the cultures the youth were practicing today were foreign cultures and it was not good to allow the youth to copy foreign cultures. She added that the church should try and help youth appreciate the old people's culture as their own culture. She pointed out

that most of the youth today have become rebellious because of the movies they watch and the information they get through television and internet.

5.4.2.3 Family and church level

They revealed that the youth had become so addicted to internet because of pornography and internet dating. The movies and other violent programs the youth watch on internet were influencing the behaviour of the young people turning them into terrorists.

5.6 Conclusion

I found out that the youth in both Ribe and Mbungoni churches were participating in technoCulture. Almost every youth had a mobile phone and used the phones to access internet for social media like Face book, email and WhatsApp. Through internet the youth globally shared information, music and connected with others. However, there was a concern that internet and television had introduced foreign cultures such as individualism as opposed to the African communal culture and pornography among the youth. Mbungoni church which had more modern musical instruments attracted more youth than Ribe which had fewer instruments. TerrorCulture was also practiced among the youth in Kenya. Poverty, unemployment, bad politics, and poor parenting were the biggest causes of youth involvement in terrorism.

Pentecostal spirituality was evident and was taking over in both churches. Changes had been made on the traditional Methodist order of service adding sessions of singing choruses with clapping, singing, lifting up hands and praying loudly and individually which were the most favourite sessions for youth. The youth appreciated charismatic worship services as compared to the old traditional Methodist services. Some old people had conflicts with young people because of the changes they demanded in church. Many people confessed being born again, even though some did not understand what it means. Preachers employed Pentecostal notions to reach out to believers in their context as seen in laying on hands during prayer sessions.

Church leaders were cited as the key people in the church failure to attract youth because they are instrumental in allowing changes that are proposed by youth. Mbungoni church youth were happy because the church allowed them to lead the worship services every Sunday unlike Ribe youth who only led the service mostly on youth Sunday once in a year. Mbungoni church youth also praised the church for freedom to use musical instruments

which helped the youth to develop their talents. Since Mbungoni church made effort to initiate a community project that takes care of orphans and poor, it attracted more young people to this church.

The church was challenged to seek for new technological approaches to reach out to young people. There was a general cry from the youth claiming that most youth are neglected and left with no one to listen and understand them. In the churches that understood the young people and gave freedom to practice their culture, the participation of youth was high as opposed to when freedom was denied. Understanding leadership in churches was praised by the youth.

6: ANALYSIS/DISCUSSION

This chapter is a discussion of the findings between theory and the empirical data which I collected from the field. I will interpret my findings and discuss them at length comparing and contrasting with the theory. In my analysis, I will follow the three aspects of globalization discussed in the theory. They include: globalization and the Youth culture, Pentecostal spirituality as a global trend, and lastly democracy and participation as a global trend.

6.1 Globalization and the Youth culture.

In this era of globalization, George pointed out in his theory that there are youth cultures that were emerging and that probably these cultures were global. He mentioned two cultures namely; TechnoCulture and TerrorCulture (George, 2003:38, 56).

6.1.1 TechnoCulture as a global trend.

Technology is one among the modern developments that is making the world more connected. Young people are the most attracted and fascinated with technological devices such as computers, mobile phones, television and internet. George points out that differences exist on how the youth use technology but what makes technoCulture global is the use of computers, wireless devices and internet. He adds that at the centre of technoCulture is the change of perceptions, social values, and meaning by the new generation which is likely to be in contradiction with the old generation (George, 2003:38).

In both Ribe and Mbungoni churches, I found out that the use of technology was so visible mostly with the young people. The presence of mobile phones, modern musical instruments, and CD players were evident. I also learnt that in Mbungoni church, there is a teenager's dancing group which dances to songs done by different gospel singers from Africa and the world at large sometimes extracted from internet on you tube. The point of the youth copying and practicing foreign cultures also came up when some youth leaders mentioned that through internet, young people were exposed to different practices and they copied and practiced wholesomely. This was noted as a negative thing brought about by television and internet. Naliaka from Ribe church complained saying, "some programs the youth watch on television and movies made them rebellious to parents".

One thing that stood out so strongly was the love for modern music and the musical instruments among the youth. All groups I interviewed mentioned the fact that modern musical instruments were the first attraction of the youth to churches. I learnt that one of the major causes of declining membership of youth in Ribe church was a conflict between the youth and church leaders on the use of musical instruments. A counsellor responding on the conflict in Ribe church supported the youth saying,

On the side of musical instruments, they should be set free and use them the way they want. If it is playing the modern music in church, they want to be allowed to play and enjoy it in church, but if there are obstacles others will leave and go.

The statement above is a reflection of change of culture among the youth which was causing conflicts with old people in church. It reveals how the youth valued and used the modern musical instruments and I witnessed it in churches. On the other hand the youth in Mbungoni seemed to enjoy the use of musical instruments with no objection from the church leaders. In fact in this church both the youth and adults I interviewed insisted how the church leaders were dedicated to see that all instruments were in good condition before Sunday worship. .

In his response to Bård-Erick Hallesby Norheims article, *The Global Youth Culture: Targeting and involving youth in mission*, Tor Erling Fargermoen refers to a question Norheim had dealt with in his article asking if the global youth culture is good or bad. In his view, Fargermoen points out that in mission work, all cultures are good and bad and that all cultures have elements to be “challenged or rejected but there will also be elements to approve of and learn from” (Fargermoen, 2011:177).

In the above sentiments, we learn that there is always discussion about every culture, may be every generation questions another generation’s culture and criticizes it. However, it is evident that no culture is perfect, in fact every culture is good and bad as we will learn from this discussion. TechnoCulture in the same way of both good and bad as the discussion will reveal.

6.1.1.1 Generation Y-erless

George also asserts that technology and the youth have become inseparable. He emphasizes how obsessed the youth have become with technology to an extend that young people are objects and products of technology and that they are manipulated by it. He goes further to

elaborate that the language of the youth has been affected by technology and some of the terms they use such as shut down to mean sleep are computer related (George, 2003:38).

This theory was proved to be partly true among the youth in both Ribe and Mbungoni churches. Most of the youth in these churches had mobile phones and while the service went on they used the phones to take pictures, videos and sometimes during the service, they were seen scrolling on their phones. When I inquired why the youth had their phones on during the worship service, I realized that the phones acted as close friends to most young people and this was made clear by one youth who explained that if the service was boring, most of the youth turned to their mobile phones for games and internet to chat. Having worked with the youth for several years, I do understand the word boring includes, long sermons, long prayers, and preachers who preach without actions. My interpretation is that, mobile phones were acting as best friends to most young people and a source of entertainment among other things.

When the youth used the terms dot com and digital generation referring to their generation in Mbungoni church focus group, I interpreted this to emphasize the youth put on the uniqueness between young people and the old people. The youth revealed again and again their love for modern technology and how this had ushered them into a different culture. Also Walela from Ribe church argued that through mobile phones the youth were able to access the Bible and he suggested that churches should respond to the change of time by projecting hymns and notices instead of reading from books. The applauding from his group was a confirmation that the youth were in support of the change and that the youth were moving away from the traditional way of doing things.

I also learnt that the youth had access to more information and knowledge that most adults did not have. Nyongesa a youth leader pointed out the cultural differences when he said,

The differences are seen I think through education, the youth are more learned than the old people. There is also internet which has been introduced, so many youth learn a lot not from their parents but through the internet, so most youth are not doing what the old people are doing.

My interpretation of this is that the information through internet exposed the youth to different perceptions, belief systems, and interpretations which in many ways would contradict with the old people's perceptions. One church leader pointed out that the use of

internet was both good and bad. He praised internet because young people accessed job opportunities, scholarships, wives and husbands among other opportunities, without which these would not be possible. However, pornography was mentioned as one thing that made some young people to stick to internet especially adolescents.

A different concern on the youth and technology arose which was the culture of individualism. As one counsellor pointed out the young people had fallen so much in love with technology that their social life was being greatly affected. He argued that because of technology, young people had developed habits of sitting alone in front of a television watching programs, changing channels, listening to music on you tube, reading emails, checking mails and chatting on face book, twitter, and so on. All these took almost all their free time and they had no time for physical social activities which was a dysfunction and unhealthy too.

6.1.1.2 Cyberspirituality: always on

Since technology was at the centre of the lives of young people, it was also shaping their Spirituality. George claims that the youth are turning to internet to ask all questions that they need answers to including the purpose and meaning of life and spiritual guidance (George, 2003:48). From my findings, only three youth and two church leaders mentioned that some youth sought from the internet answers to questions on spiritual issues, the rest of the youth seemed to be using internet for general information such as questions from class, cure for diseases, searching for jobs, educational institutions, scholarships and marriage partners. One youth pointed out his concern that some youths got wrong answers concerning spirituality on internet. In my view, although Cyberspirituality was slowly coming in place, it had not replaced the importance of family and community in both Ribe and Mbungoni churches.

Most of the interviewees cited family and friends as a source where the youth sought for answers to their problems. Some of the youth and adults also revealed that the youth sought for advice from the church counsellors. It seems to me that the youth attached a lot of importance to family and friends. This is because in the case of Mbungoni church, the youth expressed that the church acted as their family. The church was an extension of the family and this made the youth to feel at home in church and seek for advice concerning disturbing issues. Witchcraft was also cited as another source the youth sought for answers, what was shocking was that even some youth who attended church would still visit witchcraft.

In my analysis, the theory of George concerning cyberspirituality may not be fully applicable in this context. The difference seen here is the role that the family plays in the life of the youth. Considering that most African communities value family relationships, I think in times of challenges, the individual's problem becomes a group's problem. The mention of Mbungoni church act as the family by paying school fees and finding jobs for their youth is an expression of love and unity in solving the youth problems. This element was a big source of attraction of the youth to this church, this is because the church understood the needs and challenges the youth were going through and decided to identify with them in their difficulties.

However, the use of internet was slowly coming in as a source of answers and this could be emphasized by the fact that technology was introducing an individualistic culture as I mentioned in the y-erless generation. This individualism would mean that in future, more answers would be sought through internet as it is already happening elsewhere in the world.

6.1.1.3 Ministry in TechnoCulture: faith that works

In his recommendations, George states that the church should seek for new ways on how to reach out to the youth in the technoCulture generation. He further points out that the traditional methods are not applicable in the current context. He gives an example of Jesus showing how he incarnated into man and lived like a man to fulfil his mission to men and he argues that the church has to incarnate the same Jesus into the technoCulture (2003:48).

From the findings, it was clear that technology has typically defined and touched the lives of young people or the digital generation as they are referred to. Mobile phones, internet, televisions are the key creators and manipulators of the youth. Young people literary spend most of their time on internet than with their friends. All these technological developments have given birth to a different generation which has different needs and thus change is inevitable in church.

Norheim who also admits of a global youth culture refers to Kenda Dean's statement that, "all popular culture is youth culture". He mentions hip hop culture and music as part of this global youth culture. However, Norheim is quick to point out that, unlike the last decades where youth culture was seen as a culture of rebellion, today, we see a big change where parents and the youth are friends on social media such as Facebook. He adds that the youth culture now is "an establishment not a challenge" (Norheim, 2011:171-172). In my

interpretation, Norheim is challenging the church to see technoCulture as an opportunity to reach out to the youth who are already made up of it. He also challenges the church to stop being what he calls a “culture-pessimistic church” which he explains as being either too critical of the global youth culture or refusing to take part in addressing it. He advises that the church should have a “culture- optimistic” approach in responding to the dynamic youth culture (Norheim, 2011:168).

Modern musical instruments were a key factor to attracting the youth in church. Most of the young people expressed the need for the church to make necessary changes including the installation of projectors in church to make singing easier. This being the biggest need of the young people in both churches, it seems Mbungoni church had understood well how to reach out to this need among her youth. Although the youth in this church reported that it was not easy for them to change the traditional program which did not involve singing of choruses and individual prayers, yet with time the church leaders supported the youth. The youth were also allowed to lead the worship services on Sunday which gave them opportunities to make changes to the program especially including singing sessions where musical instruments were played by the youth and some youth lead the church into singing the choruses. This was confirmed by one counsellor who recommended that “a culture is supposed to be dynamic not a culture that is static”, he was concerned about Ribe church where old people were not willing to let the youth practice their culture.

6.1.2 TerrorCulture: worth living for or dying for

In his theory, George mentions TerrorCulture as a culture among the youth that is also emerging all over the world. He points to behaviours such as the youth being rebellious in homes and schools, the use of guns among the youth in school shootings, and other gangs and underground movements that are experienced all over the world. He referred to this as a culture of the marginalized and the disadvantaged youths of the world (George, 2003:56).

From my findings, many people feared to talk about terrorism and I think this was because in Kenya, terrorism had increasingly become a crime that was mentioned among the young people. However, after clarifying the meaning of terrorism in my research that it included things like violent rebellion at home and schools, youth gang groups and other forms of violence, and after assuring the interviewees of their confidentiality, I got some information. In my analysis, I will discuss why the youth involved in TerrorCulture, the rite of passage: guns and roses, and ministry in TerrorCulture: battle for souls.

6.1.2.1 TerrorCulture: Why Youths?

Looking at what George says about why youths are involved in the TerrorCulture, he mentions that the youth possess the professional skills, are daring, love fun and are determined. He adds that because they are many, the youth are also available globally for terrorism. He also argues that the youth of the emerging generation have a strong urge for truth and are zealous to do what they think is true (George, 2003:59).

This study strongly supports George's theory about terrorism being a culture of the disadvantaged youth. Most of the findings cited poverty as number one that made youth to engage in terrorism. Respondents said that the youth who faced financial and social challenges were more vulnerable to violent actions such like robbery and joining of terrorist and gang groups. Through the interviews, it was revealed that out of the pressures and challenges the youth were facing in life, terrorism was a way of expressing their anger and frustrations. Many youth had also turned to drug and substance abuse, alcoholism, joining gang groups, and robbery and theft as one respondent claimed saying,

When young people drop out of school due to lack of schools fees, when they lack jobs, when their parents are divorced or separated and the children lack caregivers, these are some of the challenges that make the youth to seek for alternatives to earn a living through violent means. The truth is that young people are facing tough choices and they have nowhere to express their pain, no direction, they are like lost sheep without a shepherd.

The study also revealed that some churches were trying their best to address the challenges the youth were facing such as unemployment, lack of school fees, and social challenges by acting as a family to the youth who had such needs. It was revealed that the youth tended to be attracted to churches that had such kind of concern and addressed their challenges. An interview with Mbungoni church council supports this argument. Nangila shared this in response to why youth were attracted to her church,

The reason is they have been set free, and if any of them has a problem, they share and it is solved. First, if he or she is in school and there is a shortage of fees, if they share it, we normally contribute and the family is aware that the church has done something to our child. This is something we started and we have gone far with this and young people are attracted.

On the other hand, the efforts of the church in addressing the challenges of young people were not sufficient to meet these needs, this therefore drove some youth into alternative ways.

This concept of church reaching out to the people's needs is supported by Musimbi Kanyoro (2008) who by attending a Lutheran mission school was converted to Lutheranism. He observes in his article, *The Future of Lutheran Churches in Africa*, that the present and future of Lutheran churches' witnessing tool are social services. "New converts become Lutherans by participating in Lutheran social ministry". He emphasizes the two factors to consider for successful church planting and growth in Africa and these are, "social ministry and diaconal services". He points out the things that characterize the continent of Africa: unquenchable thirst for education, poverty, illnesses and different kinds of disasters. Poor governance which encompasses poor economy management, coupled with corruption as the struggles in many nations. In his view, Kanyoro asserts that,

These circumstances ask for specific prayers, liturgies, songs, and litanies that are contextually African. I do not believe that the *Lutheran Book of Worship*, created for Lutherans with different needs in the United States, is adequate for the needs of the people of Africa (Kanyoro, 2008:30).

He adds that the future of Lutheran churches should seek to change the status quo of missionary churches or else there is a risk of quickly fading away. Here he points out the need for the church to stay relevant through accepting and acting on change of space and time or rather contextualize the gospel to every culture.

In addition, poor parenting was blamed on some caregivers for failure to provide the needs, guidance or nurturing the young people into making the right decisions in life and this made the youth to make wrong choices. As a result of failures from caregivers and the church, some Christian youth had been won over to Islam in the name of getting scholarship for their studies which benefitted some but also led into others joining terrorist groups. The study also concedes George's argument that the youth were available since their population in the world is high and in Kenya, due to high unemployment rates, there are so many idle youths. This availability of the youth and the need to earn a living had tempted many youth to be lured to terrorism to receive a little pay.

However, it was also revealed that religious radicalization and religious fervor was another reason the youth engaged in terrorism. In one of the interviews, a discussion involving Muslim youths revealed their pride in the aggressiveness of their faith. They expressed their readiness to join any group that fought for and defended their faith as Muslims. The study also revealed that terrorism was not the only activity the youth were involved in due to their

availability, they engaged in other activities like drug and substance abuse, prostitution, and alcoholism as ways of dealing with their anger and frustrations.

6.1.2.2 Rite of Passage: Guns ‘n’ Roses

The culture of guns as George puts it is reflection of the hatred in our value system which the youth have begun adapting to. He adds that experts revealed that the terrorist’s hatred was due to lack of opportunities for education, employment, freedom, also religious sanctions and fanaticism. In his view, many school drop outs are also unemployed and terrorism offers them belonging and identity. The emptiness within caused by the challenges the youth face has ruined their self-worth and lives in general. They have no love, no role models, some have dysfunctional families and many other challenges making them vulnerable to extremist groups to seek self-worth through guns (George, 2003:62-63).

The research revealed that in Kenya, there exist several youth gang groups such as; Mungiki in central Kenya, MRC in Coast region, Chinkororo in Kisii area, and Saboat Land Defence Forces in Mount Elgon, and all these groups are composed of young people. Some of these groups had started as security for their communities due to poor government systems which have a history of historical injustices but since they were unemployed and idle they quickly moved into violent activities like robbery, theft, and other deviant activities. There were claims that most of these groups are funded and used in various ways by politicians. They were also furnished with guns in that matter to carry out illegal activities like retaliatory missions against political adversaries. In this study, it was pointed out that the youth were in possession of guns mostly because the politicians.

The study also revealed that the youth in Kenya also access and use guns when engaging in terrorism. The issue of terrorism was also blamed on the reluctance of government offices to enact laws and corruption which was making terrorism to thrive. When I compare the theory of George on the use of guns, with the findings, I realize that there are some similarities. The young people in Kenya possess and use guns in robbery, terrorism and retaliatory missions against communities which is an expression of hatred in the social system.

6.1.2.3 Ministry in TerrorCulture: Battle for Souls

Since terrorism is becoming an alternative culture for the marginalized youth, George points out that it is winning many youth while the church is losing them. He calls upon the church to smart up in mission work through new models to reach out to these youth in TerrorCulture

generation. He however, points the responsibility of “radical change of self in light of their relationship with God” to the youth. He adds that young people need ‘a life worth living for and a cause truly worth dying for’. He challenges the church to take up the role of helping the youth first to understand the forces and dangers in TerrorCulture and TechnoCulture and how learn how to avoid these dangers but also to lay firm foundations for salvation in God and purposes in their lives now and for the future generations. George then concludes that the youth should “live or die for Jesus alone and no other worth cause” (George, 2003:63-67).

Most youth interviewees complained that the youth lacked someone to listen to them, someone to understand and attend to their needs. The youth have been ignored in families, church and by the government and most of them due to the challenges they faced in life had low or distorted self- Image that needed a lot of healing. Generally, the youth engaged in terrorism because they were unemployed, felt ignored, lacked school fees, poor parenting and other forms of marginalization. My interpretation to this is that due to all these challenges and the feeling of being ignored, the youth turn to terrorism as a way of unleashing their pressures and punishing their oppressors.

Looking at the context of Kenya, one is able to see a situation where young people are empty in their lives hence the need for a gospel that will attend to their context and change their perception of life. Duffy Robins in his article, *Bringing the gospel to youth culture: Working out contextualization “with fear and trembling”* addresses the issue of the relevance of the gospel to the different cultures citing how Apostle Paul addressed different issues in his 14 letters to the Corinthians. Robins says, “Because Paul understood that this message of Christ and him crucified was a message with relevance that permeated every facet of culture and human life. Paul understood that the gospel isn’t really good news unless it speaks to today’s news, the good news and the bad news. Paul understood that we have a mandate to bring the gospel to everyday culture (Robins, 2004:154). The church as Paul of today has to seek for ways that can minister to the emptiness of the young people and involve them in taking the radical change of self and finding in Christ a new life.

This study also pointed out that the family was the right place to lay Christian foundations to young people. Most youths and adults during interviews blamed parents for neglecting their pastoral God given duties of teaching their children. Nangila a church leader asserted that through the family, young people as early as possible can be introduced to a great friend Jesus Christ who in her opinion would be a lifetime friend to make their future lives more

meaningful in the face of their challenges. The church was also cited as an extension of family and an alternative family for young people who did not have functional families. One counsellor pointed out that, “the church may not be able to fully satisfy the needs of the youth, but the youth will recognize the concern and the counselling offered which will be far much helpful.

Having worked with the youth for some time, I would add that the youth need people who can be their true friends, people they can feel free to share their challenges, frustrations and pain with. There is need for mentorship programs in churches, learning intuitions and youth organizations. The church should go to extends of training parents to have special time with their children especially listening to them and being their friends. The church can also help in cases where the youth has a dysfunctional family to offer a parent from the church to perform those duties.

6.2 Pentecostal Spirituality as a global trend

As I already pointed out many forms of Pentecostal and charismatic movements exist. However, there are similar practices and notions that characterize these movements and I will discuss five of these characteristics including; global outreach and spread, breaking from the past and being born again, sensational form, media and mediation and aesthetic and style.

6.2.1 Global outreach and spread

In his theory, Meyer argues that while mission churches had efforts to translate the Bible and songs into native languages to reach the locals, the modern Pentecostals and charismatic movements are doing the reverse and use English to evangelize as their main language to reach the whole world. Meyer also points out the use of mass media by the Pentecostal movements to convert public space into a Christian environment (Meyer, 2010:119-120).

The study revealed some signs of global outreach where in both churches, English choruses were sung in both churches which Meyer points to as a characteristic of most Pentecostal movements. I also noticed and was surprised that in Ribe church, from the beginning to the end of the Sunday service, no song was sung in their native language, I had to inquire about it at the end of the service. I was informed that the church was composed of people who came from different communities of the country therefore, it was convenient to use languages that everyone would identify with which was Kiswahili and English. In this case I see it is an

attempt to reach out not only to the locals but beyond which be related to what Meyer refers to as global outreach and spread in both churches.

Concerning the use of mass media, in both churches there was the use of public address system and modern musical instruments during the service. In both churches, the youth were the most active group that operated the instruments and the public address system mostly playing with a high volume which personally, I was not comfortable with. The sound generated by the use of public address system almost filled the neighbourhood and one could easily follow what was happening in church which Meyer may call converting the neighbourhood to a Pentecostal space in an attempt to reach out to everyone. However, the use of big posters and banners was not seen in the two churches.

6.2.2 Breaking from the past and Being Born Again

As Meyer explains Pentecostals' beginning point is the personal conversion that involves being born-again which means breaking away from the past and accepting Jesus Christ as personal Lord and saviour. After this confession, it is believed that the convert is a new person who is detached from the powers of darkness by the help of the power of the Holy Spirit (Meyer, 2010:121).

In both churches, the phrase being born-again was mentioned by both the youth and adults especially when introducing themselves, the statement "I am born again and Jesus is my Lord and saviour" followed immediately to complete the introduction. The interviewees also believed that being born again would help young people to have self-control especially for adolescents who generally were experiencing many changes in their bodies that would lead some to engage in early pregnancies. One youth gave his own experience of how he became born-again through a school weekend preaching event and how this helped him to break from his past where he had started smoking bhang as an influence from his friends.

During the interviews, some respondents suggested that young people should be born again because they believed this would help to deal with the challenges they faced in life. The case of witchcraft was raised which is common in the African setting as something that involves powers of darkness and the respondent suggested that to overcome these powers, one has to be born again. It is believed that through this conversion, the new convert attains stronger powers of the Holy Spirit that helps him or her to fight the dark powers witchcraft. These

statements however received some opposition from a few old people who claimed that the youth were changing the Methodist church into Pentecostal churches.

Just like Kanyoro claims that the futures of Lutheran churches in Africa will depend on how best the church will continue to minister to the challenges of this continent make the gospel story relevant to the people. He adds that the story is only relevant when it “speaks the language of the people” (Kanyoro, 2008:30). I personally also think that this applies to the Methodist churches to know how to make the story of Jesus relevant to the young people’s generation which is developing a different spirituality from that of the old people.

On the other hand there was also a concern that many Christians who mentioned the phrase born-again did not really know what it means but it seems it has become an expectation that Christians should mention that they are born-again. One church leader also did not agree with the fact that being born-again would help the youth, instead he pointed out that the born again Christians are most attacked by the powers of darkness to test their seriousness so they had more challenges compared to those who were not born again.

6.2.3 Sensational form

In Pentecostal churches emphasis is made on encountering the Holy Spirit which Meyer mentions that it includes dramatic experiences like fighting the devil involving the believer’s whole bodies. Actions such as lifting up hands, clapping, dancing and other bodily activities as he concludes may generate overwhelming experiences for worshippers (Meyer, 2010:122-123).

In my study this was true in both churches but more in Mbungoni church where the youth were allowed to lead the Sunday service. At the beginning of the service, there was a singing session that involved singing fast songs and dancing, while clapping. Some songs involved words that called on different actions. One chorus that was sung in Swahili had these words, “inua mikono useme ni Bwana” meaning lift up your hands and say he is Lord. After the songs, the leader of the session moved to leading slower songs that he or she also announced that these songs were a preparation for the believers to start communicating with God in prayer. The songs and the playing of the instrument combined to create an different experiences where even some people were shouting in prayer and some screaming loudly asking God for forgives and others were giving thanks for what God had done for them.

This kind of worship appeared to attract the youth because in the focus groups I learnt that both groups of youth in both churches had struggled and fought for a change in the Sunday worship program to include such activities of singing.

Harvey Cox (1995) addressing some of the reasons why Pentecostals continued to grow today cited one of the reason as because “they can change”. He cited that Pentecostals in the early days considered speaking in tongues as the only sure evidence of “Spirit baptism”, but over the years, Pentecostals had changed today they consider speaking in tongues only one of the many gifts of the Spirit (Cox, 1995:87-88). This means that the church must respond to change and not to be static.

In relation to this, the youth in Mbungoni church were so excited and free to worship with sensational form than in Ribe church where the youth were not allowed to lead the service unless it was a youth Sunday. The youth in Ribe complained that even when they led the singing session, the old people in church were not willing to dance along and most of the time, they drugged the song making it impossible to have the impact it was meant to have. The traditional Methodist Sunday service program had a few amendments in Ribe and more in Mbungoni to make it acceptable and attractive to the young people who said the old program was boring with no praise songs and no dancing. One youth leader pointed out that the youth also demanded for action during preaching, they did not want dull preachers but active preachers. She said this,

Some youth who have moved out and joined the Pentecost churches say the Methodist way of preaching is boring, the preacher just stands at one place preaching and the sermon is not interesting. What the youth want is the preacher to preach until he starts sweating, hahah.... that’s when they feel that they are blessed. The youth want the preachers who do action, if they are not talking with actions, then the youth get bored.

There was already a Pentecostal look in both the services in Ribe and Mbungoni although some leaders raised concern over the loss of Methodist identity but those who responded to these fears said, Methodist churches had to make a choice either lose the youth or the identity and advised the church has to make the right choice.

Looking at the history of Pentecostalism, Cox reveals the real enemy in the revival time that the Pentecostals were fighting was the “coldness” of conventional religion and the remoteness of the God preached by the downtown churches. Pentecostals railed against

“man-made creeds and dead rituals.” While the liberals liked to talk about the importance of religious experience, the Pentecostals seemed to generate it (Cox, 1995:75). This resonates with the history of John Wesley the founder of Methodist church who in his time revival sought to address the issue of the coldness that existed in the time of his time.

6.2.4 Media and Mediation.

In Pentecostal movements, media is very important and is used as a means of transferring the presence of God as Meyer asserts. He says mass media is used to display programs, preaching and teaching through television and radios, which is done targeting to reach out to masses. The use of big posters, banners and sign boards emphasizes their presence in any environment and the use of musical instruments they create a kind of Pentecostal environment (Meyer, 2010:123). Through the use of use media, all senses of believers, body and mind are involved during Pentecostal services. The loudness of music that even causes vibrations in the believer’s bodies, and the use of microphones by pastors to utter some rhythmic sayings may cause a trancelike a situation that translates to feelings of a divine encounter with extraordinary power. The stretching out of hands can be seen as a way to reach out to this power where believers experience the power during the services (Meyer, 2010:124).

The research had similarities but also differences in the use of media and mediation in the two churches. The main similarity was about the use of musical instruments. In the both church services, the youth dealt with musical instruments and one would easily tell the excitement and joy they derived in using the instruments from their response when it came to time for singing. In Mbungoni church, I observed the loud sound that was heard from the instruments and the rhythmic words employed by the leader of the service especially while leading the congregation into a moment of prayer. At this point, the leader of the service utters words asking the congregation to surrender to the power of God, trusting him for intervention in their problems. The leader also encouraged believers to call on the Lord while lifting up their hands and present their needs to God because his presence was within the church at that time.

One of the youth leaders also mentioned that the revised service order was good for the youth than the old order. These were his words,

In the past, there were no instruments like keyboards, drum set in church, but now we have them. Also, in the past, I do not think there was acting drama or skits in church, or clapping and singing praise choruses, they were not doing this but now when you get to church, we sing praise choruses and clapping hands. Another thing, in our Methodist churches, people were not given chance to pray for themselves, if you went to church, the service leader took the book and read all the prayers from the book. Today, there are so many challenges and problems, I know my problems and everyone knows their problems, so everyone should be given chance to pray for themselves....

In both Ribe and Mbungoni churches, there was also a banner right at the altar hanging on the wall with a bible verse written on it. There was no evidence of use of mass media in the sense of television, audiocassettes and radio programs ran or produced by the two churches.

6.2.5 Aesthetic and Style

In his definition, Meyer says aesthetics includes images, music and sounds from different cultures which he adds that they have power to affect human senses in religion and other areas in life. In Pentecostal movements, the use of aesthetics in services is common, for instance the sense of touch which plays an important role in their context. The preachers use music, words and gestures to represent the divine touch from God and this creates a big impact in their lives. The style of music is also a common characteristic among Pentecostals as Meyer concludes. He also points out that the sense of touch can be employed by Satan in the sense that when someone is touched by God, the Holy Spirit dwells in this person making him or her untouchable by Satan and the opposite is true (Meyer, 2010:126).

Aesthetics was also portrayed in both churches but on a small scale. The use of music was the most common. At the end of the service in Mbungoni church, the leader of the service calls upon the congregation asking if anyone needed special prayers from the preacher. During the time the people move forward, music is played at a slower speed together with the preacher uttering some words through the microphone to encourage and direct those who are praying for their needs.

According to Norheim (2011) “music (production) plays a special role within this evolving global youth culture. He points out that music is “not purely a matter of aesthetics...but something to make money from” (Norheim 2011: 169). From this study, it is evident that music makes young people to attend church and to actively participate in worship services. In churches where there are no modern instruments, the youth are idle and likely to quit. In my

view, I see a point in Norheim's argument where the church can maximize the opportunity created by the love of music among the youth to promote talents and to help them produce music for money. Most young people in church have talents but they lack support, encouragement and guidance on how to grow these talents and be useful to them.

Another form of aesthetic was evident when those who needed the prayers moved forward and the preacher laid hands on them and prayed for them. The interpretation I got from the preacher later was that the laying of hands by the preacher signified God's touch which was very significant to the person receiving the prayers. If the person was sick, then they believed that God's power flowed to them through the preacher's hand and caused healing either instantly or later. During the interviews, I heard learnt that Methodist members wanted the preachers in MCK churches to lay hands on them and pray for them. One youth members complained that when members gave tithes, in MCK, there were no good prayers like in Pentecostal churches. While I practiced ministry for eight years, I heard many members in MCK, confess that they had attended Pentecostal churches mainly for such prayers because they experienced a special feeling when the preacher laid hands on them and prayed for them.

In some Pentecostal churches, it was not only to lay hands on the person but the use of olive oil for anointing the person was popular. This issue was raised during the interviews where a church leader mentioned the controversial Pentecostal preachers who sell oil to believers claiming the oil had power to heal and solve many other problems. Some youth in MCK had fallen victims of such traps causing them a lot of confusion. Having mentioned this observation, I must mention that it does not mean that this spirituality has thriving on a bed of roses from its history. I must point out that if the Pentecostals have faced and still face many challenges, some of which may look negative but somehow have worked to their advantage to spread it more.

Stories of controversial doctrines and claims are common in Kenya concerning Pentecostal Spirituality especially in relation to the baptism of the Holy Spirit where members have sometimes confused the church with strange claims. This was reported as early at the beginning of Pentecostalism as Cox records some of the claims that came up. He gives an example of some members saying,

Some received revelations that prohibited them from drinking tea, or coffee or from eating pork. One sister, Abbie C. Morrow, presaged later spiritual diet regimes by insisting that the

Bible taught believers to stick exclusively to fruits, grains, vegetables and nuts, but she did not win many followers (Cox, 1995:76).

This is a true reflection that even though Pentecostal Spirituality is winning many, young people should be keen and careful which some aspects before they practice them. In Kenya today, there has been a mushrooming of Pentecostal churches each having their own doctrines and most of them have self-professed bishops with no church structures. The most recent criticism of most Pentecostal churches has been what is referred to us, “the prosperity gospel”. Apparently, because Pentecostal preachers have the skill to contextualize the gospel in time and space, many of them have at the same time misused their mandate and turned the church into a business of earning their living. They manipulate the believers using the African contest where everyone is looking for success in every way to promise false hope and success.

6.3 Democracy and Participation.

Democracy as discussed in the theory only addressed the political context and not the church context. In the theory, the church was involved in political democracy in modern times more than it was in the past (Gruchy, 1995:6). In my research, two themes came out clearly as I reported in the finding, I will further discuss these themes namely; Freedom and participation.

6.3.1 Freedom

This theme developed so clearly from the findings. Throughout the research, the youth expressed joy and happiness in cases where freedom was allowed to them to exercise their culture, they however had dissatisfaction whenever freedom was not allowed. In the focus groups, for example the youths in Ribe church were not happy how some of the leaders in their church denied them freedom to use the church instruments. They pointed out that the lack of freedom contributed a lot to the youth dropping out of Ribe church. The church council of Ribe were willing to support the youth’s freedom in church and they referred to many times they discussed about helping the youth to have good time in church. However, the problem was the implementation of the resolutions that the church council had passed which were jeopardized by the absence of the topmost leaders since their jobs made them live away from home. The absence of these leaders paved way for some leaders who were against change to continue denying the youth freedom in this church.

From my experience in ministry, I met some pastors who had been members of the Methodist churches but had left and started their own congregations under mostly Pentecostal denominations because they did not have freedom to exercise their talents in the Methodist church. I do not want to sound like am supporting that youth should be given total freedom in the churches but I also wish to caution old people should allow the youth to make mistakes as they are nurtured by the old people as the English saying goes, practice makes perfect and for sure, we learn by mistakes.

In Mbungoni church, it was revealed that the youth had been attracted to this church due to freedom to use musical instruments for practice and performance in church services. The youth here also expressed their joy mentioning that the support they got from the church leaders made it possible for the changes they proposed by youth on the order of the service. Outside the church setting, the youth also complained that many parents interfered with the freedom of their children, some parents even choosing friends for their children. The youth did not like such parents and they felt they did not have freedom to do what they wished to do in such a setting.

However, some youth had different feelings about freedom, they felt that too much freedom was not appropriate. Nasambu made a joke saying if the youth were allowed to sing and do everything they wanted during Sunday service, they could sing the whole day. The case of former Ribe church youth who had formed a music band and used church instruments but did not honour the request from the church to remit a certain amount of their payments every time they performed was interpreted by Naliaka and few others as a misuse of freedom.

Patrons are a solution as some youths observed because they will act as a bridge between the youth and the adults to help the two groups understand each other but also to give the youth guiding and counselling services. The issue of guided freedom was also supported by church leaders who while some opposed freedom to the youth, others argued that the youth needed to express themselves but also needed people who can walk along with them.

George indicates the struggle in Japan for freedom of the new generation from their traditional cultures. He says, “the new generation of youngsters is much less accepting of traditional Japanese notions of authority and conformity, much more culturally open, questioning and creative: everything can be explored, rearranged reprogrammed....Everything, finally, is open to be considered choice, initiative, creativity

and daring” (George, 2003:38). This means that young people all over the world are seeking for democracy, seeking for change that brings freedom.

There are different liberation movements including, political, economic, social and religious that have been experienced in history. All these movements fight for freedom of some kind. Liberation Theology for example was started in Latin America by the Roman Catholic Church to fight for the justice and freedom of the poor especially from political oppression, and this also spread to other parts of the world. In history there have been other forms of liberation and democratic movements like gender equity, feminist theologies and human rights theologies.

Like any other denomination, the Methodist church dreams to reach out and grow to all parts of the world. Cox reports that the Pentecostals say it the Spirit in their church that makes it to grow rapidly. However, Cox has a different answer where he says,

Because it has spoken to the spiritual emptiness of our time by reaching beyond the levels of creed and ceremony into the core of human religiousness, into what might be called “primal spirituality” Pentecostals have touched so many people because they have indeed restored something..... What they have recovered is elemental spirituality which has three dimensions: primal speech (ecstatic utterance) primal piety (mystical experience, trance and healing), and primal hope (the unshakable expectation of better future) (Cox, 19195: 82-83).

This is just an example of how the Pentecostal church has raised above the missionary churches and spread globally. The Methodist church in Kenya has over year struggled with the emptiness and the exodus of youth in their churches and they have sought for solutions to this problem. The Methodist church needs to borrow from the Pentecostals to feel the emptiness of the young people and to recover some a spirituality that will address their emptiness.

6.3.2 Participation

This was another theme that repeated itself during the interviews. I observed the youth taking part in the Sunday worship services through setting up the musical instruments and leading the singing sessions during the service as well as playing the instruments. The youth also took part in Sunday school ministry and helped to collect offerings in the service.

We had discussions with focus groups where the youth from Mbungoni praised their church leaders for allowing the youth to participate fully in leading of the Sunday services. This

freedom of participation was one way the youth were feeling free to attend Mbungoni church because they were allowed to express themselves. In Ribe Church the youth claimed that they were only allowed to actively participate in the Sunday services when it was Youth Sunday which happened only once in a year. They complained that they needed more opportunities to participate yet the church leaders especially older people denied them opportunity claiming the youth should wait for their time to come. These youth also complained that they were criticized negatively when they made mistakes while leading the services which made them to withdraw from participating in the services.

Norheim builds on Dean's words that "the youth ministry of the church plays a crucial, strategic role in the mission of the church because in youth ministry the church starts its reshaping processes" (Norheim, 2011:168). The point Norheim makes here is that the church should not ignore but involve the youth in their ministry. Giving an example of how Obama's campaign succeeded because of involving the youth, Norheim argues that involving the youth in church and mission presently and in the future bear fruits numerically (Norheim, 2011:170-171).

From the discussions with the youth leaders, I learnt a lot more. Participation was a way that helped the youth to feel at home in the churches. Nasike pointed out that when youth are given chance or involved in the activities of the church, they feel they have a contribution to make and this boosts their moral and commitment to church than when they are not involved at all. In her words she said, "some of these youths have some responsibilities in church, and this attaches them to the church. It is easier for those who are not involved in anything to stop attending church or even leave the church".

Another leader pointed out that the traditional Methodist service did not allow participation because the leader of the service read out almost everything from the service order book. He compared the modern order of service which the youth in Mbungoni had revised with changes that allowed singing of choruses and a session for individual prayers as more participatory.

In African community for instance, traditionally, young people were denied participation in decision making with the assumption that they did not have enough experience to make good decisions. Age was a source of intimidation and old people were always considered wise because of their rich experiences. Participation of the youth was not much appreciated as it showed lack of respect for the old. The church had the same patterns where the pastor and

priests almost acted infallible without any question from the members; this can be seen as lack of democracy. The youth all over the world today are fighting for democracy and participation. Human rights among other movements are calling upon old people to give young people space to express themselves and participate in decisions affecting them.

In his response to Norheims article, *The Global Youth Culture: Targeting and involving youth in mission*, Fargerson suggests prayer as one way that young people can be involved in mission. He elaborates that how in his Bible school in Oslo, young people are involved in prayer walks and on trips to mission fields (Norheim, 2011:177). The emphasis here is that a successful youth ministry is a good indicator of a successful future church.

Conclusion.

This research revealed that the youth in both Ribe and Mbungoni churches were participating in technoCulture. This was seen through the use of mobile phones and using internet for social media like Face book, email and WhatsApp. Through internet the youth accessed and shared information, music and connected with others. However, there was a concern that internet and television had introduced foreign cultures such as individualism as opposed to the African communal culture and pornography among the youth. Mbungoni church which had more modern musical instruments attracted more youth than Ribe which had fewer instruments. TerrorCulture was also practiced among the youth in Kenya and the causes for this were poverty, unemployment, bad politics, and poor parenting.

Pentecostal spirituality was also practiced in both churches. This was seen through changes which had been made on the traditional Methodist order of service adding sessions of singing choruses with clapping, singing, lifting up hands and praying loudly and individually which were the most favourite sessions for youth. The youth appreciated charismatic worship services as compared to the old traditional Methodist services. Some old people had conflicts with young people because of the changes they demanded in church. Many people confessed being born again, even though some did not understand what it means. Preachers employed Pentecostal notions to reach out to believers in their context as seen in laying on hands during prayer sessions.

Church leaders were cited as the key people in the church failure to attract youth because they are instrumental in allowing changes that are proposed by youth. Mbungoni church youth were happy because the church allowed them to lead the worship services every Sunday

unlike Ribe youth who only led the service mostly on youth Sunday once in a year. Mbungoni church youth also praised the church for freedom to use musical instruments which helped the youth to develop their talents. Since Mbungoni church made effort to initiate a community project that takes care of orphans and poor, it attracted more young people to this church.

The church was challenged to seek for new technological approaches to reach out to young people. There was a general cry from the youth claiming that most youth are neglected and left with no one to listen and understand them. In the churches that understood the young people and gave freedom to practice their culture, the participation of youth was high as opposed to when freedom was denied. Understanding leadership in churches was praised by the youth.

7: CONCLUSION

In this chapter, I present a brief summary of my research. I will respond to the sub questions and the research question, give my contribution to the academic work, my recommendations to the Methodist Church in Kenya and finally my suggestions for further research.

7.1 Summary

My main focus in this study was to find out the connection between globalization and the Involvement of young people in the Methodist Church Kenyan. I chose to research on two Methodist churches, Ribe and Mbungoni where one had more youths and the other had few youths. I had five sub questions which I will later refer and respond to. I chose to use globalization theory but I limited myself to only three aspects: globalization and the youth culture, Pentecostal Spirituality as a global trend, and democracy as a global trend.

On methodology, I used a qualitative strategy and employed a comparative design to study MCK Ribe and Mbungoni. I collected data using semi- structured interviews from individuals and focus groups and unstructured observation strategy. The other materials I used included text books, articles, magazines, Methodist Standing orders and Agenda, Synod and circuit youth committee minute books.

I selected the interviewees using purposive. This group included: youth members, youth leaders, church leaders, minister and the youth patrons or counsellors. I used similar questions to all the groups with a few additional questions. My interview guide questions were guided and focused on the three aspects of globalization that I was testing in this research which are: globalization and the youth culture, Pentecostalism Spirituality as a global trend, and democracy as a global trend.

I found out that there were some similarities and differences between the theory and the empirical findings. The two emerging technological, global youth cultures were practiced in both churches, through the evidence of mobile phones and internet and the involvement in terrorism by the youth. The internet had introduced many changes to the youth which changed their culture that was also in contradiction with some old people in church. Pentecostal Spirituality was being practiced among the youth in both churches seen by the singing of English songs, use of modern musical instruments, confession by young people that they are born-again, a change in the traditional Methodist order of service to allow

singing, dancing and clapping and prayers. The church that recognized the difference in the cultures had more youth than those who did not.

However, even if technoCulture and terrorCulture were practiced by the youth, not all aspects discussed by George were practiced in the same way. Most youth sought for advice from family and church. The African setting had a different context which called for different intervention from other contexts for instance churches that were flourishing were the ones that considered social and diaconal ministry.

It was clear from the empirical study that technoCulture and terrorCulture were emerging cultures among the youth in Kenya. In in both Ribe and Mbungoni churches that I carried out the study, the youth were actively participating in these cultures as the study revealed. It was also clear from both churches that technology had given birth to a new generation making them different from the older people. This was seen when the youth had suggested and introduced changes to the traditional Methodist order of service, claiming that the old one was too boring and did not allow them to actively participate in the service. The young people also love music and modern musical instruments were one way of making the youth to participate more in the churches.

Freedom was the new aspect I found out in this research that influenced the participation of youth in the two churches. Without freedom to effect changes the youth were inactive, like the case of Ribe church. Another new knowledge is that the youth had developed a music culture which helped them to actively participate in the churches. Lastly churches that practiced social and diaconal ministry attracted more youth and they were more involved, Mbungoni church is an example.

7.2 Response to the sub-questions

1. How does MCK Ribe involve young people in the church?

The findings in the study revealed that currently the youth in Ribe church were involved in preparation of the Sunday service which included the setting up of musical instruments and the public address system service, and in teaching the junior Sunday scholars. During the service, the youth play musical instruments as well as leading the singing session where they sang choruses. The youth also participated in the youth choir where a few more members joined those who were playing the instruments and sang together. As the service went on, there were offerings given in form of material goods like fruits and as the leader of the

service auctioned the goods to the members, the youth helped to pick the money from the buyers.

In the focus groups, the youth complained that they were not involved in the leading of the Sunday worship service which they wanted to be involved. I learnt later that their desire to lead the service was because they demanded changes on the program that were not fully effected when the old people in the church were leading. The youth claimed that the traditional Methodist order of service did not have many opportunities to involve them in the service. The youth were also criticized when they made mistakes while leading the service which only happens once in a year as per the Methodist S.O.

2. What is MCK Ribe doing to encourage more participation of the youth?

Church leaders were willing and encouraging more participation of the youth in church. In the church meetings, resolutions had been passed to this direction but since the top leaders of the church were not regularly attending the services because they were employed and working away from home, then the implementation of their resolutions were bared by other leaders who were not for any change. The purchasing of musical instruments was also another move to help the young people to be more involved in the church, however the instruments were still few and there leader shad discussed about buying more instruments. The leaders were also trying to attend to the needs of the youth by supporting their activities financially where possible nd giving a token of appreciation for the youth who participated in church.

3. How does MCK Mbungoni involve young people in the church?

In Mbungoni church likewise, the youth were first involved in the preparation of the Sunday service where they set up musical instruments and the public address system used in the service. In addition, the youth also who came earlier before the service begin were involved in cleaning the church and tidying up the chairs as well as arranging the altar ready for the service, playing the instruments and rehearsing for choir among other things. Just like Ribe, some youth were also involved in the teaching of junior Sunday scholars. In the service, they were in charge of leading the service, and the singing session where they sang choruses and the congregation responded. The youth also sang in the youth choir and others helped in collecting the offerings of the day.

In the interviews, I learnt the youth were so excited that they were actively leading every Sunday worship service, two youths assisting each other. Their leaders also revealed that this involvement encouraged more commitment of the youth in the church and it had in fact nurtured their confidence. The youth in the focus groups responded happily about how the church leaders were supporting them and how they enjoyed the services especially with the modern changes in the order of the Sunday service that included some aspects missing in the old program.

4. What is MCK Mbungoni doing to encourage more participation of the youth?

The church council and youth emphasized the freedom and support the youth were enjoying made them to freely participate in the church. They were free to use musical instruments to grow their talents, something that attracted more youth to join this church. The church always ensured the instruments were in the right order and working every Sunday. Mbungoni church also had more musical instruments than Ribe church.

The church acted like an extended family to the youth especially those who did not have a functional family and those who had challenges in their family. In this church, the youth claimed they had fathers and mothers who cared for them and this was an encouragement to many youth. An example was given by one youth member of how the church had paid for his college fees and supported other endeavours in his life and how this had encouraged him to be involved even more in this church. Some of the youth also confessed of having gotten job opportunities through the church and financial assistance to pay school fees among other guidance services. The church also had an orphans project to the community which encouraged more youth to join church and participate more.

5. What changes has globalization caused in the involvement of youth in both Ribe and Mbungoni churches?

In both Ribe and Mbungoni churches, the church had purchased modern musical instruments and the youth were involved mostly in playing the instruments. In Mbungoni church, church leaders have allowed the youth freedom to lead worship services every Sunday which has increased youth participation in the church. In Ribe church the issue of lack of freedom and unhealthy criticisms discouraged youth involvement. Mbungoni church has won more youth because of being an extended family that practice of social ministry. Pentecostal spirituality has been introduced in both churches and changes have been made on the order of the

worship service to accommodate the new styles of worship. Youth are now more involved in the worship service than before.

7.3 Response to the main Research Question

The main question seeks to know the connection between globalization and the involvement of the youth in Kenyan churches. Looking at the summary of the findings and the response of the sub-questions, I came up with the response to the research question as elaborated in the next few paragraphs.

Globalization through technology has increased involvement of young people in the churches. From the findings, today the youth are participating in technoCulture which is seen through the use of internet, computers and modern musical instruments as seen in the two churches that were used to encourage more involvement of the youth. The study revealed that churches that have understood and responded to the technoCulture have drawn more youth to them than those that are slow to respond to this need. Young people are more attracted and involved in churches where they are appreciated and given chance to practice their culture.

Globalization has introduced Pentecostal spirituality in the mainstream or traditional mission churches in Kenyan. Since the youth are connected through technoCulture, it is easy to move ideas from one part of the world to the other. The characteristics and notions of Pentecostal-charismatic churches were evident in both Ribe and Mbungoni churches. Through the practice of Pentecostalism, the youth had proposed and implemented changes on the traditional order of service which as a result had increased the involvement of young people in the churches. Although some older people were worried about the changes Pentecostalism was creating in their churches, it was evident that the youth were enjoying these changes and were willing to move forward never backward.

Globalization has also introduced more freedom among the youth. The youth were more willing to effect change in the different cultural and social beliefs which may have hindered their involvement in the church. The example of change in order of service has improved youth participation in Mbungoni church.

On the other hand, globalization also had negative impacts on the involvement of the youth in the church. Internet for instance had brought in individualism and foreign styles of worship that made the youth to neglect the traditional and local way of worship. The use of English

language to sing songs revealed that the youth were moving away from their traditional way of worship. Internet also was blamed for the moral decay and terrorism among the youth.

7.4 My Contribution to the research

In the research history in chapter one, I presented three researches done about globalization, youth and the church. The first research done in Germany was about what German adolescents thought about globalization. The second study done in the U.S.A was about the relationship between globalization, youth and the church. The third research done in Ghana was also about globalization, youth and the church. This third research sought to examine how the youth in Ghana perceived and responded to the processes of globalization. Both the second and third researches approached globalization from a general perspective, they did not specify in what aspects globalization was relating to the youth and the church.

In my research, I went a step further and searched for some of the aspects of globalization that were closely related to the youth in church. I selected three aspects: globalization and the youth culture, Pentecostal Spirituality as a global trend and Democracy as a global trend. I then went ahead to find out the connection between these aspects and the involvement of the youth in Kenyan churches. Therefore, my contribution to the academic work is that this study has revealed the areas where the church can venture in as it evangelizes to the youth. The study has been an eye opener to churches to show that through globalization, different youth cultures have emerged different from the old generation's culture and the church must be aware of this as they reach out to the youth. Secondly, Spirituality of the youth has been greatly affected by the Pentecostal- Charismatic Spirituality which the youth have embraced. Lastly, the modern youth demands for freedom from traditional, cultural and religious beliefs and practices and that the church needs new approaches to reach out to these youths.

7.5 My Recommendations to the church.

Having understood the current situation and how the youth are involved in the churches, the youth are likely to quit the churches that are stuck in the past. I therefore recommend the following:

1. Churches should make deliberate efforts to understand the youth, their culture and their needs in order to serve them in the right ways.

2. Churches should have an open mind to change and find out new ways on how to evangelize to the youth in the modern time. One way I suggest is through online or internet ministry where the church will develop and employ evangelism ministries to reach out to the youth who are a ready audience on Internet. An online Bible study is one example.
3. The church should also make intentional efforts to work with families and build through seminars the capacity of parents to offer a firm foundation in the lives of young people.
4. Lastly, since the youth are already faced with such huge changes that are both constructive and destructive, the church should endeavour to help the youth understand the forces of globalization be aware of the destructive forces such as terrorCulture and guide them into making the right choice of living in their lives.

7.6 Suggestions for further Research.

This study has prompted me to think further research should be done concerning modern approaches of ministry to the young people in the Methodist church in Kenya.

APPENDIX

Interview Guide Questions

1. Are young people attracted to you as a church?
2. What are the signs?
3. What keeps the youth in this church?
4. Do you think the youth share the same culture with the adults?
5. If not, in what ways does the youth culture differ with that of adults?
6. Share with me the current challenges the youth are facing in their lives?
7. How are these challenges taken care of in this church?
8. Can you share with me the MCK traditional worship program on Sunday?
9. How often do young people participate in the Sunday worship activities?
10. What are your thoughts about this program to the youth?
11. Share with me some of the programs and activities the youth love and enjoy?
12. Can you tell me who develops these programs?
13. Are there any people in this church that make the youth feel attracted to come here?
14. Are there any adults who have special interest with the youth in this church?
15. How is this interest seen in the church?
16. Do parents have any role in making the young people stay in church?
17. What other people can play a role in helping to retain youth in the church?
18. Is it necessary that the church understands the youth to effectively minister to them?
19. What new ways should the church use to reach out effectively to the youth and minister to them?

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