

**A PRACTICAL THEOLOGICAL REFLECTION OF THE YOUTH MINISTRY IN  
KHAYELITSHA**

By

Mpumelelo Ntetha

submitted in accordance with the requirements for  
the degree of

**DOCTOR OF THEOLOGY**

In the subject of

**PRACTICAL THEOLOGY**

at the

University of South Africa

**Supervisor:** Professor G.E. Dames

**Co-supervisor:** Rev. Dr. G. Aziz

September 2019

## DECLARATION

I declare that “*A practical theological reflection of youth ministry in Khayelitsha*” is my own work, that it has not been submitted for any degree or examination at any other university and that all the sources I have used or quoted have been indicated and acknowledged by complete references.

STUDENT NUMBER: 36608130



---

MPUMELELO NTETHA

September 2019

DATE

## SUMMARY

This research focused on how youth leaders and their senior pastors perceive youth ministry in the black township of Khayelitsha, *A practical theological reflection of youth ministry in Khayelitsha*. Youth ministry is an important ministry for a local church, as it is a platform to deal with youth challenges. Youth ministry has a value to add to the young people of its society, in their spiritual and development formation. The first aim of youth ministry, among other things, is to assist with spiritual formation in the lives of the young people. The underlying assumption of the study was that youth ministry in Khayelitsha was about game and entertainment with no spiritual input in the lives of young people. Research findings of this study reveal that in the black township of Khayelitsha there are a lot of activities that are happening under the banner of youth ministry, but there is a lack of a practical theological understanding of youth ministry. It was discovered also in this research that young people after they have been elected to lead a youth ministry, were not trained and developed for their task. The recommendation therefore which can help youth ministry in the black township of Khayelitsha to be practical and theologically oriented is that youth leaders need to be trained so that they may be able to develop or discover for their constituency a sound theology of youth ministry and the purpose of the youth. Youth leaders and their young people need to think about the importance of encapsulating and capturing a vision for youth ministry in their contexts, respectively. Youth leaders need to be trained on leadership issues and other youth ministry related matters, such as socio-economic and youth culture. Youth ministry is so broad, but it is important firstly for the Khayelitsha youth to get the basics right before focusing on other dynamics and dimension matters of youth ministry. It is important that youth need to know that youth ministry is about God first, not social projects. Youth ministry is just a normal youth work if it does not take the relationship young people to have with God and develop them into maturity. Youth ministry should be regarded as a national asset as it has a lot to contribute to the Khayelitsha community through the socially-focused projects that the young people engaged in for their communities. Churches should be intentional about youth ministry when they prepare young people for youth ministry by supporting these young people financially who would like to study this ministry.

## ISISHWANKATHELO

Inkonzo yabantu abatsha ibaluleke kakhulu kwinkonzo nganye esekuhlaleni eKhayelitsha. Inkonzo yabantu abatsha inegalelo enalo kubantu abatsha ekuhlaleni, kubomi babo bokukholwa nakuphuhliso lwabo gabalala. Eyokuqala injongo yenkonzo yabantu abatsha enkonzweni kukunceda ukuba bakhule abantu abatsha eMoyeni. Eyona ibiyintsusa yolucwaningo kukurhanela nokukrokrela ukuba inkonzo yabatsha eKhayelitsha igxile ekudlaliseni abantu abatsha kunokukhulisa ubomi babo bakuMoya. Iziphumo ngoko zolucwaningo ziveze ukuba zininzi intshukumo nezinto ezinziwayo ezinkonzweni phantsi kwegama lenkonzo yabantu abatsha, kodwa kukhona ukuswela ulwazi lokuba umsebenzi wabatsha yipraktikali thiyoloji. Kukwafumanesekile ukuba bakuba benyulwe abantu abatsha ezinkonzweni zabo ukuba bakhokele inkonzo yabatsha, inkokheli ezo zabatsha aziyi ziqeqeshwe zixhotyiselwa umsebenzi lo wabo. Ingcebiso ngoko ngokubhekisele kwiziphumo zolu cwanningo zicebisa ukuze umsebenzi wabatsha ukuze ube yipraktikal thiyoloji yeyokuba kumelwe baqeqeshwe abantu abatsha bakuba benyulwe ukuze bazi ukuba ungantoni kanye kanye umsebenzi wabatsha enkonzweni. Inkokheli zabatsha kunye nabatsha bazo kufuneka bacinge nzulu ukuba bangawenza njani umsebenzi wabatsha uze ufanele bona nalendawo bahlala kuyo. Inkokheli zabatsha zimele ziqeqeshelwe kwezokukhokela abantu abatsha, ingxaki abantu abatsha abajongene nazo umzekelo isimo sentlalo abakuso abantu abatsha, kwaye kufuneka zazi nenkcubeko yabantu abatsha. Umsebenzi wabantu abatsha ubanzi, ugabalele ngoko kubalulekile ukuba inkokheli zabatsha zazi izinto zokuqala nezisiseko somsebenzi/inkonzo yabantu abatsha kuqala phambi kokuba bazi ezinye izinto ezingawo umsebenzi wabantu abatsha. Inkonzo yabantu abatsha ingafana nomsebenzi nje ongabantu abatsha ukuba awuyithatheli ingqalelo ubudlelwano abantu abatsha abanabo noThixo, kwaye bukhuliswe kubo. Inkonzo yabantu abatsha mayithathwe njengenkonzo enegalelo elikhulu esizweni ngenxa yezinto abantu abatsha abathi bazibandakanye kuzo ukuzama ukuphucula indawo abahlala kuzo eKhayelitsha. Inkonzo nazo maziyinike ingqwalasela nengqalelo inkonzo okanye umsebenzi wabatsha ngokuwuxhasa ngezemali kwaye zihlawulele abantu abatsha abafuna ukuyo wokufundela umsebenzi wabantu abatsha.

## **KEY TERMS**

Youth, youth ministry, Khayelitsha, youth leaders, theology, practical theology, programs, church, non-formal education.

## DEDICATION

This thesis is dedicated to my late mother Nomawethu Ntetha and my uncle Mzwandile Ntetha. To my uncle thank you GABA for always being there for your sister's children and treating us as your own children in every aspect. You have laid a firm foundation in supporting me through primary and secondary school. *To my mother "you never got a chance to see how good I have come. I wish that you were here to celebrate together".*

## Acknowledgment

I would like to thank and acknowledge people who have made this project successful in many different ways.

To my supervisor(s) Professor Gordon Dames for believing in me, your patience, wisdom, and encouragement serve as a motivation to pursue this study even though at times I felt like giving up. You also help me with administration issues I have encountered that could have delayed the processes, thank you so much for your unwavering support and guidance throughout this study.

Dr. Garth Aziz, thank you for reviewing my work with great care, patience, and kindness. Without your knowledge and passion for youth ministry, guidance and wisdom, I could not have come to this point.

To my wife, Luyanda Olungaka, I started this project in our first year of marriage and during the duration of my study, I stole some of your time. Thank you for allowing me to pursue my heart's desire and thank you for believing in me. You are truly beautiful in every way.

To my father-in-law, Mr. V.E Tyilana thank you very much for the unwavering support you have shown during this period. I would like to thank all those who have contributed in some way, your prayers, financial support, and encouragement either in the past or present, has enabled me to complete this work.

I owe it to several church leaders, that I was able to come this far in this research discourse. My special gratitude goes to those pastors and youth leaders' of the *(Christian Worship Centre (CWC); Methodist Church; Roman Catholic Church; Holy Trinity Ministries, uYesu Nathi, Faith Mission; Assemblies of God; Baptist Church; and Moravian Church* who not only availed themselves for the interviews as I had requested them, but were more than willing to give all the information they had about youth ministry in Khayelitsha contexts.

To Prof Sanjay Balkaran who has assisted during the initial stages of this project, thank you very much for your guidance.

To UNISA thank you very much for providing financial assistance in order for me to be able to do this study. Without the institution financial assistance, it would have not been easy to do this study.

To my editors thank you very much for helping me with this work, indeed you understood me and gave me proper advice in order for this work to come to completion.

Finally, I acknowledge my Lord and Saviour Jesus Christ, thank you Lord for saving me and revealing your purpose for my life. The Lord has enabled me to accomplish a dream that I thought would never come to pass. It is my sincerest hope and prayer that the Lord will be glorified in the youth ministries of our black communities.

# TABLE OF CONTENTS

DECLARATION	2
SUMMARY	3
KEY TERMS	5
DEDICATION	6
ACKNOWLEDGMENT	7
TABLE OF CONTENTS	9
LIST OF TABLES	14
LIST OF FIGURES	15
CHAPTER 1	16
CHALLENGES FACING YOUTH MINISTRY IN KHAYELITSHA	16
<b>1. Introduction</b>	<b>16</b>
1.1 Background	16
1.2 Research Problem	19
1.3 Significance of the Study	21
1.4 Aim(s) of the Study	22
1.4.1 Research question	22
1.4.2 Supporting questions	22
1.5 Key Concepts	23
1.5.1 Definition of Youth	23
1.5.4 Youth leaders	24
1.6 Theology	24
1.6.1 Practical theology	25
1.6.2 Programs	25
1.6.3 Church	25
1.6.4 Non-formal education	25
1.7 Literature Review	25
1.7.1 A practical theological centered youth ministry	25
1.8 Research Design and Methodology	28
1.8.1 Research design	28

1.8.1.1 Qualitative study	28
1.8.1.2 Selection of participants	29
1.8.1.3 Purposive sampling	29
1.9 Data Collection Strategies	30
1.9.1 Semi-structured interviews	30
1.9.2 Four tasks of practical theology	30
1.9.2.1 The descriptive-empirical task: Priestly listening – What is going on?	31
1.9.2.2 The interpretive task – Why is this going on?	32
1.9.2.3 Normative task – What ought to be going on?	33
1.9.2.4 The pragmatic task – How might we respond?	34
1.9.3 Ethical considerations	34
1.9.4 Statement on research integrity	35
1.9.5 Data analysis methods	35
1.9.6 Limitations of the study	36
1.10 Conclusion	36
1.11 Structure of the Thesis	36
<b>CHAPTER 2</b>	<b>38</b>
<b>YOUTH MINISTRY WITHIN PRACTICAL THEOLOGY FRAMEWORK</b>	<b>38</b>
2.1 Introduction	38
2.2 Defining Practical Theology	40
2.3 The Focus of Practical Theology	41
2.3.1 Youth actions and praxis	43
2.3.2 Practical theology as a theory of practice	45
2.3.4 Practical theology in considering the context of young people	48
2.3.5 Practical theology as correlational	49
2.3.6 Practical theology as an action field of study in youth ministry	51
2.4 Reflective Youth Ministry	53
2.5 Methods of Reflection	53
2.6 Conclusion	55
<b>CHAPTER 3</b>	<b>56</b>
<b>A THEOLOGICAL FRAMEWORK FOR YOUTH MINISTRY</b>	<b>56</b>
3.1 Introduction	56
3.2 Definition of Youth Ministry	57
3.3 Youth Ministry as an Integral Part of the Church	58
3.4 Parents' Role in Youth Ministry	61
3.5 Towards a Theology of Youth Ministry	63
3.6 Youth Ministry and Development	68
3.7 Understanding Youth Culture	71
3.8 Youth ministry leaders' training.	74
3.9 Non-formal education - a framework for training and development	77
3.10 Youth Ministry Models	86
3.11 Challenge's young people face	89
3.12 Conclusion	91

<b>CHAPTER 4</b>	<b>93</b>
<b>QUALITATIVE RESEARCH METHODOLOGY</b>	<b>93</b>
4.1 Introduction	93
4.2 Research Design: Qualitative Research Methodology	93
4.2.1 Research question	95
4.2.2 Supporting questions	95
4.2.3 The settings	96
4.2.4 Site selections	97
4.2.5 Purposeful	98
4.3 Data Collection	100
4.4 Semi-Structured Interviews	100
4.5 Ethical Issues	101
4.6 The Rationale for the Questions	101
4.7 Data Analysis	106
4.8 Conclusion	107
<b>CHAPTER 5</b>	<b>108</b>
<b>EMPIRICAL RESEARCH FINDINGS</b>	<b>108</b>
5.1 Introduction	108
5.2 Biographical Information	108
5.2.1 Pastors	108
5.2.2 Youth co-ordinators	109
5.2.3 Youth leaders	109
5.3 Qualitative Research Findings	111
5.3.1 Theme one: Definition of young people	114
5.3.1.1 Beginning of youth	114
5.3.1.2 Young married women status in youth ministry who are aged 14-35	116
5.3.2 Theme two: Day of meeting	118
5.3.2.1 Activities	119
5.3.3 Theme three: Vision / Constitution	119
5.3.3.1 The need for a youth policy	121
5.3.4 Theme four: Youth ministry purpose	123
5.3.4.1 Pastors' response on purpose	124
5.3.4.2 Co-ordinators response on purpose	126
5.3.4.3 Youth leaders' response on purpose	128
5.3.5 Theme five: Church support	131
5.3.5.1 Pastors' response on church support.	132
5.3.5.2 Co-ordinators responses on church support	132
5.3.5.3 Youth leader's response to church support	133
5.3.6 Theme six: Leadership election	135
5.3.6.1 Who is eligible to become a leader in the youth ministry?	137
5.3.6.2 Who elects the leadership?	138
5.3.7 Theme seven: Youth leadership training	139
5.3.7.1 Need for training	144
5.7.3.2 Type of training they would like to have	145
5.3.8 Theme eight: Youth ministry success	147

5.3.8.1 The definition of success	151
5.3.8.2 Envisioning the end product	152
5.3.9 Theme nine: Challenges facing the youth	154
5.3.9.1 The effectiveness of youth ministry programs	157
5.3.9.2 Knowledge of non-faith based organizations	161
5.3.9.3 Other church partnerships	165
5.3.9.4 Need for youth development	166
5.4 Conclusion	169
<b>CHAPTER 6</b>	<b>170</b>
<b>DISCUSSION OF THE KEY RESEARCH FINDINGS</b>	<b>170</b>
<b>6. Introduction</b>	<b>170</b>
6.1 The Descriptive Empirical Task – What is going on?	170
6.1.1 Definition of young people	170
6.1.1.1 Young married women’s status	171
6.1.2 Meeting day	172
6.1.3 Youth leadership election	172
6.1.4 A policy for youth ministry	173
6.1.5 Working with other youth organizations	174
6.1.6 Church partnerships	174
6.2 Challenges Facing the Youth	175
6.2.1 Teenage pregnancy and premarital sex	175
6.2.2 Substance abuse	176
6.3 Interpretative Task - Why is this happening?	178
6.3.1 Youth and Development	180
6.3.2 Arzola’s Four Paradigms of Youth Ministry	182
6.3.2.1. Traditional Youth Ministry Paradigm	182
6.3.2.3 Activist Youth Ministry Paradigm	183
6.3.2.4 Prophetic Youth Ministry Paradigm	183
6.4 Theological reflection	185
6.5 Conclusion	188
<b>CHAPTER 7: RESEARCH</b>	<b>190</b>
<b>FINDINGS, RECOMMENDATION, AND CONCLUSION</b>	<b>190</b>
7.1 Introduction	190
7.1.1 Research Findings	191
7.1.1.1 Research Finding 1	191
7.1.1.3 Research Finding 3	194
7.1.1.4 Research Finding 4	195
7.1.1.5 Research Finding 5	195
7.1.1.6 Research Finding 6	196
7.2 Key findings on the secondary questions of this research.	196
7.2.1 Church support	196
7.2.2 Leadership development.	196
7.3.1 Recommendations	198

7.3.2 Recommendations for Further Research	201
7.4 Conclusion	202
<b>BIBLIOGRAPHY</b>	<b>203</b>
<b>APPENDIXES</b>	<b>220</b>

## LIST OF TABLES

TABLE 1: A MAP OF KHAYELITSHA SITUATED IN THE WESTERN CAPE .....	24
TABLE 2: FOUR TASKS OF PRACTICAL THEOLOGY – PASTORAL CYCLE .....	54
TABLE 3: DIFFERENCES BETWEEN FORMAL, NON-FORMAL, AND INFORMAL EDUCATION ....	80
TABLE 4: CHURCHES THAT WERE USED FOR THE PURPOSES OF THIS STUDY .....	99
TABLE 5: PASTORS .....	110
TABLE 6: YOUTH CO-ORDINATORS .....	110
TABLE 7: YOUTH LEADERS .....	111
TABLE 8: SUMMARY OF THEMES .....	111
TABLE 9: QUOTATIONS.....	114
TABLE 10: YOUTH POLICY .....	122
TABLE 11: LEADERS WHO ARE TRAINED AND THOSE WHO ARE NOT.....	140

## LIST OF FIGURES

FIGURE 1: DEFINITION/S OF YOUTH BY DIFFERENT AGE GROUP .....	117
FIGURE 2: SUMMARY OF SOME OF THE PASTOR'S RESPONSES .....	126
FIGURE 3: RESPONSE OF COORDINATORS' ON THE PURPOSE OF YOUTH MINISTRY .....	128
FIGURE 4: YOUTH LEADERS' RESPONSES. ....	130
FIGURE 5: THE HIERACHY OF A CONGREGATION WHERE THERE IS ONLY A COMMITTEE THAT IS RESPONSIBLE FOR THE WORK OF YOUNG PEOPLE.....	136
FIGURE 6: THE HIERARCHY OF YOUTH MINISTRY WHERE THERE IS MORE THAN ONE CONGREGATION.....	137
FIGURE 7: THE TYPE TRAINING THAT YOUTH LEADERS ENVISION.....	147
FIGURE 8: CHALLENGES FACING THE YOUNG PEOPLE OF KHAYELITSHA.....	156
FIGURE 9: RESPONSES FROM PARTICIPANTS ABOUT DECISION MAKING. ....	160
FIGURE 10: THE KIND OF HELP LEADERS NEED TO BE ASSISTED ON.....	169

# CHAPTER 1

## CHALLENGES FACING YOUTH MINISTRY IN KHAYELITSHA

### 1. Introduction

#### 1.1 Background

Youth ministry has been in existence for centuries since different communities tried to nurture their young in their own unique ways; but formal youth ministry and research in youth ministry originated in Europe and America (Brierley, 2003: 27; Senter III 2014; cf. Dunn & Senter III 1997). Dean, Clark, and Rahn (2001: 80) proposed that:

*The purpose of the establishment of a youth ministry was to help Christian young people to retain Christian commitments after they had moved into the urban jungle where jobs were available. The purpose was also to promote an earnest Christian life among its members, to increase their mutual acquaintance and to make them more useful in the service of God.*

Youth ministry as a formal entity had a purpose to fulfill. Dean *et al.*, (2001: 83) expand on the issue that youth ministry has a particular role to fulfill; by stating that youth ministry was established to assist young people from their congregational church to continue in their Christian faith after an initial salvation experience. Formal youth ministry was developed to educate young people to mature in the Christian faith and to provide the youth with opportunities for personal and social development outside the formal system of education (Furlong, Cartmel, Powney, & Hall, 1997: 8).

Youth ministry has developed and changed through the years as an academic discipline; a sub-discipline of practical theology. As an academic discipline, it has taken scientific tools in approaching its phenomena. It uses scientific research to reflect on issues. The goal of youth ministry has shifted, in the sense that it not only focuses on programs for young people (as has been indicated by scholars) but also reflects on the effect of the programs that are offered to young people. This shift is what is called a theological turn in youth ministry (Root & Dean, 2011). It aims at answering the following questions:

- Are these programs theologically driven?
- Do these programs add value in developing young people to meet the problems and challenges that they face in their communities?
- Do these programs help young people to be conscious of their environment, their communities, and make the necessary contributions whether they are spiritual or any other way where they see a need?
- Do these programs help young people to change their behavior or their perception of the world in general?

Youth ministry must be practical-theological-oriented to be relevant and to address young people's needs whether spiritual or developmental. Practical theology brings in philosophical and theological ways of approaching youth ministry, by engaging other theoretical perspectives, particularly the social sciences (Arzola, 2008: 97).

This study seeks to reflect on what the perception of youth ministry is, in the context of the historically black township of Khayelitsha and how the youth leaders and senior pastors approach youth ministry. The research question is: Is the youth Ministry in Khayelitsha program-oriented or practical-theological-oriented?

Given the level of poverty, crime, substance abuse, and teenage pregnancy, youth ministry programs could offer positive and empowering tools to support youth development and spiritual growth. The lack of a practical theological understanding of youth ministry will result in entertainment-program-oriented youth ministries. Unfortunately, there is more to youth ministry than the erroneous belief that implementing programs to keep youth members occupied is sufficient.

A practical theological youth ministry moves from the understanding that youth ministry is firstly theological, and then developmental. The first aim of youth ministry, among other things, is to assist with spiritual formation in the lives of the young. Secondly, practical theological youth ministry engages in everything that is needed to minister and develop the lives of young people; including reflecting and considering other stakeholders that can contribute to developing young people. A practical theological youth ministry will be discussed during the study. It consists of theological reflection and considering other disciplines which are not theological, in

its attempt to deal with the issues young people are facing and all other practical theology principles.

Khayelitsha is located on the Cape Flats in Cape Town. It has a population of approximately 391,749 residents (Stats SA, 2012: 3). In 2011, approximately sixty-two percent of the residents in Khayelitsha were rural-to-urban migrants, with most reportedly coming from the Eastern Cape. The race demographics of Khayelitsha shows approximately ninety point five percent as black, eight point five percent as coloured and point five percent as white, with Xhosa being the predominant language spoken amongst the residents (Seekings, 2013: 12). According to Stats SA (2012: 2), the average income per family is twenty thousand rands a year, compared to the city median of forty thousand rands a year. Because of this poverty, roughly over half of the one hundred and eighteen households live in informal dwellings (Seekings, 2013: 15). Khayelitsha has a significant population of young people with less than seven percent of its residents over the age of fifty and with over forty percent of its residents under nineteen. According to Census Suburb Khayelitsha (2011: 3), nearly seventy-five percent of Khayelitsha residents consider themselves Christian; about twenty percent follow traditional beliefs and a negligible number consider themselves Muslim. Khayelitsha is one of the most impoverished areas in the City of Cape Town.

Khayelitsha was conceived and established in the final contested days of apartheid, but most of its development has taken place during, the democratic era. Khayelitsha was conceived and founded in this violent and repressive environment. Khayelitsha remains a gateway to the City of Cape Town for many poor migrants from the Eastern Cape, O'Regan & Pikoli 2014. (30-45) Khayelitsha almost entirely consists of Black people speaking isiXhosa as their first language. The presence of different African Independent Churches (AIC's) is obtrusive. there are still a number of people in Khayelitsha who access to services do not have, e.g. only 23% have access to piped water in their dwelling compared to 68% in the province (Erasmus, Mans, Nel, Davis and Macrae, 2004:10). Inadequate sanitation, in particular, has been a source of dissatisfaction and protest. Census 2011 revealed that in 2011, 8000 households in Khayelitsha reported using bucket toilets and 12 000 had no toilet at all, O'Regan & Pikoli (2014,30-45). There is a total of 419 places where people worship. Congregants utilise different venues for this purpose, e.g. houses, formal buildings,

schools or other places. 65.4% of all places of worship are Christian, followed by 20% Traditional African Belief. Churches are spread fairly evenly in all the areas of Khayelitsha Erasmus *et al* (2004:19). The number of liquor outlets (593) more than doubles the Christian places of worship by 2 to 1 Erasmus *et al* (2004:21).

The main areas of Khayelitsha, roughly in order of their development, include Site C, Site B, Ilitha Park, Lingeletu West, Green Point, Mandela Park, Harare, Endlovini, Makhaza, Kuyasa and Enkanini O'Regan & Pikoli (2014,30-45).

Health remains an issue of great concern. The prevalence of HIV/AIDS is very high, with 31% of young women and 8% of young men being HIV positive. By the end of 2009, 13 500 people were receiving publicly funded antiretroviral treatment at ten sites throughout Khayelitsha O'Regan & Pikoli (2014,30-45). There are 33 public primary schools, 19 public secondary schools and a handful of independent schools in Khayelitsha O'Regan & Pikoli (2014,30-45).

Khayelitsha has the third-worst number of murders in the country, after neighbouring Nyanga and Inanda in KwaZulu-Natal. Unemployment is widespread and particularly acute among young people. The consequence is significant, but not uniform, poverty. Khayelitsha has very high rates of contact crime, which mean that people feel unsafe much of the time. Feeling unsafe, coupled with the debilitating effects of deep poverty, make Khayelitsha an especially hard environment for all who live and work there O'Regan & Pikoli (2014,30).

## **1.2 Research Problem**

Du Plooy-Cilliers, Davis, & Bezuidenhout, (2014: 288) state this about the research problem of a study, problem statement must indicate what the main issues are that the researcher needs to address through his/her research. They continue to say it is important to explain what the problem is, why it is a problem and why it needs to be solved Du Plooy-Cilliers *et al* (2014,288). The underlying assumption of this study is that churches in Khayelitsha confine youth ministry into meaningless games and or programs, due to a lack practical theological understanding of youth ministry. However, it has been stated that some churches confine their youth-ministry programs to games, dancing and music-talent events, all aimed at keeping young people busy and staying out of trouble (Lee, 2004: 200). Andrew Root, a prominent

scholar in youth ministry, alluded to this fact that youth ministry has too often concerned itself with games, ministry models, and organizational charts rather than the very mystery of God's action in the world (Root, 2012: 59). Fields (1998: 44) says in his book that far too many youth workers are busy implementing programs, but they cannot articulate the biblical purpose behind what they are doing. Knoetze (2015: 2) diagnosed that the challenge for Africa is the improper understanding of the importance of youth ministry, thereby necessitating factors which can contribute to the understanding of what youth ministry should be about. If the African family and youth ministry do not have a sound theological framework of youth ministry, the youth ministry will only consist of humanistic programs without enriching and transforming young people's lives (Knoetze, 2015: 9).

Therefore, youth ministry in Khayelitsha should speak to the challenges that the youth are facing. These challenges may be enumerated as follows: poverty, unemployment, substance abuse, crime, teen pregnancy, and a myriad of other serious challenges. Youth ministry has a value to add to the young people of its society, in their spiritual and development formation. It must shift from being just about games to a kind of youth ministry that speaks more to the challenges that are faced by the youth of society. Furthermore, the researcher in this study argues that this shift can only be done by undertaking a youth ministry as practical theology.

A practical theological approach to youth ministry is holistic in its approach. It reflects on many dimensions of youth ministry, like the role of different stakeholders. It also asks, "How do we train our leaders to be effective and how do we involve other stakeholders who are not necessarily Christian, in developing young people for the betterment of society?" Therefore, the point of departure for any youth ministry should regard itself as being practical theology. Dean *et al.*, (2001: 17) asserts that youth ministry as a practical theology has a specific task and that this task is for leaders to discern what the main purpose of youth ministry should be, and what youth leaders would like to see happening in the lives of young people, in terms of spiritual maturity, and how they are developing in terms of making wise decisions.

Therefore, a practical theological understanding of youth ministry should form the foundation of everything that is done, regarding the youth, within the sphere of the church. Nel and Thesnaar (2006: 96) wrote about the response of some

communities to the changes that are happening regarding young people. Christian communities are in a dilemma. Nel and Thesnaar (2006: 96) explain that:

*It seems that for many faith communities the challenge to deal with and minister to today's youth is so overwhelming that they accommodate just about everything, just to keep them happy or the faith community just does not do anything constructive, in terms of youth ministry.*

The lack of practical theological understanding of youth ministry will impact and affect the church's spiritual systematic and organizational development of youth ministry; as well as how it deals with the challenges young people are facing outside the church and including financial support for youth programs. Moreover, with a lack of practical theological understanding of youth ministry, the church is affected in terms of when and how it trains its youth leaders in terms of youth ministry. This study sought to reflect, as the main objective, on a practical theological understanding of the youth ministry from youth leaders and senior pastors in Khayelitsha. The underlying assumption is that churches in Khayelitsha confine youth ministry into meaningless games and or programs. Given the level of poverty, crime, substance abuse, and teenage pregnancy, youth ministry programs could offer positive and empowering tools to support youth development and spiritual growth.

Therefore, this study has looked at how youth ministry is understood. What is the purpose of youth ministry? Is it theological or just to entertain young people? What is the operational structure of youth ministry and other related matters that constitute youth ministry in Khayelitsha from the leader's point of view? This was done in order to get a general understanding of youth ministry in Khayelitsha.

### **1.3 Significance of the Study**

Literature regarding youth ministry exists, but with reference to Khayelitsha, it is very limited. This study seeks to expose the situation that the young people who live in Khayelitsha find themselves in the public domain of youth ministry, so that this can be the subject of research, both for Khayelitsha residents and for any other youth ministry scholars. Most of the literature that is available in the field of youth ministry

is Eurocentric in its approach. However, there are aspiring local scholars in the field who are advocating for local research within a South African context (Weber, 2015). While this Eurocentric approach is indicative of the vastness of the research that has been undertaken in this field, it begs the following question, also giving direction to this 'gap' in youth-ministry research, why is so little research and empirical literature undertaken in the youth ministry in the black townships and, more specifically, in Khayelitsha?

#### **1.4 Aim(s) of the Study**

- The aim of this study is to reflect on the perception of what youth ministry is amongst Khayelitsha youth leaders and their senior pastors<sup>1</sup>.
- To reflect on the structure of youth ministry in Khayelitsha.
- To analyze the role of the church in supporting youth as they undertake youth ministry.
- To gain insight into the challenges facing youth pastors, with respect to youth ministry, in the black township of Khayelitsha (Western Cape).
- To develop a framework for youth ministry for the black township of Khayelitsha.

##### **1.4.1 Research question**

- What is the practical theological understanding of youth ministry among youth leaders and senior pastors in Khayelitsha?<sup>2</sup>

##### **1.4.2 Supporting questions**

- How supportive is the church in youth programs?

---

1 This aim is to reflect on youth ministry to see if it is done through the framework of practical theology, practical theological youth ministry “develops a ministry which addresses spiritual, personal and social needs of the youth” (Arzola, 2008: 31).

2 The research question was simplified to: What is the purpose of youth ministry in Khayelitsha? Because participants could not grasp what the researcher meant by practical theological understanding of youth ministry. A practical theological youth ministry as it has been explained through the words of Arzola that it addresses spiritual, personal, and social needs of the youth. In the interviews when I asked what the purpose of youth ministry is it was a simple way of trying to see if youth ministry in Khayelitsha focuses on the spiritual, personal and social needs of the youth.

- Are youth leaders trained and equipped for the work they are doing, namely, ministering to the youth?

## **1.5 Key Concepts**

The following concepts are relevant to this study:

### **1.5.1 Definition of Youth**

The term youth has a different meaning in a different context. Youth is a life-phase between childhood and adulthood. The National Youth Policy, RSA (2009 – 2014:12) refers inclusively to ‘young people’ as those between the ages of fourteen to thirty-five. Western Cape Youth Development Strategy defines youth as those who are between ages of 14-25. Today a youth may be any young person between the age of onset of puberty and fully individuated adulthood.... Other terms used are adolescent, teenager, kid and young person (Dean *et al.*, 2001: 21 & 41). Therefore, youth in this study refers to young people between the ages of 14-35 as per The National Youth Policy and according to how the participants have defined young people in their churches.

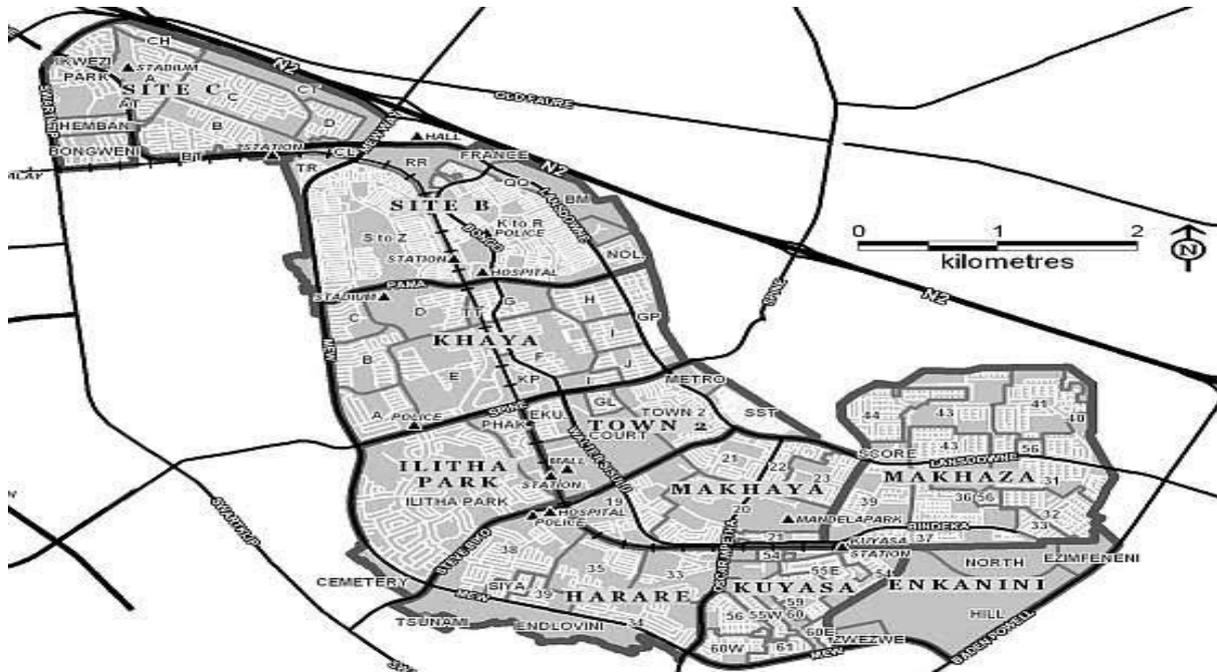
### **1.5.2 Youth ministry**

Youth ministry is a holistic Christian ministry of the local church as per its charge of ministering to young people and those who influence their spiritual growth (Senter III, Black, Clark & Nel 2001: 44). Youth ministry is the ministry of the church that seeks to participate in God’s action with and for a cultural identified group called adolescents (Root,2012:39). Youth ministry provides a safe context in which young people can explore spiritual issues (Brierley,2003:21).

### **1.5.3 Khayelitsha**

Khayelitsha is a partially informal residential township in the Western Cape, South Africa. Khayelitsha was established in 1983 by the apartheid government to provide housing to all ‘illegal’ residents of the Cape Peninsula, whether they lived in squatter camps or in existing townships, in one purpose-built and easily controlled ‘dormitory’ township (Seekings, 2013: 1).

**Table 1: A map of Khayelitsha situated in the Western Cape**



### 1.5.4 Youth leaders<sup>3</sup>

Youth leaders are persons that are active in youth work and are the leaders trusted by the church to supervise the coordination of youth programs. Youth leaders are chosen by youth with the approval of the church and senior pastors.

### 1.5.5 Youth Coordinators

Youth coordinators are youth leaders who are leaders but they lead youth leaders who lead young people. For the purpose of this study these leader we call the coordinators.

## 1.6 Theology

Theology is a human reflection on who God is and how God works in the world (Dean *et al.*, 2001: 29).

---

<sup>3</sup>For the purpose of this study the phrase youth leaders and youth ministers will be used interchangeable. There are youth coordinators who lead youth leaders that lead young people.

### **1.6.1 Practical theology**

It is a reflection about how God works in Christian action, setting forth norms and strategies for practices that participate faithfully in God's project of transforming the church and the world (Dean *et al.*, 2001: 29). Root & Dean 2011: States that practical theology studies those moment, contexts, situation and practices in which God's action intersects with our actions, transforms paltry human effort into something holy and life giving.

### **1.6.2 Programs**

Programs are the activities that are done by the church, youth leaders and the youth in the church, such as Bible study, music concerts, holiday clubs, camps, excursions, soccer tournaments, youth conferences, and so on.

### **1.6.3 Church**

'Church' may apply to a group of believers at any level, ranging from a very small group meeting in a private home, all the way to the group of true believers in the universal church (Grudem, 1994: 857).

### **1.6.4 Non-formal education**

Non-formal education is any organized educational activity outside the established formal system (Schoeman, 1984:48).

## **1.7 Literature Review**

### **1.7.1 A practical theological centered youth ministry**

A practical theological youth ministry begins with theology as its genesis. It is important to understand the difference between secular youth work which does not put matters of spirituality as a priority, and youth ministry with focus and purpose starting by acknowledging the theological nature of youth ministry. Its aim is to conduct its business in a manner that corresponds to the Christian faith. There is a shift that is taking place from the understanding of youth ministry as playful, to a

youth ministry that seeks to confront young people through the Gospel of Jesus Christ. Practitioners in youth ministry are beginning to understand that its first purpose is to develop young people to think and live theologically and it needs to minister to the needs which young people are facing. Perhaps youth ministry concerned itself with games, ministry models, and organizational charts, rather than with the very mystery of God's action in the world (Root, 2012: 59). Root and Dean (2011: 228), in emphasizing the importance of youth ministry to be practical theological, quoted White, saying:

*Youth do not need more activity or more entertainment. They need ministers who dedicate whatever resources they already have to understand and resist the distortions of culture and living, into the way of Jesus helping youth do the same.*

Root and Dean (2011: 30) emphasized this primary aim of youth ministry by further quoting White:

*The goal of our teaching must be to equip our students ... to guide the believing community where they are called to serve in making kingdom driven choices as they live in a complex and changing world.*

To begin, youth ministry theology is foundational. Furthermore, a youth ministry that is practical theological offers a whole new approach to ministry. Youth ministry as practical theology is concerned about young people's spirituality but also considers other developmental challenges or aspirations that young people encounter. It ministers to them through the use of other disciplines which are not theological, like psychology, sociology, and politics that can give different perspectives of young people. McCarty (2008: 21) defines a practical theological youth ministry by asserting that the goal of youth ministry is to empower young people to live as disciples of Jesus Christ and to foster the total personal and spiritual growth of each young person. A practical theological youth ministry does not focus only on youth events, though young people are the priority for youth ministry. It also ponders the environment, which has an impact on how young people behave. Youth ministry as practical theology understands that young people are the product of their environment. They are influenced by the environment of which they are a part of. A practical theological youth ministry does consider the influence of an environment in

its approach to reaching young people with the Gospel. Mueller (2007: 140) argues that media has life-shaping power. Youth ministry as practical theology in dealing with issues facing young people is multidisciplinary. It considers other fields even though theology takes precedence. Arzola's (2008: 33) definition of youth captures this whole practical theology of youth ministry when he writes that a Christ (practical theological) centered youth ministry is fundamentally committed to and intentionally engaged in, the spiritual, personal and social liberation and transformation of urban youth and their communities. This definition has most of the elements/characteristics that a practical theological youth ministry should be about. Firstly, it starts with Spiritual focus, then it focuses on youth development, and finally, it also considers the environment/context of young people as an object that needs to be ministered to.

It is important that a clear and decisive understanding of what youth ministry is about to be established before programs can be developed. The understanding of youth ministry by the local church (senior pastor, youth leaders, and the youth themselves) is also very important, because a lack of this understanding by the church will result in focusing on programming, with no theological reflection, and the real challenges young people are encountering will not be dealt with. Clark (2008: 35) argues that:

*Youth workers have entered a new area, where the youth ministry professional of the future must be a practical and well-equipped theologian who knows how to read an issue in its context and can apply a robust application of Scripture.*

The acceptance of youth ministry as part of practical theology and the focus on practical reflection has been a major move in youth ministry that requires an all youth ministry, even in Khayelitsha, to reflect theologically on its youth ministry. Ministry with young people must therefore ultimately reflect God's saving ministry with everybody. Youth ministry with the understanding of a practical theology approach to ministry will not only benefit the church, but it will also help and develop young people to their full capacity and develop spiritually mature and well rounded young people.

## **1.8 Research Design and Methodology**

The research design is discussed briefly in this section and will be explained in greater detail in Chapter 4. This description is followed by an outline of the rationale for the research. Next, the study area is mapped, followed by a description of the study population, along with a brief account of the research sample. Here, the methods for selecting the respondents and a description of why these methods (semi-structured interviews and group interviews) will be used, are discussed. Following this, the data-collection methods and research tools to be used in this research has been explored. Thereafter, a brief description of the research instrument has been provided and a description of the methods of data analysis has been given. This section conclude by providing a concise description of the ethical issues pertaining to the research.

### **1.8.1 Research design**

Osmer (2008: 47) states that the purposes of the research design in congregations could be to evaluate a program or plan a new one. This is what this study is intending to do, namely, to reflect on the practical theological understanding of youth ministry in the black township of Khayelitsha. Swinton and Mowat (2006: 73) note that qualitative research does have the potential to become a useful tool for a practical theologian in going about her task of analyzing and reflecting on theologically complex situations. This study is a practical theology study. The methods that will be utilized to collect data will be qualitative research data collecting techniques.

#### **1.8.1.1 Qualitative study**

Qualitative research emphasizes data-gathering regarding naturally occurring phenomena. Such data gathering is done by spending a considerable amount of time in direct interaction within the setting and with the participants, observing and interviewing the participants (McMillan & Schumacher, 2010: 23). Babbie (2010: 297) states that field research is especially appropriate for the study of those attitudes and behaviors best understood within their natural setting, as opposed to the somewhat artificial settings of experiments and surveys.

Qualitative research is an accepted methodology for important questions, with significant contributions made in this way to both theory and practice (McMillan & Schumacher, 2010: 320). Qualitative researchers want to derive information directly from the source and they achieve this by spending a considerable amount of time interacting with the setting(s), participants and documents they are studying. In qualitative research, first-hand participation in the field under investigation is crucial. It is one thing to listen to the reports of others about the meaningfulness of the youth ministry and quite another to observe youth ministry practices oneself (Osmer, 2008: 60).

### ***1.8.1.2 Selection of participants***

In the broadest definition, sampling and selection are principles and procedures used to identify, choose and gain access to relevant units that will be used for data collection by any method (Mason, 2001: 84). It is usually considered necessary to sample or select because a complete census of the wider population in which one is interested, is either impossible or impractical to achieve, or simply not necessary (Mason, 2001: 84). There is no point in interviewing all the youth-ministry leaders in Khayelitsha if the total population does not lend meaning to the empirical and/or theoretical data which the researcher is interested in.

The research plan is the design used to choose data sources specifically and therefore, sampling is an important step in terms of choosing people to interview. Good qualitative researchers engage in purposive sampling, meaning that they purposefully choose data that fits the parameters of the project's research questions, goal, and purpose (Tracy, 2013: 134).

### ***1.8.1.3 Purposive sampling***

For this study, twenty-seven participants were chosen to respond to the questions about youth ministry; eight senior pastors and nineteen youth leaders from nine different churches: Christian Worship Centre (CWC), Methodist Church, Roman Catholic Church, uYesu Unathi, Holy Trinity Ministries, Faith Mission, Assemblies of God, Baptist Church and Moravian Church in Khayelitsha were selected. The selection of youth leaders assumes that, since they are the leaders, they can convey the required tacit information and are therefore better suited to answering the questions. However, given the limited time and budget, the researcher was not be

able to interview everyone. A small group of nineteen youth leaders and eight pastors was interviewed. Unstructured interviews was conducted with selected participants.

## **1.9 Data Collection Strategies**

According to Brynard and Hanekom (2011: 54), data collection refers to the collection of information to be used in the investigation. However, more than one strategy or source may be used in collecting data for a research question. For this study, the data-collection strategy will consist of semi-structured interviews in the form of personal interviews with senior pastors and focus groups. Mouton and Marais (1992: 9) suggest that specific methods and techniques that are deemed appropriate be identified and applied so that a researcher can reach valid research findings.

### ***1.9.1 Semi-structured interviews***

Interviews are often intimate encounters that depend on trust. Interviewers should have superb listening skills and be skillful when it comes to personal interaction, question-framing and gentle probing for elaboration (Marshall & Rossman, 2011: 145). Interviews will be conducted with youth leaders and senior pastors in their churches using the four tasks of practical theology.

### ***1.9.2 Four tasks of practical theology***

The objective of this study, as noted before, is to reflect on the practical theological understanding of youth ministry in Khayelitsha. The four tasks of practical theology which will be explained below shortly will act as a framework to reflect on the challenges of youth ministry that needs be addressed through sound theological interpretation. The questioning in the semi-structured interview will be directly or indirectly influenced by these tasks of practical theology. These four tasks will be the lenses which will be utilized in seeking to understand youth ministry in Khayelitsha. Osmer (2008: 4) states that these four tasks constitute the basic structure of practical theological interpretation. The qualitative research questions of this study was, therefore, centered on these four tasks of practical theology. The main research question of this study was, what is the practical theological understanding of youth

ministry among the youth, youth leaders and their senior pastors in Khayelitsha? The secondary questions are: What role does the church play in supporting youth ministry? and: Are youth leaders trained for the work they are doing to minister to the youth?

The four tasks of practical theology have been used by many youth ministry scholars as to the methodology of studying practical theological studies (Chiroma, 2012. Mans, 2015. &Webber. 2014).

It is important to outline the four tasks of practical theology as follows:

- The first task is the Descriptive-Empirical task;
- the second task is the Interpretive task;
- the third task is the Normative task; and
- the fourth task is the Pragmatic task.

The responses of the respondents, based on the research questions about the first task, what is going on? And second tasks, why it is going on? was then brought into the discussion with our theological reflections in Chapter two and Chapter three. The Normative and Pragmatic task/s are intended to illustrate how congregations can progress, after deliberating and working through the first two tasks. I will give a summary of what these four tasks entail in the following paragraph.

#### ***1.9.2.1 The descriptive-empirical task: Priestly listening – What is going on?***

Osmer (2008: 5) asserts that one of the tasks of practical theology is priestly listening, meaning being able to understand, for instance, what is happening in youth ministry. Priestly listening, in this instance, is about gathering information about the state of youth ministry in Khayelitsha. The purpose of this task is to understand youth ministry through the eyes of those who are involved in it. The key research question is: What is going on? Swinton and Mowat (2006: 11) state that practical theology is thus seen as being a theoretical inquiry, insofar as it seeks to understand the practice, to evaluate, to criticize and to look at the relationship between what is done and what is said or professed. Osmer (2008: 33) asserts that the task of priestly listening is broader than gathering information in a situation. It must do with a certain quality of attentiveness that congregational leaders give to people and events in their

everyday lives. In this regard, the researcher will seek to understand the broader assumptions of what youth ministry is all about from those who are involved in youth ministry in Khayelitsha. The purpose of the Descriptive Empirical task is, therefore, to comprehend exactly what is happening in local youth ministry contexts. In this data collection stage, the focus will be on the general perception of youth ministry in Khayelitsha.

### **1.9.2.2 The interpretive task – Why is this going on?**

The second task of practical theology seeks to understand the state of youth ministry in the black township. It focuses on the question: Why is this going on? What are the contributing factors that complicate youth ministry in Khayelitsha? Based on what is happening in youth ministry in Khayelitsha, whether youth leaders are trained or not, the rationale behind their faith actions will be explored, in order to determine its practical theological orientation. Practical theology, in partnership with different disciplines that could shed light on the cultural and congregational context, is considered here, to better understand and explain why things are the way they are (Osmer, 2008: 7).

In other words, why is youth ministry in Khayelitsha conducted in the manner it is being conducted? Also, why is it not practical theologically aligned? Contextual factors are also considered, to see if they contribute to how youth ministry is being conducted. All the possibilities which could lead us to an understanding of why youth ministry is the way it is practiced was considered. For example, the cultural effect of education, socio-economic challenges, education and the political climate in Khayelitsha was explored to determine why youth ministry functions in a certain manner. By applying theories from different fields such as politics, psychology, and practical theology, sought to provide an interpretation, a theoretical lens, to help to explain why youth ministry in Khayelitsha is practiced in a certain manner (Root, 2009: 67).

Lartey (2003: 119), quoting Frank Chikane writes:

*The tools of third-world liberation theologies must, therefore, include both the religious-cultural and socio-economic and the political perspective.*

In seeking to answer the question of whether youth ministry is leaning towards programs, instead of being practical theological oriented, various perspectives from different disciplines are employed in seeking a clear understanding of the situation (Lartey, 2003: 133). It is recognized that each will, at best, be a limited view but that one of the best ways of gaining clearer insight is through collectively seeing and comparing visions with multiple perspectives (Lartey, 2003: 134). The supporting questions regarding the Interpretive Task are: Why are we failing or succeeding in our efforts to have a successful youth ministry? Are there any historical factors influencing our attitude and the practices of youth ministry? Are there cultural reasons that either promote or hinder youth ministry? The basic aim of a good Interpretive Task is to discover the why or the what, and the causes of certain occurrences in youth ministry that will be investigated (Wijsen, Henriot, & Mejia, 2005: 25).

### **1.9.2.3 Normative task – What ought to be going on?**

The Normative Task brings the practical *theological* meaning and/or epistemology of youth ministry into play. This task asks the question: What ought to be going on? It broadly seeks to articulate what ought to be happening, by reflecting on what Christian literature, systematic theology, the Bible, church history, and missiology says about youth ministry. It also seeks to reflect on the biblical perspective of how young people are perceived. The Normative Task makes use of theological concepts to interpret what ought to be going on within the congregation. Ethical principles, guidelines, and rules that are relevant to the context are used, to guide later strategies of action. The Normative Task is a theological reflective action. However, it does not only reflect but also recommends actions that are to be taken, by referring to Christian literature or normative sources. It refers to faith, to evaluate a situation and what is most at stake in this situation. Reflection guided by practical theology prompts a motive to act (Wijsen *et al.*, 2005: 25). Theological reflection must be given much more prominence, especially in faith-based reflection. With a normative task, there is a point where faith perspectives can question both concrete experiences and situational analysis. Participants look for a certain level of standard as well as innovative responses to the issues, from within specific faith traditions of their choice (Lartey, 2003: 133). A normative task thus brings the hermeneutical aspects onto center-stage of what is reflected upon.

#### **1.9.2.4 The pragmatic task – How might we respond?**

The final task asks the question: How might we respond? This task is about implementation. After the process of evaluating and reflecting, there is a need to implement what has been reflected upon. According to Osmer (2008: 4), this task determines strategies of action that will influence situations in ways that are desirable and allows us to enter a reflective conversation, with the responses emerging when they are enacted. We hope to find suggestions on how youth ministry could be reshaped from the research participants in Khayelitsha. This Pragmatic Task will also be addressed in the last chapter of the study, which contains the conclusion of the findings of this study and some recommendations made from the empirical findings. To implement subsidiarity demands the planning begins with the involvement of those who are most affected, who are closest to the situation, and whose cooperation is most essential (Wijsen *et al.*, 2005: 23). An action necessarily involves various steps and stages. It is necessary to decide on a course of action, based on a reasonable and careful appreciation of all the circumstances involved. It is crucial to follow a planned strategy and program of action that has an inbuilt evaluative and reflective phase (Lartey, 2003: 133).

#### **1.9.3 Ethical considerations**

According to Babbie (2010: 118), ethics are a matter associated with morality. In research, certain ethical guidelines serve as the standard, forming the basis for evaluating the conduct of the researcher. According to Shamoo and Resnik (2009: 1), the ethics in research are the norms for conduct that distinguishes between acceptable and unacceptable behavior on the part of researchers.

This includes the ethical treatment of the participants by the researcher. During the research process, participants should:

- Provide informed consent;
- have the right to withdraw at any point from research participation; and
- be free of any physical, emotional, intellectual, or social threat(s).

Furthermore, the ethical behavior of the researcher during the research involves the following:

- Avoiding bias;
- ensuring that participants' privacy and anonymity is preserved;
- no engaging in deprivation treatment of participants;
- not using inappropriate research methodology;
- not providing incorrect reporting of findings; and
- avoiding inappropriate use of research information.

#### **1.9.4 Statement on research integrity**

The value and benefits of the research are vitally dependent on the integrity of the research. While there can be and are national and disciplinary differences in the way research is organized and conducted, there are also principles and professional responsibilities that are fundamental to the integrity of research, wherever it is undertaken.

In addition, the researcher built and established a trusting relationship with the participants in the study. The study has been conducted and reported using the Unisa Ethical Code of Conduct<sup>4</sup>.

#### **1.9.5 Data analysis methods**

Qualitative analysis is a relatively systematic process of coding, categorizing and interpreting data to provide explanations for a single phenomenon. One characteristic that distinguishes qualitative research from quantitative research is that the analysis is done in the former, during data collection, as well as after all the data has been gathered (McMillan & Schumacher, 2010: 367). The data that is collected has been computed using the ATLAS.ti, a program that is offered by Unisa. The data was scanned and organized by the researcher, using various

---

<sup>4</sup> Please see the Appendix for Ethical Code of Conduct.

methods, namely, tables, figures, and graphs, representing the data and providing an in-depth critical evaluation.

#### **1.9.6 Limitations of the study**

It was not within the scope of this study to reflect on a theology of youth ministry in all Khayelitsha churches, apart from those that have been selected. Therefore, this study is limited to the 9 churches mentioned and the participants that took part in this study. The findings of this study cannot be generalized to all the church's youth ministry of Khayelitsha. Even though the researcher would have loved to study many churches in Khayelitsha, there was not enough time and money to do so. Therefore, this has led to the 9 churches which have been selected.

Generalizations about the study may be limited by some factors the researcher encountered, owing to the study area being confined to Khayelitsha. Although the sample is small, the researcher believes that the scenario confirmed by the findings is relatively relevant to the youth ministry throughout Khayelitsha. As was stated earlier, there is not much literature concerning youth ministry in Khayelitsha and this has contributed to the limitation of this study.

#### **1.10 Conclusion**

The objectives of the study are given, followed by the research questions directly derived from the research objectives. Definitions of key concepts pertaining to youth ministry are conveyed to clarify possible misconceptions. It concludes by explaining the significance of the study to youth ministry, churches, and the youth.

#### **1.11 Structure of the Thesis**

- **Chapter One**

This chapter presents the study's context, the reasons for undertaking the study, its aims and objectives, the research questions and succinct definitions of key concepts used in the study.

- **Chapter Two**

This chapter presents a literature review and indicates which literature regarding youth ministry in black townships is available. The existing literature and any gaps in the literature are therefore identified. During this process, the researcher will also indicate the relevance of the surveyed literature to the study.

- **Chapter Three**

This chapter looks at what has been written about youth ministry in search of what can be used by youth ministry in Khayelitsha. This chapter defines youth ministry and points out what could be the focus of youth ministry in Khayelitsha.

- **Chapter Four**

This chapter explains in detail the study's research methodology. Here, the process involved in the sampling of the participants as well as in eliciting, capturing, analyzing and interpreting the data will be discussed. The chapter concludes with an assessment of the data collected, indicating the limitations and shortcomings of, and gaps in, the data.

- **Chapter Five**

The findings and analysis are presented.

- **Chapter Six**

This chapter deals with how youth ministry is understood and develops a framework of youth ministry based on that understanding.

- **Chapter Seven**

This chapter presents the main conclusions in terms of the literature surveyed and the results and findings of the research questions. It concludes with an assessment of whether, and to what extent, the aims and objectives of the research have been realized. In addition, the recommendations bridging the nexus of youth ministry and the stakeholders in the township are stated.

## **CHAPTER 2**

### **YOUTH MINISTRY WITHIN PRACTICAL THEOLOGY FRAMEWORK**

#### **2.1 Introduction**

In this chapter, I want to argue through the literature, that youth ministry is a sub-discipline of practical theology. I will give a brief overview of aspects of practical theology that can be considered by youth in Khayelitsha, in developing a practical theological youth ministry. I will give a brief definition of what practical theology is, and my argument is that practical theology will provide a theoretical and theological framework for youth ministry. I am arguing that practical theology provides a theoretical framework that is not only supported by theology but by other disciplines as well because as we will see, challenges of young people cannot be solved through theology only. Hence, I am arguing that it provides a theoretical and theological framework for youth ministry. The question of what is crucial about practical theology will be discussed below briefly, explaining the idea that practical theology has opened its doors to human science, so it can learn from it.

The implication of that is that young leaders, in dealing with the challenges of young people, are not confined only to theology as their source for answers but can consult widely. The idea of this chapter is not to do an intensive study of practical theology, but to focus on basic and key elements of practical theology that can be used to

guide and inform theology and/or practice of a theology of youth ministry. When youth ministry is approached in a practical theological manner, it can guide youth leaders and everybody else who is involved in youth ministry, to develop a framework for a theology of youth ministry that focuses on the contextual challenges faced by the youth in local black townships. Conducting youth ministry in a practical theological way is to practice ministry holistically, meaning one considers not only the spiritual aspects, education and/or entertainment, but also that these aspects are all considered in one integrated approach. Nel (in Senter III, *et al.*, 2001: 4) wrote of a comprehensive approach to youth ministry which involves everybody in a local church. It does speak of everybody involved in the ministry as Nel suggested but mostly looks at other disciplines in dealing with the youth.

The combination of spiritual issues, education, theological issues, and entertainment is what is needed in youth ministry. Practical theology, with its multi-disciplinary approach, has moved from the praxis of the pastor to the praxis of the society at large; meaning it is best suited to shape a theology of youth ministry in addressing the needs of the youth in Khayelitsha (Dreyer, 2012: 45). Challenges facing the youth of Khayelitsha exceed just using a one-dimensional approach, such as a sole focus on games. Whatever the purpose of youth ministry might be in Khayelitsha churches, an understanding of youth ministry as practical theology will bring a broader view of how youth ministry is to be conducted, by providing a guide of reflecting on the theological, political and socio-economic issues and developmental activities which impact the youth. This reflection is done, for instance, so that there can be no activities which are conducted without any theological and educational value. Theron (2013: 5) wrote this about practical theology:

*Christian leaders are enabled by the reflective practice paradigm to develop new forms of Christian practice, to address the ever-changing challenges of the post-Christendom, a postmodern and globalizing world in which we live.*

An understanding of youth ministry as practical theology will benefit youth ministry activities, as practical theology is reflective and evaluative, meaning that it seeks to understand the reasons and the motives for conducting a youth program and also it will broaden the leaders' view of what is a successful youth ministry. Practical

theology as a theological discipline challenge the believers to align their lives, and activities towards those that seek to represent Christ. Practical theology, as a discipline has tools to enable that kind of reflection. Young people's lives are not only about games and programs. Therefore, an understanding of youth ministry, as practical theology, will guide those who lead young people to develop a framework for a theology of youth ministry that will accommodate not only programs that happen inside the church building, but also the issues that young people are encountering on the street, where they work, where they study and in their social meeting places. There is a need for individuals in the black townships of Khayelitsha to lead youth ministry in the process of practical deliberations.

I have argued that there is not much written about youth ministry in the black township of Khayelitsha. My focus therefore in this chapter, is on a few basic principles that underpin the discipline of practical theology. I will only discuss six for the study:

- 1) Defining practical theology.
- 2) Practical theology as a theory of practice.
- 3) Practical theology as a reflective practice.
- 4) Practical theology as contextual.
- 5) Practical theology as correlational.
- 6) The focus of practical theology.

In discussing these principles of practical theology, I will at the very same time show how they can be applied in youth ministry. I will discuss them as they apply to youth ministry.

## **2.2 Defining Practical Theology**

Practical theology has not been easy to define. Part of the reason for this is that practical theology has evolved a lot throughout the years (Van der Westhuizen, 2008: 46; Macallan & Hendricks, 2013: 137). However, Root and Dean's (2011) statement about practical theology does show how it can assist young people to use it as a framework. They argue that practical theology offers youth ministers an

intentional process that allows for considered, creative pastoral responses to situations facing adolescence (Root & Dean, 2011: 19). For the purpose of this study, practical theology will be defined as the framework for youth ministry which, “assists the youth to grow in Christ, to develop into ethical persons and become engaged in social action” (Arzola 2008:31).

### **2.3 The Focus of Practical Theology**

Previously, practical theology was rooted deeply in clerical life and focused on the improvement of the praxis of ordained ministry (Ganzevoort & Roeland, 2014: 91). But now there is a shift from this focus to a larger and a broader perspective.

Practical theology focuses on young people as individuals. Youth ministry at times is measured by numbers. If few young people are not attending the scheduled programs or activities in numbers, this is regarded as a failure but, if many young people do attend the programs, then this is counted as a success. The problem with that kind of thinking is that it undermines young people as individuals and regards them as a group. However, practical theology as a discipline focuses on individuals and those individuals' matter. Root, (2009: 60) wrote “one of the objectives of practical theology is to help individuals ... discern and respond theologically to life and ministry in any given context ... patterns and dynamics in particular episodes, situations or contexts.” Young people should be treated as individuals. They face different challenges as young people. Practical theology seeks to balance between theoretical work and what is happening in the ordinary lives of people, including young individuals in the Christian community. According to Dreyer (2012: 45):

*Practical theology in South Africa is still very focused on the professional training of pastors for the ministry. But in general, the focus of practical theology is no longer just inside the church building but also outside the parameters of the church building. The focus of practical theology is on what young people do when they are not in the church. Do young people live out the morals and values of Christianity?*

Therefore, practical theology is important to consider. It gives a space in which the actions and the behavior of youth can be reflected upon when ministering to young people. The solution for one young person cannot be used as the solution for all

young people's problems. Ganzevoort and Roeland (2014) argue that the focus of practical theology is broad, and it includes matters that are not regarded as spiritual. Practical theology equips the youth minister with many different resources, besides the Bible, as they try to deal with the complex issues the youth are faced with. Young people's actions and activities are to be evaluated and reflected on, through practical theology models; in other words, their decision making regarding their careers, for example: are they considering everything that needs to be considered before deciding?

The focus of youth ministry should shift in churches from being solely concerned about issues such as what are the next activities that are being planned, to include issues like how young people are doing spiritually. Are they growing spiritually? How are they doing in terms of their decision making? Are they making Godly decisions? Adults should not just expect young people to make wise and knowledgeable Christian decisions, without guiding them. A practical theological youth ministry can enable young people to make wise and responsible decisions. Practical theology brings that element of being Christian into youth ministry, even though it does interchange with other disciplines. Therefore, the focus of practical theology is on every believer and non-believers. In African culture, children are mostly seen but not heard. The disadvantage of that approach is that young people are not attended to; not ministered to appropriately in their challenges. However, a church that approaches ministry from a practical theological perspective does not differentiate, but instead, it focuses on everybody's actions, young or old, with the belief that everybody does matter to God.

Youth ministry as practical theology will value and take the lived realities of youth seriously. Practical theology with its theoretical framework can be utilized in youth ministry. The principles of practical theology will guide leaders to place value on the life of an individual on seeing potential in him or her. The principles and guidelines of practical theology will bridge the gap of culture that causes young people not to be ministered to adequately, as they assert that everybody's actions matter, regardless of age and gender. If young people are only given games, because of the notion that they cannot grasp anything of substance until a certain age, then youth ministry as practical theology, with a clear understanding of the theology of youth ministry, will dispute that notion. A youth ministry that is practical theology oriented will be able to

understand stages of development like self, social and moral development. It will also understand the challenges that are faced by young people and how to minister to them effectively. Practical theology accommodates every individual and can deal with all stages of life for everyone and can minister to them. There are no sacred actions that are expected from the selected few. Every Christian should account for his/her own actions. The notion of young people as the leaders of tomorrow does not apply in a practical theology approach. They matter now. Youth ministry is about young people, so it is crucial that focus and attention are deliberately given to them, for they are the constituency of the ministry. Youth ministry involves comprehensive, intentional and differentiated communicative actions in service of the Gospel of the Kingdom in order to empower effective ministry among youth. (Nel, 2003:68 & 71-72).

### **2.3.1 Youth actions and praxis**

As it has been argued that practical theology has evolved over the years. Ganzevoort and Roeland (2014: 93) wrote that it is widely acknowledged that practical theology has praxis as its object of study and reflection. The researcher is arguing that this should include the actions and praxis of the young people of Khayelitsha. It is important that the actions of young people should be influenced by theology first and thereafter other social sciences that seek to contribute to the upliftment of young people. Young people are influenced by the media in terms of decision making (Cloete, 2012: 3). The challenge is that; the church is waiting for them to reach a certain age, to feed them the 'spiritual food' that they need. The adults of the church think that young people cannot grasp or comprehend the theological teachings of the church about salvation and forgiveness, but meanwhile, the young people themselves are starting at an early age to be involved in crime and substance abuse (Cloete, 2012: 3). It is important that youth, as young they may be, get influenced and inspired in their decision making by theology, for them not to make decisions that are contrary to the Christian faith.

The practical theological-oriented youth ministry should focus more on ministering to prepare them for civic responsibilities, not just for their Sunday youth programs, but for everyday activities and every other action which young people are involved in.

Dames (2014: 31) states that practical theology in Africa must deal with an individualized, pluralistic world and trends of discontinuity, uncertainty, violence, and destruction. Hence, the type of theology of youth ministry that is needed in South Africa [Khayelitsha] is a youth ministry theology that addresses the challenges of young people holistically.

A practical theology approach to youth ministry can assist youth ministers to adapt to and learn from every situation. Practical theology is concerned with everything believers, non-believers, the young and the old do; by aiming to transform those actions or activities. Young people's actions are very important. The actions, behavior, and practices of young people need to be reflected on, which is the task of practical theology; as the youth actions need to be shaped by the gospel. Youth ministry deals with questions that the youth are struggling with, and it should be guided by a practical theology that teaches the youth how to get to the appropriate answers; as the answers should not only be theological, but pragmatic and contextual also. Practical theology is about reflecting on and renewing the faithful living of the believers.

In our day, practical theology included much more. Practical theology included conventional fields like care, education, and politics, but also fields like media, leisure, and sport. In principle, these activities carry potential relevance for practical-theological reflection in ordinary local contexts (Ganzevoort & Roeland, 2014: 95). Contemporary youth is involved in many things, as compared with their parents, and those activities are not necessarily sinful, but they are just different. Young people are active in sports and in many different hobbies. Nowadays, the task of practical theology is to persuade a young person who is involved in the sport, to live a Christian and faithful life as well, without being engaged in drugs. The focus of practical theology is to encourage young people to find God in all the activities that they are involved in. It provides a theory for those actions young people are involved in. There must be a balance between the theory accounting for our actions provided by classic Christian resources and what is really happening in the lives of those of the Christian faith.

Now, youth ministry conceived as a practical-theology discipline should be able to accommodate all that young people are involved in, with the intention mainly of

transforming them for Christ's glory. Practical theology aims not only to accommodate, understand, describe, and analyze praxes that are not godly but also to improve them (Ganzevoort & Roeland, 2014: 100). The idea that practical theology has unlimited scope for operation is instrumental to young people who are engaged in all sorts of things, like sports, politics, cultural activities and even crime. Using the practical theology approach, it will be possible to reach these people in a more pragmatic and systematic way. To be useful, practical theology must attempt to describe and interpret both contemporary situations and classic Christian resources (Masango & Steyn, 2011: 3). The focus of practical theology is to attend to everybody, including the youth.

### **2.3.2 Practical theology as a theory of practice**

In youth ministry, young people's actions, programs, and activities should be guided and directed by theology, because youth ministry is a sub-discipline of practical theology. The starting point of practical theology is what Heimbrock (2008: 164) wrote:

*It has a planned task to define and reflect on actions and to improve actions in accordance with the Gospel. It could be the actions of the Christian faith in general, including young people, and it might concern specific practices of specialists.*

Practical theologians don't just act or do things because they have seen them being done somewhere else. They have a compass that directs their actions. Practical theology acts as the theory to the praxis of all believers, whether in church or outside the church. Root (2009: 58) defines practical theology as that it provides a theory for believers to live out their faith and it poses the question of how believers are to be faithful to God in the world. Heyns and Pieterse (1990: 12) wrote that:

*The focus of practical theology is what believers do. Christian faith generally has biblical principles which they are to abide on like they are not to steal or if a person is not married, he or she is not allowed to have sex up until he is married. Therefore, Christian and other people of other religion have a way of how they are to behave. It is therefore*

*concerned with how Christians live out their faith in the world. Practical theology reminds believers how they should respond and live out their faith.*

That is why youth ministry cannot just start on the challenges that young people have, but they need to start by saying that young people are God's children, regardless of the state they find themselves in. If so, then there is a way of how they are to respond. Swinton and Mowat (2006: 11) state that the tasks of practical theology may be a theoretical inquiry; insofar as it seeks to understand practices, to evaluate, to criticize, to look at the relationship between what is done and what is said or professed. The importance of practical theology in youth ministry is that it has sought to formulate theories for moral and ethical behavior in the public sphere (Root, 2009: 59).

Youth ministry needs a theological theory for operating. Youth leaders cannot just deal with young people's issues and challenges without proper reflection. Osmer (2012: 319) proposes that practical theology provides concrete guidelines – models that offer practical help in engaging in Christian practice and mission and offers a reflection on why such actions are important. The first element which youth ministry need to understand as practical theology is that the starting point of youth ministry is God and the truth of His word. It cannot deal with things as it moves along. It has a theological theory as its guide. Youth ministry is different from normal youth work and the way it differs is what Swinton and Mowat (2006: 9) say is the function of practical theology to remind the church [youth ministry] of the subtle ways in which it differs from the world and to ensure that its practices remain faithful to the script of the gospel. Practical theology does consult other disciplines to deal with the issues of the community and the youth; as we shall see as we progress, but the most important part and the starting point is that youth ministry as practical theology is theologically grounded in nature.

### **2.3.3 Practical theology as a reflective practice**

Miller-McLemore (2012: 20) defines practical theology as an activity of believers seeking to sustain a life of reflective faith in every day; a method or a way of analyzing theology in practice that is used by religious leaders and teachers.

Osmer (2012: 319) proposes that practical theology provides concrete guidelines – models that offer practical help in engaging with Christian practice and mission and offers a reflection on why such actions are important. Osmer alludes to the fact that practical theology is reflective, and it provides a theory for the believer's actions.

Heyns and Pieterse (1990: 12) also emphasize reflectivity on practical theology and its provision as guidelines to Christian conduct by saying:

*It concentrates on the heartbeat of the church. It reflects critically on what happens in the congregation and on the religious actions of people, both within the church and society at large. The focus of practical theology is on what believers do. It is therefore concerned with how Christians live out their faith in the world.*

A practical theological youth ministry seeks to respond to the challenges and problems that are faced by young people in their community. Theron (2013: 5) notes that today practical theology is involved in matters of public importance and it is often directed towards the shaping of public and social transformation. Through its reflective and evaluative methods approach of practical theology, youth ministry can also benefit a great deal in formulating programs that are guided by practical theology.

Youth leaders should not run programs that add no value to the faith, social and political lives of the young people but should always seek to understand that theological theory is guiding their actions. Youth leaders should reflect on their ministry to establish if they are being effective. Swinton and Mowat (2006: 9) wrote about practical theology that it has a particular goal, to enable faithful living authentic Christian practices; these too should be the goals of youth ministry. Program oriented youth ministry focuses generally on entertaining young people and without proper theological reflection, it does not help to form the Christian character that needs to be formed in the lives of the young people. Practical theologically oriented youth ministry seeks (in everything it does) to foster a Christ-like a character in the people that it is in conversation with. This happens through reflection, evaluation, providing Christian theory for Christian practices and demanding that Christians be faithful in their praxis.

### ***2.3.4 Practical theology in considering the context of young people***

A practical theological oriented youth ministry, therefore, moves beyond informal games to life issues of real concern. Root (2009: 59) explains that the practical theologian asks: Who are these young people? What are their experiences? What are the forces impacting them? The practical theologian recognizes that such questions must always be asked in a specific context. Practical theology considers the context where Christian stories happen and seek a response that is appropriate to that context. Practical theology can help instruct youth ministry with the necessary practices young people may require guiding them in most of their life needs and quests.

Practical theology can offer youth ministry a critical and developmental framework to develop a theology of youth ministry with contextual relevance; with wide-ranging theological issues and responses which our youth must deal with and will encounter in the workplace and at school. Clark (2009: 12) advises us, as youth-ministry educators, to be responsible for helping the youth to learn to think theologically, critically and (especially) contextually. He points out that the ability to read and understand the cultural and contextual realities that produce issues that our youth are forced to deal with, as youth workers, is at the very core of youth ministry.

The challenges that are faced by youth should not be left to governmental agencies, but the church, through its practical theological oriented youth ministry, should be able to minister to the suffering and hurting youth of our community now. A youth ministry which is practically theologically oriented will reflect on and respond on how the church deals with poverty, abuse, teenage pregnancy, HIV/AIDS, unemployment, and many social and socio-economic issues, by developing plans or practices for the church to respond to these existential conditions. A practical, theologically oriented youth ministry, therefore, moves beyond informal games to life issues of real concern. The challenges our young people are facing are complex and very different from the older generation's challenges (Mueller, 2006: 39).

A contextual youth ministry that has a practical, theological approach can deal concretely with these issues. Dames (2014: 27), writes:

*A new kind of practical theology for South Africa in the 21<sup>st</sup> century is sought. Practical theology in South Africa is challenged to embrace a public missional role by addressing existential issues in society, the church, and academia.*

In his book, Dames (2014) is advocating for a practical theology that deals with all issues that are faced by faith communities in South Africa. In building on what Dames has written, a practical-theological-orientated youth-ministry that will focus not on uninformed games and activities, but that will deal with existential issues that are faced by young people, is required.

Writing about the importance of reflection Dames (2014: 58) wrote:

*When people can see and analyze their own way of being in the world, their immediate daily life, including the life of their villages and when they can perceive the rationale for the factors on which their daily life is based, they are enabled to go beyond the narrow horizons of their own village and the geographical area in which it is located, to gain global perspective reality.*

There is a need for contextual and critical practical-theological reflection in youth ministry. Practical-theological knowledge can enhance ways of sharing the Gospel as they minister to the youth. An appropriate, contextually relevant Africanised practical-theological youth ministry should be able to meet that need.

### **2.3.5 Practical theology as correlational**

In this section, I would like to discuss practical theology as conceived as correlational. It is in considering the context that one finds the method best suited to the situation. Schweitzer (2014: 144) states that while the traditional forms of praxis have not lost their importance and influence, other forms must be considered as part of professional ecclesial praxis; for example, social work or political activities. Root (2007: 33) argues that by entering the dialogue with sociology, social work, psychology, and education, youth ministry has attended well to the youth. I fully agree with Root and I am of the belief that, without correlating with other disciplines, youth ministry would be ineffective in ministering to its young. I have already stated that the challenges facing our young people need a sophisticated approach. They

cannot be solved or ministered to in conservative methods, for example, quoting a passage of scripture and praying over it for God to work it out; some of the challenges might require the help of a psychologist, social worker or psychiatrist. Root (2007: 46) states that youth ministry is no doubt an integrative endeavor requiring an interdisciplinary approach. Practical theology does offer an approach that youth ministry (in developing a theology of youth ministry) can consider the correlational approach. Macallan and Hendricks (2013: 137) state that the pastoral concern seeks to take the global nature of any given reality into account. It embraces the social sciences, realizing its potential pitfalls and limitations, to provide insight into the nature of any given pastoral concern. When engaging with a local contextual situation, we find a role for both the human sciences and the natural sciences, according to the specific pastoral challenge (Macallan & Hendricks, 2013: 137). With its correlational approach in dealing with a given individual's crisis, practical theology could call upon the insights of psychology, politics, economics or philosophy to play a role in other areas (Macallan & Hendricks, 2013: 137).

Hence, Erwin (2006: 16) argues that youth ministry graduates must be equipped with an understanding that good youth ministry practice comes from the integrative reflection that brings together theology and social science. Osmer (2008: 101) concludes this matter for us by saying that practical theology is multidisciplinary in its approach and thoughtful leaders sift through a variety of theories and discern those that offer the best arguments for the situation at hand. Practical theology draws on secular theories to understand better and to explain episodes, situations, and contexts (Osmer, 2008: 85). In dealing with issues facing young people, youth ministry conceived as a practical theology becomes multidisciplinary. It considers other fields, even though theology is considered most. Erwin, (2006: 11) argues that youth ministry in its teachings and educational programs should be an integrative discipline that incorporates a three-strand approach, including practice, theology, and social science. In this approach, one strand is not pitted against another, but each informs and develops the other.

Clark (2008: 17) states that the way to maintain the integrity of a practical-theology model is to ensure that the Bible is the final definitive and authoritative source of truth and that all other data sets help to contextualize, understand, and align that truth in the service of the Kingdom. Masango and Steyn (2011: 4) state that practical

theology is the mutually critical correlation between interpreted theory and praxis of the Christian faith and the interpreted theory and praxis of the contemporary situation. Macallan and Hendricks also argue for a correlational hermeneutic approach that seeks to uphold both sources (human science and Christian tradition) in creative tension; an approach that gives neither primacy nor dominance to either in the discussion (Macallan & Hendricks, 2013: 140). Macallan and Hendricks (2013: 141) state that we know that the human sciences touch different dimensions of our lives in a variety of contexts and are therefore vital to all forms of missional-practical theology or boundary-crossing theology. Miller-McLemore (2012: 21) notes that the essential subject matters; for instance, family, children, poverty, and sexuality, cannot be understood adequately via one discipline alone, but requires movement and conversation across different areas of expertise and knowledge. Practical theology has long sustained the desire and intention to weave webs of connection between theological disciplines and institutions in response to ministerial and social needs. What Miller-McLemore highlights is the strength of practical theology; the strength that can benefit youth ministry, as it seeks to minister to vulnerable youth.

### ***2.3.6 Practical theology as an action field of study in youth ministry***

Youth ministry as practical theology will be directed by a theology that will guide young people to discern what to believe and how to respond when faced with challenges in their surroundings. It will, therefore, have specific outcomes such as to see young people being a responsible member of the community --- what it would like to see in getting through to the youth they are ministering to. The goals of youth ministry as practical theology should help them to be able to know what is good and pleasant for God and what could be the long-term consequences of their decisions. The youth of today are living in a world where, in terms of decision making, it all depends on their feelings (Mueller, 2006: 90). However, there are other issues to consider like, peer pressure. What would my friends think of it if I don't or if I did it? This makes it problematic for young people to trust their feelings and to make good decisions. Youth ministry as practical theology has a task to engage young people, to discern God's will. They must be taught what it means to live out their faith in an environment which allows everybody to do anything that pleases them (Clark, 2008: 12). Youth ministry as practical theology has the responsibility of showing a

theological direction to young people, who are part of relevant youth programs. Youth ministry as practical theology has a specific goal, to enable young people to make biblical and theological decisions as they encounter overwhelming challenges in this ever-changing world (Clark, 2008: 15). Swinton and Mowat (2006: 6) wrote:

*Practical theology is a critical, theological reflection on the practices of (youth) ministry as the (youth) interact with the practices of the world, with a view to ensuring and enabling faith participation in God's ... redemptive practices in, to and for the world.*

Practical theology is the theory of practice whereby youth ministry will get its script from practical theology and it must have the theory, as, without theological theory, it is not ministry. Young people should use the theology of youth ministry as the mirror that reflects the kind of conduct, they need to emulate. Clark (2008: 16) wrote:

*Youth ministry as practical theology will not be an easy process as young people will be struggling with issues and struggling to make Godly decisions, but the youth ministry should remain faithful to the Christian faith in its decision because failure to do so will result in youth ministry not being practically and theologically oriented. Youth ministry, therefore, as practical theology, should be theologically rooted. Youth ministers have the responsibility to motivate youth to pursue theological advice, and then construct their lives and programs according to that guidance.*

Young people generally get involved in endeavors without questioning properly, how this will be to their benefit and why they should do it. In other words, they embark on programs for the sake of being on programs. But youth ministry as a practical theology does reflect on how and why we believe in what we do. The reason for conducting reflection in youth ministry as practical theology is to ensure that young people are faithfully following Christ (Clark, 2008: 14). Practical theology pursues deep reflection on the meaning of programs, individual's and communities' actions. The programs that are conducted in different churches around Khayelitsha, as young people might not necessarily be wrong, but if no reflection took place to assess the impact and spiritual benefit of the program, then, it will be useless to conduct such programs, that have added no value to the lives of young people.

## 2.4 Reflective Youth Ministry

Youth ministry as practical theology does reflect on how and why we believe what we do. The heart of youth ministry as practical theology is not about programming but is rather about the contribution the program adds to the spiritual lives of young people (Root, 2008: 58). Reflection on the practice of believers is a fundamental aspect of practical theology. Youth ministry as practical theology will reflect on all youth practices from a theological perspective and will engage other disciplines also, that can give a better understanding of the issue of concerns. Practical theology, as a discipline uses the method of reflection, which can enable young people to reflect effectively for personal and youth ministry programs. Youth ministry as practical theology does not only utilize theology for reflection, but it also engages other disciplines to get to the root cause of problems faced by young people. Youth ministry as a practical theology does reflect on its present practice of youth ministry. Dean, *et al.*, (2001: 107) wrote that reflective tasks of practical theology in youth ministry seek explicitly to identify the practices of Christian life and ministry in each situation and begins to consider some of the theological assumptions that guide those practices. The reflective method of a practical theology of Osmer (2008: 4) suggests that the method can be used for many programs.

Youth ministries can reflect on their programs or their spiritual educational program to see if they contribute to the spiritual development of young people. This reflection of practical theology is built upon the theoretical aspect because the objective of practical theology is to construct theological theory within the action (Root, 2009: 61). Ray Anderson (2001: 10) gives a very important contribution to reflection, saying that practical theology is the process of ongoing critical reflection on the acts of the church, in the light of the Gospel and in critical dialogue with secular sources. Reflection, therefore, in youth ministry as practical theology forms a very important part of the discipline.

## 2.5 Methods of Reflection<sup>5</sup>

There are many different methods in the field of practical theology that are used to conduct theological reflection of a program, individual or community. For this

---

<sup>5</sup> It is important to point out that this reflective method has been discussed in the first chapter as the four tasks of practical theology, the aim here is to show that the reflective methods, fits within the framework of practical theology. The argument is how youth ministries can use the tool to evaluate/reflect on their programs.

purpose, I would like to discuss three of these. Basically, these methods of reflection are doing the same thing, though there may be areas that differ. Firstly, are the four tasks of practical theology (Osmer, 2008), secondly is the (Lartey, 2003) pastoral cycle and thirdly is the spiral circle of the Roman Catholic Church (Wijsen, Henriot & Mejia, 2005)<sup>6</sup>. Youth ministry as practical theology can utilize any of these methods to reflect, analyze and evaluate their programs. Reflecting theologically is at the heart of practical theology. Youth ministry will be failing if it does not reflect theologically on their programs and about what they would like to achieve in the lives of young people.

**Table 2: Four tasks of practical theology – Pastoral cycle**

Four tasks of practical theology	Pastoral cycle
What is going on?	What is happening here?
Why is it going on?	Why is it happening?
How can this be happening?	How should we understand it?
How might we respond?	How should we respond?

These methods agree on the fact that the beginning of any theological reflection is the personal experience of the intended group for reflection; in our case, this is young people. These methods are about situational analyses of the group.

---

<sup>6</sup>The spiral cycle is not on the table, the principle is the same and the questions that guide the reflection process are the same as these on table 2.

Contextual factors and personal experience are analyzed and evaluated. That is the first task of practical theological reflection.

The second aspect of agreement between these methods is the consideration of other disciplines in questioning deeply, why? For the purposes of our study; perhaps the reasons why certain youth ministries have not been theologically oriented could be the lack of education, the political situation and/or the socio-economic or cultural situation. The second question deals with what the contributing factor could be, derived from the program or community that is being reflected on and evaluated.

The third question deals with the theological question. It considers what can be learned from the Christian tradition.

The last question deals with implementation after all the other questions have been dealt with. Theological reflection is a fundamental part of youth ministry, as practical theology. Youth ministry, to be theological, needs to be guided. Practical theology is then entrusted, through its processes, with the responsibility of guiding youth ministry.

## **2.6 Conclusion**

The purpose of this chapter argued for practical theology, as a theological framework for youth ministry. The argument made here is that youth ministry can be enhanced and made more effective if it can align itself with the principles of practical theology. Practical theology, a theoretical theory for practicing youth ministry is richer and more resourceful, and through its approach, it has the potential to tackle the challenges young people are facing. Practical theology takes into consideration the world of the youth and seeks to interact with those surroundings and provide solutions to the challenges the youth are facing, by engaging with other disciplines. Practical theology covers most critical aspects of ministry, which comprise context, relationship with other disciplines, theological theory and the methods of reflection about the believers' actions and their programs. Any youth ministry, to be effective and to make a difference in its surrounding, must be practical and theologically oriented. Practical theology principles are not emotional, but rather are scientific principles which could be studied if one has a proper understanding of how the theological theory operates. Practical theology is the solid rock upon which youth

ministry is to be built. In the following chapter, a theoretical framework for a suitable, practical theological youth ministry will be suggested.

## **CHAPTER 3**

### **A THEOLOGICAL FRAMEWORK FOR YOUTH MINISTRY**

#### **3.1 Introduction**

In the previous chapter, I located the youth ministry within practical theology. The argument made was that youth ministry should align itself within the scope of practical theology. The reason for the alignment of youth ministry within practical theology is simply that understanding youth ministry will enable people to understand their purpose for existing and it will minister effectively and holistically to the lives of young people. The aim of this chapter is to explain the basics of practical theological youth ministry and to discuss key principles, which forms an effective youth ministry. The purpose of this chapter, therefore, is to look at how scholars abroad and in Africa define youth ministry and what they regard as the foundations of youth ministry. What is discussed in this chapter is a guideline which can be considered in developing a youth ministry framework in the context that is practical theological. It is

important to note that these principles about youth ministry can be developed contextually in youth ministry. These are not rigid youth ministry principles that form a framework, but they can be reworked and redeveloped for any ministerial environment and context. The first step towards developing a theoretical framework for youth ministry is to define youth ministry.

### **3.2 Definition of Youth Ministry**

Defining youth ministry is an important task at this stage. Youth ministry is not just general youth work. We may take for granted that, since the youth in a church has access to programs and activities, we may be tempted to think that youth grasp fully what youth ministry involves. The underlying assumption of this study is: there is a general lack of a theological understanding of what youth ministry is in Khayelitsha. Heflin (2009: 14) defines youth ministry as spirit-led discipleship [process] by which it is believed that God works through Christian youth leaders, to lead teenagers into a relationship with God and to Christ-like maturity, as part of the body of Christ, the church. Arzola (2008: 5) argues that the primary goal of youth ministry is to bring the youth into the Christian faith and to help them grow in their relationship with Jesus. Ashton and Moon (1995: 21) state that his first aims of Christian youth work must be to present a young person with the claims of Jesus Christ. What we learn from these scholars in their attempts to define youth ministry, is that youth ministry is about introducing young people to Jesus or the Christian faith. Youth ministry involves more than just playing games with young people. Youth ministry is about the formation of the Christian faith and its implication in the socio-cultural and public life of young people. The first outcome of youth ministry programs is to introduce young people to God. The program should address their faith, teaching lessons about the person of God. Weber, Singleton, Joyce, and Dorissa (2011: 211) argue that the best indicator of successful youth ministry is not the numbers of participating youth in a program, but the extent to which it is contributing to the spiritual development of the youth involved. Youth ministry is defined by McCarty (2008: 21) as follows:

*More than programs and events; it is the response of the Christian community to the needs of young people and the sharing of the unique gifts of youth, with a larger community. It is also to draw young people*

*towards responsible* participation in the mission and towards work in the faith community.

Nel (in Senter III, *et al.*, 2001: 4) in defining the comprehensive approach argues that young people should participate in all church activities. They should not take a back seat simply because they are 'young', but they must be a part of everything that the church does. Young people have a responsibility for going out and sharing their faith with other young people, calling others to join in the Christian faith is not the task of a selected few, but young people, in general, must be involved. Youth ministry has many intended outcomes such as seeing their young being responsible community members, but at this point, the emphasis is on what is regarded as the primary aim of youth ministry. Youth ministry has other aims, which I would call secondary, such as youth development, for example, how to make sure that young people achieve their maximum potential in their school, university or workplaces. The most important objective is to create theological rocks. Without the first task, which is to develop spiritual formation in the lives of the young people, youth ministry just becomes general youth work. It becomes just a form of secular youth work, where the main focus is on controlling the behavior of young people. Youth ministry, as discussed above, is not about games but about shaping the lives of young people through following Christian principles. The starting point of practical theological youth ministry is the acknowledgment of the first principle of practical theology, which is to ensure and enable believers (young people) to practice faithfully, helping young people to be Christians, to grow in their Christian faith and to make Christian centered decisions at all points of their lives. Cloete (2015: 4) defines practical theological youth ministry stating that youth ministry should contribute towards assisting the youth in maturing in faith, integrating what they believe throughout life and living up to their deepest convictions wherever they go.

### **3.3 Youth Ministry as an Integral Part of the Church<sup>7</sup>**

The second point about youth ministry is that it is not only the business of young people but the responsibility of the whole church. Young people should be guided by

---

<sup>7</sup> I have divided this section into two. I am firstly arguing for the church as integral, but I argue also for the role of parents within the church, to make sure that they minister to the young people. This role of parents is to focus on young people as individuals, rather than members of the whole group. They have a role to play in noticing the wants and the needs that a young person may not communicate within the group.

adults about matters pertaining to spirituality and morality, although they are able to do so, on their own, they nevertheless need the guidance of an older and mature person. In emphasizing the fact that mature adult people are needed in youth ministry, Cloete (2015:3) stated that all generations are needed in the community of faith because contact with others along this road is not optional but critical. There are things which can be done for young people like preparing excursions and games, but when it comes to the teaching of the Word, a mature adult who can explain the Bible in a way that speaks to the spiritual formation of young people is needed. This is not to say young people are not capable of preaching, but there might be issues which they may not understand how to deal with, hence a spiritually mature person is needed for the interpretation of the Word and how it relates to the existential realities of life. In some churches, youth ministry has been neglected, meaning that young people must find their way on their own. In defining youth ministry, Nel (in Senter III, *et al.*, 2001: 12) says:

*Youth ministry is a comprehensive congregational ministry, in which God comes, through all forms of ministry and with special regard to parents, with a differentiated focus on youth and through the youth in the congregation.*

The comprehensive congregational approach to youth ministry embodies the principle that youth ministry must be integral to the congregation. Regardless of the approach which youth ministry undertakes, it is theologically necessary for the church and youth ministry to work together and to understand that one needs the other. Youth ministry must be accountable in a local congregation. There are, however, organizations that are interdenominational such as Scripture Union, which have a principle that anyone who works for them must be connected to the church. The Scripture Union's motive is that of introducing young people to Jesus, the Bible, and the church.

There are many reasons where the whole congregation is needed, in youth ministry, besides preaching. For a youth ministry leader to be able to do everything they planned for in ministry they need the assistance of adults. An example of the assistance that the adults of a congregation may provide could be transported due to

a lack of infrastructure in the church and community as well as financial assistance due to the economic constraints in Khayelitsha.

Youth ministry is church business, so young people cannot be left on their own to find their way but will need all the assistance that they can get from the congregation. They need to let older people know what is happening in their lives. Cloete (2015: 4) wrote about creative tension, saying that youth ministry should create a space where the youth can find its own voice, its own spiritual journey. She also emphasized the fact that youth cannot operate separately from the church and that the congregation is more about the youth than it is about anyone else, and therefore the goal of the local church should also be embedded in the praxis of youth ministry. The church should be intentional about its youth ministry; in other words, it cannot prioritize the issues of the so-called “old people” and neglect the issues of young people. The programs that are dedicated to the development of the youth will not succeed if the church does not support young people. Youth ministers should understand that they need the assistance of the whole congregation and they must account to the leadership of the church, about the work of youth ministry.

This understanding of youth ministry forms a basic understanding of what youth ministry is about. Some youth leaders might be worried that the church leaders might control their work, but still, that does not mean young people should do things completely on their own, with no input from the church. Youth ministry is everybody’s business. Youth ministry is about the spiritual formation of young people, but this formation cannot be done by young people alone. They need the support and guidance of the whole congregation. Cloete (2015: 4) quoting (Ward) wrote:

*It is not possible to escape from the church because youth ministry grows from a partnership in the Gospel and is therefore irrevocably connected to the church.*

### 3.4 Parents' Role in Youth Ministry<sup>8</sup>

The young people who attend churches in Khayelitsha ultimately end up participating in youth ministry. They need to be handled with sensitivity as not all the youth who attend church do so with their nuclear families. Parents from the churches in Khayelitsha should play a parental role in the lives of the young people who come into the youth ministry. Youth ministry should be contextual and sensitive to the situation it is operating in.

That is why it is important that youth ministry cannot be just copying what is happening in Europe and applying it here in Khayelitsha, without understanding the context of Khayelitsha, like its community culture and values it needs to be done by locals, who take into consideration local challenges and problems. Therefore, youth ministry does not simply apply bible verses or theological points of old to research on adolescent behaviour or ministerial practices, rather, youth ministry is in the business of constructing theology itself, Root (2007:33). Khayelitsha youth leaders have to find their model that will be suited for the context, that will involve their parents.

It is therefore critical that parents in the church that a young person has chosen to play a parental role in the lives of the children. The reason why the parents of a child who chooses a certain church should play a parental role because young people at times experience a lot of difficulty from their families. These young people may be facing internal family problems. The church, together with its youth ministry, should minister to these young people. Davies and Dreyer (2014: 3), give us a picture of the environment young people come from, wrote:

*Many violent incidents that happen in the home are perpetrated by family members on family members, including children and young people. Children and young people are often exposed to violence in the home and sometimes they themselves are abused.*

---

<sup>8</sup> The focus of this study is on "first things first", the theological understanding of youth ministry not the approach/model to youth ministry, the focus is on things which I regard as of importance, hence the term parent's role support of youth ministry. Family Based Youth ministry by Devries is an approach to youth ministry, which falls outside the scope of this study, on this part of discussion the focus is on principle of parents being involved in youth ministry not on families-based youth ministry approach.

It is therefore important for parents, in the church in which the young people have joined, to also be part of the youth ministry in that specific church and to be sensitive, as they may not know what kind of circumstances the young people who are in their church come from. Youth ministry should be an integral part of the church, as youth leaders at times might not be able to deal with some of the complex issues which arise from their engagement with these young people, and they might need the assistance of older people in the church. At times help from the church members might be where the youth need assistance if the issues are beyond their control. Davies and Dreyer (2014: 6) writing about what could be the role of the church and youth ministry to these young people say:

*People who suffer emotional disturbances because of domestic abuse are affected in mind, body and spirit and their social lives are also disrupted. They need healing and support. The complex psychological and emotional disturbances that often plague their lives later must be managed.*

The aim of practical theological youth ministry is to minister to young people holistically, but this is done by the whole church. It is not only the duty of youth pastors. Families have a role to play in the lives of the youth. Dames (2008: 90) states that reality, however, is that young people are being brought up in dysfunctional homes with the absence of a firm moral and ethical foundation. The church is one of the institutions in South Africa that form the moral fiber of our country. The church, as stated above, in the black townships should play a family role in the lives of young people. Dames (2008: 89) writes that:

*The role of a family is being played by the church, as the family's function as primary agents or spaces for the formation and transformation of moral and ethical leadership. The content or virtues of the formative and transformative functions of families are respect, equality, dignity, love, compassion, sacrifice, patience, loyalty, trustworthiness and justice. The home should be the foundation from which a moral and ethical youth group are nurtured to become servant leaders to society, instead of being a burden.*

There are many issues which are affecting families. The adults in the local church must play a parental role for these young people, who are being ministered to in youth ministry programs. A practical theological youth ministry study, within the context of ministry, should be undertaken and should respond appropriately, according to the demands of that environment. Young people in Khayelitsha are vulnerable and ministry to those young people must be contextual. Indeed, there must be creative tension in youth ministry where young people are given a space to be young, but also the challenges that they are facing, which hinder their spiritual maturation and development, should not be minimized, using every resource available including parents assuming parental roles. There is an African idiom that says, 'it takes a village to raise a child'. In the context which youth ministry is undertaken in Khayelitsha, it is important that the church in which young people attend plays a family role, in developing young people holistically. Devries (2004:104) wrote that churches can learn to be as intentional about equipping parents as they are about developing programs for children and youth. At times parents they don't know how to parents or to deal with the society changes, the changes that are taking place in our nation some parents feel overwhelmed at times not sure what to do or how to respond therefore the church should equip the parents as well to cope with the changes.

### **3.5 Towards a Theology of Youth Ministry**

Youth ministry has been described by some scholars as lacking theology<sup>9</sup>. It is important to define what some scholars say about this theology and how it helps youth ministry. Theology is not a set of verses which is about youth in the Bible. Rather, it is the theological philosophy of how ministry is to be conducted. Theology in youth ministry means underlying biblical principles which direct the actions of the believers. In practical theology terms, this is the theory of praxis. This theory is not only theological but considers other disciplines in guiding the young person to where God might be leading him. Understanding the theology of youth ministry helps leaders to gain a better knowledge of what youth ministry should be about. The theology of youth ministry is the first thing that those who are involved in youth ministry should know, to understand what youth ministry is about. There is a need for action to be taken in church programs that are happening in the name of youth

---

<sup>9</sup> In this chapter, I will refer to youth ministry scholars who alluded to a lack of theology in youth ministry.

ministry, to make a distinction between Christian youth work and secular youth work. The programs and activities are not necessarily wrong. Black (in Senter *et al.*, 2001: 43) states that youth ministry is everything a church does with, too, or for youth that builds them into becoming the church. This may include such things as organized groups, elected leaders, planned programs, strategic experiences, and carefully designed curriculum materials.

Programs have a role to play in the lives of young people, especially if those programs are spiritually uplifting and educational. However, they need to be supported by theological theory. Heflin (2009: 9) argues that the appropriate genesis of any youth ministry is not a program but a commitment to our spiritual development of young people as Christians and disciples of Jesus. The issue of a lack of theology in youth ministry is not only a challenge faced by the youth in black townships. It has been acknowledged worldwide. Keeler (2011:33) affirms this truth about the lack of theology in many youth ministries, by saying that much of the youth ministry is practiced by individuals with little or no theological training. He goes on to say that youth workers must take time to think theologically about why they believe what they believe and then implement that thought in ministry practice (Keeler 2011: 33). The purpose of the youth ministry is the spiritual formation of young people. It is like a destination where young people should arrive in their lives. Theology of youth ministry will lead the church to reflect on the lives of young people, youth ministry will then act like a map and the destination of spirituality. A theology of youth ministry will guide youth ministry into spiritual maturity through the program which will be conducted and theologically informed. It is through having a theology of youth ministry, that there will be more direction in ministry, towards the point where youth leaders will be able to tell when young people have matured spiritually or not because they will be able to make decisions that are aligned with their faith.

Livermore (2006: 98) writes:

*Theology is not something we merely know, it is what we do, and our theological conviction serves as the framework for how we live and how we minister.*

Theology of youth ministry provides the church and leaders with the answer to the question, why does youth ministry exist? It exists to help young people in a distinct

ministry but not in isolation, to become spiritually mature and to reach their full potential. The theology of youth ministry declares that it is not just a good idea to have young people doing programs in the church. Theology will say that young people are called to worship there, together with their parents. What about the public implications of worship?

Theology of youth ministry will, therefore, guide programs that are developed for young people to nurture their spiritual development. Youth ministry will not just run programs for the sake of keeping young people busy and not bored. Practical theology principles teach that a man is not made up of spirit only, but that there are emotions and psychological, socio-economic, cultural, and public issues and needs, that must be ministered to as well. Livermore acknowledges the importance of programs. However, they are not the whole picture when it comes to youth ministry. Livermore (2006: 98) writes: Summer trips to amusement parks, funky worship-sets, and Christian T-shirts might have a place in youth ministry but they are not enough.

To build theory for actions does not necessarily mean that youth ministers must be academic; they do not need to be professionals in theology, but they need to be trained to reflect on theology as well as to practice theological reflection of their choice. Livermore (2006: 95) argues that church leaders' chief contribution is to be practical thinkers and reflective practitioners, which means thinking about practice and thinking in practice. Intentional efforts must be used to help leaders of youth ministry to be practical thinkers as well as reflective practitioners.

Livermore suggests that the ability to step back and theorize about practice allows the ministry to create meaning from the youth's and the ministers' experience. Livermore (2006: 100) concludes by saying that youth ministry students must wrestle with what it means to shepherd adolescence and to see that role as the core of youth ministries. With the heart of a shepherd, they must then learn how to discern the vision and develop through the process of becoming a genuine disciple.

The main issue here is not that programs are wrong, but that the programs being conducted should incorporate theological reasoning. To think theologically about the programs that are conducted in youth ministry will not come naturally, but will need

youth ministry leaders to be intentional and the outcome of reflection will show what the purpose of youth ministry is.

Langford (2014: 324) writes about youth ministry's failure, suggesting that youth ministry has failed and that their failure is theological. The theology of youth ministry is the first thing that needs to be considered; before planning programs and activities. The argument which has been made by youth ministry scholars is that without reflecting theologically, what youth ministers are doing is not youth ministry. Dean *et al.*, (2001: 29) states that without intentional theological reflection in our ministries with young people we will all eventually be living like atheists. What is being emphasized here is that theological reflection is what distinguishes youth ministry from secular youth organizations. Dean *et al.*, (2001: 33) also suggest that youth ministry that seeks Christian action without a growing relationship with Jesus reduces it to good works. Adding to the discussion about the importance of theology in youth ministry, Widstrom (2003: 74) argues that what we believe undergirds and drives all we think and do, is that Theology should be the determining discipline in constructing a philosophy of youth ministry. Root and Dean (2011: 49) argue that youth ministry is fundamentally a theological task; a task that seeks to participate in God's own ministry by moving from experience to reflection, and then to action. Root (2012: 22) argues that youth ministry must be purposeful. It is important to be clear about intentions and to practice ministry from them. Whatever youth ministry philosophy is; whether it is leader based, program-based, or family based, it is important that we be intentional. Practicing youth ministry theologically is the essence of youth ministry.

The purpose here is to point out that youth-ministry scholars abroad and in South Africa do acknowledge that the challenge in youth ministry is the lack of theology behind the programs. There are no disagreements about the importance of a theology of youth ministry.

In summarising the argument about the importance of a theology of youth ministry, Dunn & Senter III (1997: 29-31) wrote about the six reasons why youth ministry should be theological which is relevant and important for this study.

Firstly, a theology of youth ministry provides the basic rationale for youth ministry. A theology of youth ministry should provide the ministry with concrete reasons of why

there is youth ministry in the first place. Youth ministry is not the church's reactionary response to young people who have populated the church but is a theological undertaking of what the church should offer its youth.

Secondly, a theology of youth ministry critiques practices. Theology in youth ministry seeks to ensure and enable the practice of young people to be faithful to the Christian faith. Every activity that is undertaken should contribute to the spirituality of young people. Nothing should happen without a purpose in youth ministry. Cloete (2012: 5) argues that youth ministry should always be guided by the serious theological reflection that provides a vision for the ministry and events should be in service of that vision.

Thirdly, a theology of youth ministry determines the content and shapes the delivery of teaching. Everything that is taught regarding issues that affect and concerns young people, such as sex before marriage and many other issues, which young people have questions about will be taught according to Christian principles.

Fourthly, a theology of youth ministry provides ministry motivation and challenges the youth for service. Youth ministry does not exist to entertain young people, but it exists to minister to the challenges young people are facing and to be relevant to today's youth. Youth ministry exists to serve young people.

Fifthly, a theology of youth ministry guides the ministry in the faith community. A theology of youth ministry reminds and guides young people so that they may make disciples of all people, starting with their own community. Youth ministry does not only exist for the existence of young people in the local church but also to reach out to those young people who are in the community.

Sixthly, a theology of youth ministry guides the ministry toward God. Youth ministry is about God, a theological endeavor about God's saving grace in the lives of young people.

A theology of youth ministry is not just an academic exercise, but as stated above, provides reasons, purpose, and direction for the existence of youth ministry. A theology of youth ministry is that 'thin line' which makes a difference between youth work and youth ministry. A theology of youth ministry is, therefore, the core of youth ministry. Youth ministries must start from a solid theology for youth ministry, as

theology will guide the ministry to become what it was intended to be, to help young people to mature spiritually. However, a theology of youth ministry should be contextual and should deal with the challenges that are faced by the youth in Africa. I have indicated earlier that theology does not mean a set of biblical verses about young people. This is the reason I am arguing for a practical theological youth ministry because it reflects on the need to minister theological meaning. It provides the theological justification of doing ministry. Youth ministry as practical theology is holistic in its approach, as it does not only deal with spiritual matters that concern young people, but with everything that makes up the world of young people.

### **3.6 Youth Ministry and Development**

Youth ministry in Khayelitsha must consider the development of youth in its approach. Youth ministry is about young people's development; firstly, spiritual and in all other ways that pertain to the lives of young people. Youth development is defined by Hlagala and Delport (2014: 59) as:

*A process which prepares young people to meet the challenges of adolescence and adulthood through a coordinated, progressive series of activities and experiences which help young people to become socially, morally, emotionally, physically and cognitively competent.*

Youth in South Africa is defined as - from the age of fourteen to thirty-five. In human development studies, this age group is divided into two, namely adolescence and early adulthood. Santrock (1995: 21) defines adolescence as the development period of transition from childhood to early adulthood, entered at approximately ten years of age and ending at eighteen to twenty-two. Santrock (1995: 21) defines early adulthood as the development period beginning in the late twenties and lasting through the thirties. Basically, what is called youth in black townships comprises the two different age groups. They are in different stages of their lives and thus cannot be approached in the same manner. They are very different. For example, in Khayelitsha, fourteen to twenty-year-olds might still be in school, and twenty to twenty-five-year-olds might be in university, while the twenty-five to thirty-four-year-olds might already be working. It is important for youth ministry workers ministering to young people through their programs, to juggle between these age groups as they

facilitate development. It is possible that some young people are not in school and some might be working from age twenty. The purpose is to show the different stages which young people might be in and the challenges that are faced by youth ministry as it seeks to facilitate the growth of both groups in their developmental programs. Santrock (1995: 21) writes that the stage for adulthood is: The time of establishing personal and economic independence; a time for career development and for many, a time for selecting a mate.

There might be some truth in this, but it might also be so that some young people are struggling with issues which are characterized by their context. It is important for youth ministry workers to understand the stages which the young people they are ministering to, are in. Young people from fourteen to thirty-five all have their own issues and challenges and it should be the task of youth ministry to help the young person to deal with those needs and challenges. This is youth development. During adolescence, young people are worried about what is happening with their bodies, and some are beginning to experiment with drugs, alcohol, sex, and there is an identity crisis challenge where adolescence are struggling with what is happening with their body. Youth-ministry programs should thus be age-specific. Youth development is also defined as the stages that all young people go through to acquire the attitudes, competencies, values and social skills they need to become successful adults (Mentoring Resource Centre, (MRC) 2007: 1). One of the key roles for youth ministry workers in developing the lives of the youth they are leading is to be facilitators of a youth's development. Hlagala and Delport (2014: 62-63) argue that youth workers need to know what resources are available in the community for young people and how they can be accessed. The role of youth workers is to point out where opportunities exist for young people and to facilitate their optimal use in meeting young people's needs at different levels.

Youth ministry, as a practical theology field, allows those who are involved with young people to study their environment and to use whatever available resources to build up young people. In youth ministry, it is important that young people are developed holistically, to be empowered and not only to avoid risk but also to achieve their full potential. In our community, due to the things that young people are involving themselves in, there are increasing calls for youth interventions, to address multiple risk behaviors. Youth ministry can, therefore, align its programs towards

addressing some of the challenges that young people are facing and that require these interventions. MRC (2007: 2) argues that there is more in youth development than just creating programs that are based on preventing specific behavior or risks, such as teen pregnancy or criminal behavior. Youth development is holistic and as defined by Bonell *et al.*, (2016: 2), are voluntary educational activities aiming to promote generalized positive development in terms of skills, attitudes, relationships, and identities, rather than merely preventing problem behaviors. Youth development does not only focus on the rights and wrongs young people are practicing but also focuses on the potential young people have and it seeks to unleash that potential. Therefore, youth ministry as practical theology has that role to play in developing the lives of the young people of the Khayelitsha Township. This is critical. On the role of youth workers in youth development, Hlagala and Delport (2014: 62-66), wrote that:

*Create an enabling environment to produce positive young people who can contribute to their families, communities, and society and build the capacity of individuals and groups to develop a stronger sense of identity and belonging.*

Youth development is very critical in Khayelitsha, given the circumstances and context that young people find themselves in. It is not the government's responsibility to develop young people in the township, but the church can contribute through youth ministry. Whitlock (2004: 3) wrote that:

*No single agency or system can provide all the support young people need to achieve positive outcomes. Youth development requires inter-agency and cross-system collaboration.*

Youth ministry as practical theology understands the fact that other disciplines and organizations are engaged in developing the lives of young people. Whitlock (2004: 1) defines youth development as a strategic approach with a focus on practices for engaging entire communities in helping all youth to thrive. Youth development is founded on the belief that young people thrive when they are developmentally supported across the different sectors of the community such as school, youth-serving agencies, faith communities, and business, to mention a few.

Youth development is of paramount importance in youth ministry, it must focus on programs that cultivate developmental assets rather than on reducing risks or preventing specific problems. The goal of youth development is to help the youth to become successful adults; not just problem-free, but fully prepared to be responsible, contributing and healthy adults (MRC, 2007: 1). Youth ministry in Khayelitsha must be developmental and must consider the context and cultural setting that is in place and must lead young people towards what is Godly and culturally accepted in a mature young person. It cannot neglect youth development if it is to be successful. In the youth development field, there is a framework called Services, Opportunities and Support (SOS) that is used to develop the lives of young people. Whitlock (2004: 1) wrote:

*Organizations which seeks to develop young people provide Services, Opportunities, and Support (SOS) to enhance young people's environment and increase their ability to reach their potential.*

There are many theories that can be used by those who are involved in youth ministries, regarding youth development. The key is for them to select the most appropriate and relevant actions that will address a specific problem situation and respond to the broad and varied needs of the young people they are ministering to.

### **3.7 Understanding Youth Culture<sup>10</sup>**

This section looks at youth culture as one of the key factors required in developing a framework for youth ministry. In order for youth ministry to be developmental the leaders must understand the world of young people; what affects young people, the challenges they are facing and so on. The best way to obtain knowledge about young people is through studying and understanding youth culture. Strong (2015: 6) puts forward that understanding cultural engagement in youth is very important to fulfill the calling of the church and connect to young people. Understanding youth culture informs the understanding of a theology of youth ministry. For any ministry to be successful and effective in ministering to young people, knowledge of what young

---

<sup>10</sup> Some scholars use subculture and youth culture interchangeably to refer to the sense of togetherness formed around informal and transitory popular symbols and events which have the power to create values and attitudes.

people like, the style of music they prefer, why they dress in the fashion they do and behave in certain ways provides the core knowledge needed for youth ministry. The youth ministry constituency comprises young people. It is not an option for those who are working with youth to try and know everything about the youth, but they need to try to learn as much as possible.

Youth leaders and other stakeholders involved in working with youth need to understand youth culture. Youth culture will expose their world to those who are ministering to youth. Mueller (2006: 127) puts it this way: that understanding the youth culture is not merely an academic exercise, it's foundational to engaging and ministering to emerging generations. The culture of young people needs to be understood as part of a development mission. Youth culture is the embodiment of young people's aspirations, fears, and dreams. Dealing with issues facing young people begins when we start to notice their world. Generally, people are different, since they have different needs and challenges. Young people like to form unique social groups which hold opposing views to those of the rest of society. It is important that those who are ministering the word of God should know the people whom they are ministering to and their characteristics. Understanding youth culture will help youth leaders to start with where young people are, from their insecurities to where they would like them to be spiritually and developmentally.

Mueller (2006: 44) believes that this understanding of youth culture is a necessary prerequisite to effective communication and contextualization of the Gospel message. It is vitally important that youth leaders develop high levels of media literacy in order to understand and engage the youth they are leading in meaningful conversation about the message that the youth are getting from youth culture. Maiko (2007: 55) states that the influence of youth culture is a challenge to the contemporary and the future of the African church. This also means that the African churches ought to be prepared for such challenges as they focus on reaching out to the youth on this continent. Youth culture should be studied and understood by those who seek to minister to young people. Why is an understanding of youth culture so important that one should study it? Hickford (1998: 54) argues that the youth of today are not only a separate cultural group from adults in society, but at different stages, they are distinct from each other. Understanding youth culture will inform those aspiring to lead the young people to Christ. Sometimes the old methods of

presenting the Gospel in the normal way, such as answering questions which have not been asked by young people, make it irrelevant. Understanding youth culture encourages youth workers to deal accurately with the relevant issues of our young people; for example, illegal chemical substances which they experiment with. In this way, youth leaders will be in a better position to understand the world of the youth.

Each generation has its own challenges. The common mistake the old generation in the church makes is to assume that the same issues faced by them in their young lives are still the same challenges facing today's youth. Old and young people in our churches are each in a different stage of life with different experiences. Youth ministry workers must be students of youth culture. This will enable them to understand the challenges facing young people today. Because of studying youth culture, youth ministers can construct a relevant framework for addressing those issues in a theological, cultural and contextual manner. Youth culture should not be viewed as bad or wrong. The current message of youth culture is not all bad. Youth culture need not be 'devilish' but it must be used as the bridge to communicate the Gospel through those aspects that are good. In South African townships, for example, soccer plays a major part in life. Both girls and boys understand it, even though some may not play it. There are two teams which are known and supported by almost everybody; Kaizer Chiefs and Orlando Pirates. Young people gather around expressing love or hate for the teams. Young people identify with their favorite team by means of songs and clothing. This is part of youth culture which youth ministry workers must be familiar with, for them to share to the young people the good news of Jesus Christ. South African youth are also politicized. That also forms part of youth culture. They might not be card-carrying members of any political party, but they understand politics within the age group of fourteen to thirty-four. There are young people who love and live in politics. Youth leaders cannot be ignorant about South African politics. There is a small percentage of young people who are fascinated by politics. There are so many different things which make up the youth culture of the young people of Khayelitsha, ranging from educational programs to sport, politics, music, the digital world, creativity, gangsterism, and delinquency. All these items which interest young people influence identity. They form values and principles around these things. This is not an exhaustive list; there is much more.

Youth workers should always be aware of what is topical and relevant in the townships pertaining to music, clothing, and other things. If the church does not acknowledge youth culture, then the church will not be able to minister to the youthfully. Listening to and understanding youth culture may open our eyes to the reality and depth of the needs of young people and once we know the reality, we can communicate the Gospel effectively. Youth workers and those studying youth culture should come up with developmental programs that are relevant and that speak directly to the issues faced by young people. Youth ministry must be relevant to today's youth and not be outdated. A practical theological youth ministry uses everything at its disposal to communicate the Gospel. A complete, effective and relevant youth ministry does not undermine the role that is being played by youth culture. Muller (2006: 13) summarises this argument about youth ministers' understanding of youth ministry by saying that if we are to engage our youth effectively, we must step into their world and look carefully at the unique and ever-changing mix of cultural elements they swim in, leaving no stone unturned.

### **3.8 Youth ministry leaders' training.**

In this section, I argue for leadership development as part of youth development in youth ministry. Leadership development in youth ministry should form one of the objectives of youth ministry, as it develops leaders not only for the church but also for the community they live in. The work of youth ministry can begin with love and the passion for young people, but to facilitate spiritual growth and youth development, there is a need for training (development) for those who are ministering to the youth. The complex problems young people are facing cannot be prayed for only, but skills in dealing with them are also required, and some of the community organizations can assist with those needed skills as they have a practical way of solving problems. They must be identified and developed. Young people are recruited to be part of youth committees. For example, some are requested to be part of youth ministry leadership because of their love and passion for youth. Gangel (1981: 403) maintains that willing workers in our churches assume part of the responsibility, without even knowing what is expected of them.

The kind of leadership development that is needed in youth ministry is theological because some of the young people who are in leadership in Khayelitsha's youth

ministry are young people who might possess a qualification in a different field. Youth leaders in youth ministries in black townships are not illiterate. They are educated, mostly not in theology, but in some other discipline where their skills still benefit youth ministry<sup>11</sup>. The challenge, therefore, is the lack of integration between what one has studied and how it is used in ministry. The argument of this study is that youth ministry is theological in nature so there needs to be a way of balancing secular studies, which the young leaders might possess, and combining it with theology. That is the reason I argue for practical theological youth ministry in Khayelitsha because practical theology does give a platform for other disciplines to work in combination with it. For instance, those subjects that have been studied by young leaders, but what seems to be lacking is combining the other studies with theology. Theology is important because the fundamental aim of youth ministry is to produce spiritually mature young people; with theologically spiritual maturity. Practical theology is a balanced approach to youth ministry, but it cannot be put into practice if there is no intentional development of young people to enable them to grasp and implement the approach.

Leadership development will not happen by chance, it must be planned, prepared and implemented. Fields (1998: 271) argues that youth ministry without adequate leadership development can never be healthy, but ministry with an abundance of quality leaders will always have the potential for health.

The other contributing factor which puts youth ministry in the black township into crisis, which has been described by scholars<sup>12</sup> is the lack of leaders who are practically and theologically developed to facilitate spiritual and developmental growth in the lives of young people. Young people in black townships are trained and educated but to combine the skills they have with theology is the missing link. Theology is not the only area in which young people may lack development, but it is foundational in youth ministry as a theoretical framework which guides the spiritual framework that is needed in the lives of young people.

---

11 I say this because in the church where I am currently a youth pastor and in my committee, I had people who worked with me and had degrees in public administration, accounting communication and so on ... I was the only person in my team who was trained theologically, but I was not the only one in the church.

12 See Strong (2015), Nel and Thesnaar (2006).

While not all youth ministry workers in townships have theological training, the development of young leaders, whether theological or not; is benefited by anything that will enhance their skills to minister effectively to young people. Training in counseling skills, training in handling monies or other necessary skills, then it is most important for young leaders of youth ministry to be developed in those skills. Robbins (2010: 215) believes that volunteers can only go so far with their God-given talents. Even the best workers need to have their abilities honed and sharpened. Effective training of youth volunteers requires training, both before they start the work and after the work has begun. In leadership studies, there is a debate about whether leaders are born or made (Meyer, 2001: 13). For youth ministry, I believe leaders are born and made; born in the sense that love and passion keep youth leaders in ministry, even if their organizational skills are not up to standard, (love and passion serve as born-in factors which are needed in youth ministry). The argument of this section is for youth leaders to be made (developed). The age we live in demands not only raw talent to take youth ministry to the next stage, but also the skills that go along with passion. Adequate fulfillment of the task requires more than willing. It requires training. The church ought to provide training for any task for which it needs workers.

Providing young people with the opportunity to develop and exercise leadership can have benefits, like gaining experience for young people, their peer group and the church in general. The church has previously used young people for certain activities without training them. Leadership training is vitally important to youth ministry, but it relies on volunteer followers who are active and engaged in their work. If local church leadership adopts effective leadership training for youth ministry, they will be in a better position to protect the lives of young people and their children. By providing young people with Christian leadership training, we are equipping them for the ministry and at the very same time guiding them away from arrogance and pride. Gangel (1981: 392) thinks that every Christian has a responsibility for teaching and ministering. Therefore, there is a need for training, the argument which is put forward is that the greatest need of the black church has always been, and still is today, the need for trained leaders. The churches that are making the greatest strides in youth ministry are those who are taking time to train their youth leaders. A distinctive part of today's Christian church is for leaders to produce other leaders. Gangel (1981:

388) wrote that the church says anybody can be a youth leader. This is asking for inferior workers; this belief can destroy the recognition of the importance of teaching in ministry. Maiko (2007: 165) argues that educating youth pastors, church leaders and other youth workers on how to deal with young people will reduce mediocrity and ignorance in approaching youth ministry. Providing training and development for youth leaders is vital for the future health of youth ministry. The training of youth leaders and those directly involved with youth has much to offer in terms of helping to build up young people's skills and capacities, for them to make a positive contribution to their churches alongside building their leadership skills. Kretzschmar (2006: 342) wrote:

*If the African Christian story is to be a more inspiring one, the formation of credible and spiritually mature leaders is a crucial area for ongoing analysis, prayer, and honest self-reflection, considered listening to others, rigorous implementation and renewed analysis.*

What Kretzschmar wrote about is a process which is conducted through training. It is not a once-off event, meaning it cannot be done in one day. The youth ministry in Khayelitsha should be intentional about the development of youth leaders, which will result in the formation of credible and spiritual leaders. Young people that are serious about growth and maturity will evaluate and enrich their youth leadership training. The importance of leadership training in youth ministry cannot be underestimated and practical theological youth ministry understands that theological training is most important in youth ministry. Youth ministry in its framework for ministry leadership development is on top of the list. To implement a practical theological youth ministry will mean that leaders need to be trained in the basic principles of practical theology. Without youth leaders being exposed to and being trained in the theory they will not be able to implement the approach effectively and successfully.

### **3.9 Non-formal education - a framework for training and development**

Young people must be trained and developed for youth ministry but, how do you train them, it is a matter of discussion. Do you send young people to theological institutions, (that might be ideal, however, is it realistic) or do you provide training from where they are on weekends and when there is available time? In grappling

with how to train youth pastors/ youth leaders, Garth Aziz<sup>13</sup>, in his doctoral study reflected on the office of the career of a youth pastor. In one of his findings, Garth Aziz wrote that “there were many of the respondents that thought it was not essential to have a formal theological qualification”. If there is such thinking among young people, non-formal education can bridge the gap of not being formally trained. Aziz also stated that: “Most of the respondents state that one can have a career in youth ministry, however, they have stated it is yet to be seen or that only a few individuals have a sustained career in youth ministry” (Aziz, 2016:252). The point here is, even though there are individuals who study youth work/ youth ministry, the majority of young people in Black Township in particular, still need to see “successful<sup>14</sup>” youth ministers. The lack of role models of youth pastors who are “successful” restrict young people from seeing theological training as essential, as Aziz has mentioned. Even so, this still leaves youth ministry with the gap of having untrained, undeveloped leaders. The question is then, how do we close the gap? I argue for non- formal education. Non-formal education is defined by Eshach (2006: 172) as

*Any planned program of personal and social education for the young people that are designed to enhance the range of skills, abilities, aptitudes, and competencies, outside the formal educational curriculum and institution.*

The argument is for non-formal education as a way of taking our young people and exposing them slowly and gradually to, this wonderful profession called youth ministry. “Planned non-formal learning is clearly deliberative, but so also is the learning that forms an integral part of deliberative activities such as decision-making, planning and problem-solving” (Eraut, 2000:116).

A non-formal education framework creates that space. Our young people are conditioned and have a mentality that when they go to university to study, they need to come back once they are done and earn money. So, there are few people who are an example in terms of being professional youth workers/ministers whom the youth

---

13 See Aziz, G. 2016.

14 Due to poverty young people choose careers that will make them rich and have a lot of money, youth pastors and those who are volunteers have nothing to show and attract young people. I suppose it is one youth ministry aims to teach young people to do careers simple because of the love not for money. But poverty has taken away the love. Non-formal education therefore is the framework/platform where young people will be trained and developed for youth ministry without attending universities.

can look up to of the people who are full-time youth ministry. For the community that still have to establish themselves in the field of youth ministry, non-formal education is the best framework, to begin with. Non-formal education is the available option framework that can be utilized to develop young people while other means are being derived to motivate young people to consider theological seminars to develop themselves further. Non-formal education has been advocated as ‘youthful’ for youth in action. Schoeman (1984: 48) wrote that non-formal education is the means to catch up, keep up and get ahead. A non-formal education framework will be able to help leaders to catch up for what they have missed in their understanding of youth ministry.

The argument that is being made is that as the church thinks about filling the gap of developing youth leaders for ministry, developing leaders is not an option, it is a necessity. The best available option for the church to train and develop its young people does it via non-formal education. Non-formal education is not a new approach as it has been used by the church before to equip leaders. As the church thinks about training for the youth ministry, the framework which they can utilize at the moment is non-formal education. Schweitzer (2017:3) wrote that “non-formal forms of education are often characterized by the strong participation of volunteers, which can be viewed as an expression of the Protestant teaching of the priesthood of all believers”. The non-formal education<sup>15</sup> framework, if utilized properly and efficiently, can take young people from where they are to where they need to be, for example, studying youth ministry fulltime. The church must be intentional about training young people for youth ministry, but they are to begin small with the aim of growing. Non-formal education provides for small beginnings in terms of training and, in particular, Black Townships like Khayelitsha.

Eshach Haim (2006:174) gives us a clear difference between, formal, non-formal, and informal education in the table shown below.

---

<sup>15</sup> I don't think young people are oppose to the idea of formal education per se and in particular theological training, but it is more of interpretation what do you do after you have received that training. With non-formal education leaders can continue work and study whatever they want but at the very same time receiving training with regarding youth ministry that will help them, to minister effectively to young people.

**Table 3: Differences between Formal, Non-formal, and Informal Education**

<b>FORMAL EDUCATION</b>	<b>NON-FORMAL</b>	<b>INFORMAL</b>
Usually at school	At institution out of school	Everywhere
Maybe repressive	Usually supportive	Supportive
Structured	Structured	Unstructured
Usually pre-arranged	Usually prearranged	Spontaneous
Motivation is typical more extrinsic	Motivation may be extrinsic, but it is typically more intrinsic	Motivation is mainly intrinsic
Compulsory	Usually voluntary	Voluntary
Teacher-led	Maybe guide or teacher-led	Usually, learner led
Learning is evaluated	Learning is usually not evaluated	Learning is not evaluated
Sequential	Typical non sequential	Non-sequential

Since there is work that needs to be done to develop youth leaders for youth ministry in Khayelitsha, it might take a while to get youth leaders to universities or theological seminaries to study youth ministry, even though that might be ideal. However, in the meantime, youth leaders need to be trained and developed and non-formal education may be the best option. Throughout history, youth ministers were not only trained through university but also in a non-formal way. In Chapter 3 I have briefly introduced this framework of non-formal education, in this section I would like to elaborate more on the topic of non-formal education to emphasize its importance. The non-formal education approach as a tool to develop youth ministry leaders falls

within the circle of youth ministry. Youth ministry was first organized and institutionalized in Europe. Senter (2014: 83) observes that youth work did not originate in the formalized sector of tertiary institutions, but it was always the laypersons, with their creative minds who stabilized the youth ministry.

Brierley (2003: 13) states that non-formal education is as much an attitude as a method. Youth ministry does need a theory of operating now. To bring about this theory in the programs of youth ministries there is a need for education and training. Senter (2014: 85) argues that youth ministry education exists to provide a theoretical and theological basis for the practice of youth ministry and to equip the novice youth workers to assist the young people to live in a more Christ-like way. The challenge of the youth ministry in Khayelitsha lies not in its programs but in a lack of a theory which underpins their programming. Applying non-formal education will create an environment which enables for a teachable moment to introduce theological theory. Senter (2014: 86)<sup>16</sup> wrote

*The non-formal expression of education found in conferences, workshops, non-credit schools, training manuals, and popular periodicals is aimed at frontline youth ministry workers.*

The following are examples of the form where non-formal education took place to equip the youth minister:

**Unions gathering:** These rallies modeled the best in youth ministry techniques of their day while reinforcing the theological and social outcomes desired by the host group.

**Newspapers and published material:** These publications focus directly on the volunteers who were doing youth ministry and provided them with inspiring stories of what was happening elsewhere and provided a wealth of ideas intended to help local youth ministries achieve their vision of shaping the lives of the young people.

**Century training conferences:** With no clear philosophy of how youth ministry should be approached, the conventions brought together an eclectic set of approaches to youth ministry, combined with humour and cultural analysis strategies

---

<sup>16</sup> Most of this information about non-formal education in youth ministry is taken from the article of: Senter III., 2014.

developed in churches and para-church groups across the United States and Britain, all of which were informed by a healthy infusion of findings from the social sciences.

Non-formal education has been part of youth ministry for decades and is still relevant even today. The approaches can work wonders, even in the Khayelitsha context if it is applied correctly and intentionally. Today there is more information about youth ministry than ever before. What is needed is for those who oversee youth ministry to infuse it into their programs.

With this history of the non-formal education of youth ministry, the point is to reinforce the fact that youth ministry has a history. It is something to be proud of and appreciated. It is an instrument which, through its programs, can contribute to the development not only of the young people but the community as well.

Non-formal education was important in the past in developing youth workers and even today it is regarded as powerful in developing the direction of the youth and adults. Since there are challenges regarding the status of youth work as it moves towards professionalization, what needs to be done in the meantime, is to develop youth workers through non-formal education. Semuli and Mathipa (2016: 85) wrote that non-formal education is an important instrument to empower people so that they can face their future with confidence and build a better future for themselves.

They stated further, that non-formal education is equally important in keeping people productive through the provision of [in-service] training that is relevant to the needs of the working individual (Semuli & Mathipa, 2016: 85). The leadership skills that are needed by the youth leaders, for them to carry out their work effectively, can be learned through non-formal education. Most young people are busy studying and working while they are serving on these youth leadership structures of youth ministries, so the best way to train and educate them is through non-formal education.

Saundi and Krauss (2008: 6) wrote that a fundamental and unique characteristic of youth work is the professional relationship between the young people and the youth worker in which people's issues are addressed within their social context. In the non-formal educational engagement, the youth worker must be equipped with relevant information to deal with these challenges that young people are facing. Njiro and

Dichaba (2013: 80) wrote that other youth workers enter the profession without any formal education and training and gain the knowledge and skills in practice. About providing non-formal education in developing the skills that they don't have, youth work as an informal education aims to meet young people where they live. Society needs young people who are competent and effective in what they do, so young leaders need to be developing their skills.

Youth workers do need to practice the skills in youth ministry programs, but they also need an opportunity to withdraw and reflect on what they are doing. Youth leaders do need the opportunity to stand back from programs and reflect and deliberate if necessary. That is what practical theology is all about. It should not only focus on doing, but sometimes pause, reflect, and evaluate and change practices.

This study is about reflection, to determine whether there is a need to do some training to enable the practice to be effective. Youth ministry needs to have an element of experiential learning by doing, but also through non-formal education development. There is something which must be done for young people before they exercise power and lead others. Churches need to create an empowering environment. Walker and Dunham (1994: 3) provided some reasons as to why non-formal education is ideal for youth development. They stated that non-formal education provides the ideal system for youth development education to take place, namely:

- Youth development organizations are mostly voluntary; reflecting the values, priorities, and goals of the adults and young people who support them.
- Non-formal youth development programs identify their own mission, their curriculum priorities, their population of learners, and their teaching methods.
- Non-formal youth programs commonly use club structures, camps, sporting activities, regular group meetings, expressive arts, and youth conducted events to carry out their educational work.
- Non-formal programs operate largely outside the scope of public funding and public policy directives; hence they can respond to community-based agendas.

- Non-formal programs typically reward learning, achievement, and growth, through recognition and incentives such as certificates, ribbons, badges, and increased opportunities for leadership.

Brierley, (2013: 109) commented that: “empowering environments invite young people to bring their vision, energy, creativity and new technology to design new patterns for youth ministry”. In developing young people for youth ministry, the church stands a better chance of shaping its future by providing its members with the required knowledge about youth ministry (Maiko, 2007: 172). Youth ministry leaders must be people with a grasp of theology and other educational/social science theories to be taught in youth ministry. Churches must find strategies for training their youth through non-formal education. When youth leaders are disciples and developed thoroughly, their faith will grow regardless of whether there is a program or not. Youth ministry programs should balance between providing programs for young people and providing training for those who are leading these programs. Edelman, Gill, Comerford, Larson & Hare (2004: 4) wrote that youth leadership is a distinct area of youth development with its primary focus on mastery of certain competencies necessary for effective leadership, including responsibility, teamwork, and vision. Without educating young people, one cannot expect them to do more than they have been enabled to do.

The challenges that will emerge from the interviews regarding the state of the youth ministry in Khayelitsha can possibly be addressed through education.

There is a need for an overall framework for practice. There is a need for operational skills. All that is needed is to put the leaders through a course that is designed to guide them through the basics of youth ministry. The gap that is open in Khayelitsha is to orientate young leaders to the basics of youth ministry. It emerged from the interviews that they needed to be trained in youth ministry matters. The training that they receive is more on the theological theory of conducting youth ministry. In order to professionalize youth ministry in Khayelitsha, this must be achieved by training those who are involved in it. Christian (2013: 92) argues that adult society also feels more confident in the ability of the youth workers if they have a requisite professional qualification. There is no substitute for developing and training leaders, this should be done in a non-formal education manner. Edelman *et al.*, (2004: 6) has listed

twelve principles that need to be followed for a successful outcome, content, and for the process of leadership development.

1. To help youth learn specific knowledge and skills related to leadership.
2. To enable youth to understand the history, values, and beliefs of their society and the youth ministry.
3. Facilitating the development of individual strengths and leadership styles.
4. Facilitating the development of ethics, values, and ethical reasoning.
5. Promoting awareness, understanding, and tolerance of other people, cultures, and society.
6. Embodying high expectations of confidence in and respect for youth service.
7. Emphasizing experiential learning and provide opportunities for genuine leadership.
8. Involving the youth in service to others in their community, their country, and their world.
9. Facilitating self-reflection and the processing of learning both individually and cooperatively.
10. Involving the youth in collaborative experience, teamwork, and networking with peers.
11. Involving the youth in significant relationships with mentors, positive role models and other nurturing adults.
12. Being developed around stated purposes and goals.

The issue here is how to build and progress from what is happening in the churches. The reality is that not much is happening in Khayelitsha. Youth ministries in Khayelitsha approach ministering differently. In the research interviews in the following chapters, senior pastors, together with youth leaders, answered the question of how they could have assisted, even though their answers came in different ways; by saying that they needed training for youth ministry. In the study conducted by Powell, King and Clark (2005: 91) participants agreed that there is a need for theological training. However, the participants articulated a desire to receive this content in non-traditional settings that are sensitive to their limited time and finances. Powell *et al.*, (2005: 91) further stated that the participants do not want to

disengage from their ministry context to go and study theology. Instead, they would rather engage in theological reflection while remaining immersed in their ministry context. There is a need, therefore, for young people to be trained for the work that they are doing, and training does not have to be by means of a formal qualification. It should be a non-formal education. Non-formal education was traditionally the approach with which the youth ministry developed youth workers before a formal qualification of the youth ministry was brought in. Given the status of youth workers in South Africa whose education has not been formalized, youth workers cannot just wait, they also need to sharpen their 'saw' by means of non-formal education.

Before concluding, Powell *et al* (2005) conducted research where they came up with a framework on themes/topics which can be beneficial for youth ministry to consider when they are training and developing youth leaders for youth ministry. Perhaps that can work as the guide for youth leaders of Khayelitsha as they are reflecting on the best training program that is suited and relevant for Khayelitsha youth ministry. The conclusion that Powell *et al* (2005: 96) came to is that there is a need for youth workers to be developed. This can work as a framework that gives guidance on what this non-formal training focuses on. This can be the beginning of creating the training and development with the shape and structure that is needed. It is a structure that can be adjusted and made to fit the needs of a local church.

### **3.10 Youth Ministry Models<sup>17</sup>**

Youth ministry workers, together with their youth are expected to come up with a model which will underpin their youth ministry. Hlagala and Delport (2014: 59) argue that theories and ideologies [models] should be used as reference points, and youth workers mix and match different theories and ideologies depending on the nature of the problem they are addressing at that particular time. Models are the worldviews with which youth perceives its environment and comes up with strategies of reaching out to its youth. All models assume that there is a relationship between theory and practice. Models are underpinned by a theoretical framework which youth ministry subscribes to; in this case practical theology, the belief about what youth ministry is

---

<sup>17</sup> Models are theories, views and approaches that underpin the work of youth ministry in a place; these models are also influenced by the context within which youth ministry finds itself. Examples of youth models are relational youth ministry, family-based youth ministry, prophetic youth ministry, inclusive congregational, preparatory, missional and strategic.

and how is to be conducted. Cooper and White (1994: 30) argues that the reasons why a person [youth group] engages in youth work, and the ideological understanding they have of the social order impinging on themselves, as well as the young people with whom they work, have a major impact on the direction and quality of their youth work practice and the methods they adopt in daily routine.

Practical theology in youth ministry acts as a theological framework, as it helps youth ministry workers to develop a theology of youth ministry for their context. Models are the methods which are used to meet the youth's needs and challenges in youth ministry. Youth ministers should develop and design ministry models that are contextualized. Furlong *et al* (1997: 6) assesses that models of youth ministry implemented by different youth ministries are partly conditioned by their perception of the problems facing young people and the sort of solutions that are prioritized. The choice of the style adopted for a model will be dependent on the denomination's theology, pastoral relationship and whatever youth developmental issues the church would like to address. Dean *et al* (2001: 111) advocates that the best thing about a model is that it provides us constantly with the hope that the Gospel matters and is relevant, regardless of the cultural or environmental setting. It should be noted that every community is unique and should not feel guilty for designing models of youth ministry that suit its own specific needs or circumstances.

Cooper and White (1994: 31) declare that models give meaning to what youth ministry tries to achieve, the political value they hold, the theoretical assumptions which they make and how those values impact on the model which it has chosen to employ. Developing a model for youth ministry should be done after considering the situation of the community. A youth ministry model should speak to the culture, the custom, style, and values of the youth of the community. It must encompass everything that the youth and their leaders believe about youth ministry. Cooper (2012: 109) wrote that models are primarily concerned with naming and describing youth ministry work and practice.

Currently, in South Africa, there is a call for decolonized Afro-centric education. Youth ministry, therefore, should develop a model that will speak to the African youth. A youth ministry model of Khayelitsha can be formed by African values; the

spirit of Ubuntu<sup>18</sup>. Youth ministry which is practical theologically oriented will be able to reflect on how they can best perform youth ministry in their own community and in their own fashion. Models of youth ministry are also guided by the vision which youth ministry has for its local population. In youth ministry, there is no fixed model that is waiting to be implemented, but each community has the task and responsibility of designing its own model or contextualizing a model that fits their situation. All youth ministry model builders borrow bits and pieces from old models; mixing them based on personal experience, to become new models. In performing youth ministry, different mechanisms can be taken from a range of models and fused into a combined model, depending on personal values and the youth's issues. Myers (1981: 530) admits that models can be examined, checked out, focused on and changed to meet the needs of the youth ministry it serves. Neufeld (2002: 196) states that there is no model that is more effective or superior to another. This affirms that youth leaders have a role to play in developing a model that is suitable for their youth ministry. Developing a model for youth ministry that is effective and relevant depends firstly on the understanding of the practical theological framework of youth ministry and what they want to develop. It has been argued that youth ministry seeks to deal with specific problems that are faced by young people in their different age groups and it equips the youth with skills and information to deal effectively with those challenges. Myers (1981: 530) believes that models of youth ministry are vehicles for assisting spiritual maturation in young people and nothing more.

It is possible for youth ministry to be undertaken without understanding which model it fits into. The process of developing a model will take time. It goes together with young people being exposed to different theoretical frameworks of youth ministries. Youth ministry, as practical theology allows youth ministers to try testing different models in their present situation and circumstances, with nobody judging them but themselves. Clark (in Dean *et al.*, 2001: 109) wrote:

*Models are helpful in that they enable us to see why and how others have expressed their corporate calling in their unique setting with their own unique people.*

---

<sup>18</sup>Ubuntu is an ancient African word meaning humanity to others. It also means I am what I am because of who we are all.

Youth ministry in Khayelitsha, since it aligns its work with practical theology will have an opportunity to come with its own unique model that speaks to the issue of Khayelitsha youth. There is a need for an African model to be developed. Its success depends on youth workers being well-schooled in the concept of practical theology as a framework for youth ministry. As stated above, a model defines the philosophy and mission of youth ministry.

Before I conclude this chapter on what different scholars think about what youth ministry should entail, I think it is important to bring the context of our young people, into this framework. I strongly believe that youth ministry should be contextualized. The empirical research findings of what the perception of youth leaders about youth ministry is will be instrumental in our search for a contextualized youth ministry model for Khayelitsha. The different theories of South African scholars about the young people of South Africa which will include Khayelitsha youth, is relevant and important for this study.

### **3.11 Challenge's young people face**

In writing about the state of the youth in Black Townships, Potgieter-Gqubule and Ngcobo (2009: 15) wrote:

*Young people in most societies are usually the healthiest sector of the population. In South Africa, the Aids pandemic, substance abuse, mental ill-health and crime, and violence are compromising that advantage.*

These are just a few of the challenges that make up the world of the young people who are waiting to be ministered to in our youth ministries. Swartz (2004: 19) explains these issues, which young people are grappling with, saying that the church must become more concerned with more than local programs and the church must be more thoroughly invested in a social context, and structural, systematic factors which hamper the development of youth. Violence is the number one issue, which research indicates, has a negative impact on the world of young people and its effect on them. Pelsner (2008: 8) maintains that for a significant proportion of young South Africans, crime and violence has been normalized and has become culturally accepted, mainly through consistent experience and exposure to it in the key

institutions of their socialization - their homes, their schools, and their immediate environment.

Youth ministers, therefore, should be equipped with skills in the theological and in the social sciences, so that they may be able to minister to these young people who may be victims of crime and have lost hope and trust. Potgieter-Gqubule and Ngcobo (2009: 35) expand on the effects of crime on our young people saying that youth who are exposed to any form of violence or who themselves are being victimized are significantly more likely to become perpetrators of criminal, violent or other anti-social behavior.

The level of violence in South African townships is a problem. In police crime statistics<sup>19</sup> for Khayelitsha is regarded as a hot spot for criminal violence. A practical theology oriented youth ministry may be effective in ministering to young people who are facing these sorts of problems and challenges.

Crime is not the only challenge for young people in black townships. The other relevant factor about young people in the black townships which has been discovered by research is that young people are religious. Swartz (2004: 11) quoting the Human Science Research Council (1994) points out that religion plays a central role in the lives of South African young people. Having written that, Swartz (2004: 12) went on further to reveal that despite these positive findings and reports of high youth religiosity, there are various factors which do not correlate with what might be expected of religiously committed youth.

Youth ministry as a field of practical theology comes into focus because one of the aims of practical theology is to ensure and enable believers to live faithfully. When youth do not produce the desired outcome of their faith, it could be caused by the lack of understanding of sound theology in youth ministry. Youth ministry should, therefore, be practically and theologically aligned to minister to the youth so that they may live a life that correlates with their faith. Potgieter-Gqubule and Ngcobo (2009: 23) wrote that young people who find that religion contributes positively to their lives say that it helps them find direction in life. However, there are also those young

---

19 Crime Statistics Series Volume III: Exploration of selected contact crimes in South Africa, 2011-2014/15 Report 03-40-0.1.

people who find that religion made no difference in their lives, or that it was out of touch with the issues of young people today.

Youth ministry must be relevant to the society it ministers. Practical theology provides principles of relevance in youth ministry, as it considers the context of where young people come from and it seeks to dialogue with other disciplines to deal with youth issues. Martinic and Measham (2008: 1) wrote that certain drinking behaviors among youth and young adults transcend countries, cultures and social classes. To elaborate this factor further, Thesnaar (2011: 25) acknowledges that substance abuse among young people is an ever-increasing reality and is one of the most significant contributing factors to domestic violence within families. Further, he asks a critical question which is relevant in youth ministry being practically and theologically oriented: What will be the responsible way to deal with substance abuse and domestic violence within families and communities?

There are many issues which make up the world of young people. There is, therefore, the need for youth ministry to reflect from a practical theological perspective if it needs to minister the young people effectively. Examples of such issues are youth grappling with what it means to be a South African, not only in the context of competing identities but also in the context of being African and living in a global village (Potgieter-Gqubule & Ngcobo 2009: 13). Thesnaar (2011: 28) writes:

*As the complexity of the South African society increases it becomes clear that practical theology within a clerical and ecclesiological paradigm, is too limited to deal with these complex life issues.*

Some of the issues of young people that characterize their world will come through, as I continue to refer to them throughout this study. The purpose of this section was to show, through research, the world of young people and to argue for an approach to youth ministry that will minister effectively to them, focusing firstly on theology, but also taking into consideration all the other contextual factors that influence and shape the world of young people in the black townships.

### **3.12 Conclusion**

In this Chapter, I argued, firstly, that youth ministry at its heart, is about the spiritual formation of youth in any community. The church has a role to play in this spiritual

formation, as young people cannot minister effectively without the guidance of the church. Youth ministry as practical theology allows the ministry to operate in a manner that works best for its community. I stressed the point that young people cannot be on their own, but the concept of the family must be adjusted to fit the circumstance of the churches in Khayelitsha. There are models of youth ministry that speak of family-oriented youth ministry. I acknowledge the importance of family in the development of young people's lives, be it spiritual or psychological and moral. In our context 'family' cannot be interpreted as the 'nuclear family', but the church members who are among the young people become part of the church family. Furthermore, at times these church members provide support which a 'nuclear family' could not, due to the many challenges in their families. Youth ministry, especially churches in Khayelitsha, should play the role of such a family. Therefore, this means that in youth ministry young people don't do it alone, but together with parents. There is a difference between general youth work and youth ministry. Firstly, youth ministry has a specific objective which is theological. Secondly, it is developmental in ministering to all the challenges faced by young people.

Youth ministry should be done in the context in which it finds itself, or it should try to contextualize the models which it deems to fit into its context. Leaders must be trained for youth ministry, within which they form a crucial part. Young people and the respective stakeholders involved with young people could not minister effectively without proper training. Studying youth culture should be part of the training offered to youth leaders and the respective stakeholders involved in youth ministry. Additionally, youth ministry doesn't consist primarily of programs. It must focus on the comprehensive patterns which the church forms throughout its life. Although programs are essential for youth ministry, there need to be more of these. The youth ministers must shift the focus away from programs and open the church doors, and move out into the world where the youth lives, learns and play (Wolf, 1994: 2-3). It is important at this point of the study, to explore the experiences, perceptions, and understandings of the youth, and their leaders and ministers in the local township of Khayelitsha. We will do so by designing an empirical study in the next Chapter to collect the necessary data from a selected sample in Khayelitsha.

## CHAPTER 4

### QUALITATIVE RESEARCH METHODOLOGY

#### 4.1 Introduction

In terms of research processes, a researcher is expected to select a suitable research methodology and the data collection method/s that will be used in the research. The researcher needs to justify why these methods are best suited for a study such as this. This chapter will, therefore, seek first to justify and provide reasons for the selection of the proposed methodology. Secondly, the process of empirical research will be discussed and lastly, data analysis will be discussed. The research itself consists of twenty-seven (27) participants, some of which are leading members of youth ministry and others are senior leaders of these youth leaders. These participants come from different churches around Khayelitsha. The main data collection technique of the research was semi-structured interviews with the selected sample of participants; some being one on one and others as teams or committees<sup>20</sup>. This study is guided by the fact that, apart from being a practical theological study, it seeks to explore youth ministry experiences, perceptions, and understanding of the people involved in youth ministry in Khayelitsha. The research methodology approach of this study, therefore, is a qualitative study. Youth ministry as discussed in Chapter 3, is a sub-discipline of practical theology. Heimbrock (2005: 276) argues that in practical theology there is no specific method for collecting empirical research data. However, Swinton and Mowat (2006: 73) put forward that practical theology seems to be more inclined towards qualitative research.

#### 4.2 Research Design: Qualitative Research Methodology

Researchers use the qualitative approach to explore the behavior, perspectives, experiences, and feelings of people. Swinton and Mowat (2006: 37) argue that qualitative research's quest is for a deeper meaning and understanding of situations. This quest for deeper meaning defines qualitative research studies because the purpose of this research is not about the statistical profiles of participants in youth ministry in Khayelitsha. It is more about understanding people's perspectives and

---

<sup>20</sup> I choose to use the word committee or teams, instead of group, simply because in qualitative research the word group might mean something different but here, it simply means that there was no specific individual who led the youth ministry, leading was done collectively.

experiences - about their involvement in youth ministry on a deeper level. A qualitative approach is the most suited and the data collection techniques should help to capture the essence of the participants' personal perceptions, understandings, and experiences of youth ministry in Khayelitsha. Du Plooy-Cilliers, *et al* (2014: 175) comments that qualitative research in social science explores the processes that underlie human behavior. It is, therefore, suitable when we observe phenomena in their natural environment.

The important thing about qualitative research is that it is conducted in a natural setting, such as the community setting of the young people of Khayelitsha. Qualitative research is also contextually and situational sensitive. In other words, it respects and accepts the way things are done in a community. It works according to what is there, thus it does not seek to change the situations to suit the researcher. This principle of qualitative research (being context-sensitive) is like the practical theology principle of contextualization which was discussed in Chapter 2. This principle has been argued in this study and states that youth ministry must be contextual, culturally, and situationally sensitive since people are unique and different and they are to be treated as such (that is not as homogeneous people). Qualitative research thus considers factors that surround the context and situation of the research participants.

Regarding Khayelitsha, it is important to understand the background of the community and of the many challenges faced by young people. Qualitative research for the examination of cultural values through various open-ended research methods such as interviews, and focus group research, will be utilized in this research. These methods seek direct input from participants about their opinions about the research topic, in this instance; a qualitative practical theological understanding of youth ministry. Qualitative research can help the researcher to get the first experience from the participants. Furthermore, qualitative research takes everyday experience and ordinary life as its subject matter, for example, it asks how meaning is constructed and how interaction is negotiated in natural practices. Swinton and Mowat (2006: 29) when defining qualitative research, quoted Denzin and Lincoln (1998) as saying that qualitative research is multi-method in focus, involving an interpretative, naturalistic approach to its subject matter. This means that qualitative researchers study things

in their natural settings, attempting to make sense of, or interpret, phenomena in terms of meanings people bring to them.

In summary, qualitative research engages directly with the respondents, who are going to be investigated (in a naturalistic setting), and not somewhere in an office. It is conducted with and through the people and seeks to use tools of inquiry which are not superficial.

#### **4.2.1 Research question**

The following are the research question(s) of the study,

- What is the practical theological understanding of youth ministry among the youth, youth leaders and their senior pastors in Khayelitsha?

#### **4.2.2 Supporting questions**

- What role does the church play in supporting youth ministry?
- Are youth leaders trained for the work they are doing, which is to minister to the youth?

The aim of the study was to reflect on the youth ministry in the black township. The nature of the research question(s) demanded somehow, a degree of flexibility by the researcher during the process of the interviews. Semi-structured interviews were used. Babbie (2010: 320) wrote:

*Although you may set to conduct interviews with a reasonably clear idea of what you want to ask, one of the strengths of field research is its flexibility.*

Since I have indicated that there is not much written about youth ministry from a Khayelitsha perspective, I wanted to know more about what constituted youth ministry in Khayelitsha.

### **4.2.3 The settings**

This study was conducted in Khayelitsha, which is in the Western Cape as part of the City of Cape Town municipality. A consent letter was sent to some of the churches in Khayelitsha, requesting permission to conduct the research. The letter was directed to the senior pastor and the youth pastor of each of the different churches. Of the participants, there was no youth who was under eighteen. All the participants ranged from twenty to sixty-five years. The pastors of the churches were between the ages of forty and sixty-five. All pastors were male<sup>21</sup>. The youth leaders were between the ages of eighteen and forty. In churches with youth ministry, the overseer is one person and not a team, for example, a coordinator mostly is a male<sup>22</sup>. In churches where the researcher interviewed committees or teams as representatives of youth leadership, there were both female and male participants. The researcher visited these churches, gave them a letter and explained verbally what the research entailed. The response was positive. Only two churches promised to come back to the researcher regarding a response, but when a follow-up was done they did not respond. The researcher then used a different church. There was also a consent form which was signed by all participants who agreed to be part of the study. In accepting a request from a church, a date for the pastor and the youth leaders were arranged during visitation in preparation for the actual research interview session. In some instances, the date for the interviews was agreed to telephonically. The interviews happened at different times and days, depending on the availability of the respondents. All the churches were Black. There was only one participant whose mother tongue was not isiXhosa. The average period wherein the

---

21 It was interesting to note that church leadership in Khayelitsha is still male dominated. However, it must be noted that because of democracy things are changing. There are churches in Khayelitsha who are headed by women and where women are ordained to become ministers. One of the churches that was interviewed in this study, the pastor indicated that he had taken over as lead pastor after the founder of the church passed on. He was a youth pastor.

22 The issue of male dominance in Khayelitsha is not strange as the African culture is a patriarch culture, however it was interesting to note that this plays out in youth ministry as well. During the interview the researcher asked one the senior pastors about the issues of a woman being vice president of the guild. He responded that on principle a woman can be the leader of the guild and become vice president but in his circuit, which is Khayelitsha, the youth have not yet voted for a woman to be the vice president.

leader held the position was between two to five years and for the pastor, some average periods were between three to seven years and some pastors even longer.

#### **4.2.4 Site selections**

Marshall and Rossman (2011: 145) propose that:

*One cannot study the universe - everything, every place, all the time.  
Instead, the researcher makes a selection of sites and sample times,  
places, people and things to study.*

I have chosen to study Khayelitsha churches because I reside in and attend church in Khayelitsha and there are not many studies that have been done regarding youth ministry in Khayelitsha. According to Marshall and Rossman (2011: 105), the selected site should be decided on and planned around practical issues such as the researcher's comfort level, his ability to fit into some role during participation, observation, and the access to a range of subgroups and activities. While this study will be focusing on the youth in Khayelitsha, the selection was narrowed down to nine churches which were selected in Khayelitsha, namely:

- Christian Worship Centre (CWC);
- Methodist Church;
- Roman Catholic Church;
- Holy Trinity Ministries
- uYesu Nathi
- Faith Mission;
- Assemblies of God;
- Baptist Church; and
- Moravian Church.

#### **4.2.5 Purposeful sampling**

This study adopted purposeful sampling. McMillan and Schumacher (2010: 129) define purposeful sampling as a process whereby the researcher selects elements from the population that will be representative of the topic of interest. As in any qualitative study, the goal of purposeful sampling is to obtain cases deemed information-rich for the purposes of the study (Sandelowski, 2000: 338). The main objective of the study was to reflect on the theological understanding of youth ministry by the youth leaders and their pastors. The best-suited candidates for this research study were the young people who are leaders of youth ministry and their pastors. The reason the pastors also needed to be included in this study was in line with the purpose of the study, to get a broader understanding of youth ministry from the key leaders in the church. The study was not a comparative study but was intended to get a varied understanding of what youth ministry is about.

The churches that were selected represent the different types of churches that exist in Khayelitsha, such as Mainline Churches, Evangelical, and African Independent Churches. Youth leaders were actively involved as youth leaders during the time of the interview. They were all residing in Khayelitsha. The pastors were pastoring these churches in Khayelitsha; however, some of the pastors were not living in Khayelitsha but worked there as pastors. A population is defined by McMillan and Schumacher (2010: 129) as a group of elements or cases, whether individuals, objects, or events, that conform to specific criteria and to which we intend to generalize the results of the research. The National Youth Policy (2009 - 2014) refers inclusively to young people as those falling within the age group of fourteen to thirty-four years. Youth age groups, as defined by the National Youth Policy, will be regarded as the age groups for the population for this study, together with their senior pastors. Du Plooy-Cilliers *et al.*, (2014: 133) argues that one should keep in mind that all the people or social artifacts in the population should share at least one specific characteristic that relates to the research question. A total of twenty-seven participants who were willing to be part of this study were interviewed as individuals

and committee members<sup>23</sup>. Youth ministry in Khayelitsha normally consists of a vice president, youth organizers and youth coordinators. These individuals were overseeing more than one congregation in Khayelitsha, for example in Khayelitsha there is more than one Catholic, Methodist, and Assemblies of God church, and so these young people have a task of working with youth committees of the local churches of Khayelitsha. Their input was important because they have a broad understanding of youth ministries in Khayelitsha. In summary, the researcher interviewed (8) eight senior pastors, (5) five youth coordinators and (14) fourteen youth committees' members. Table 1 below illustrates the breakdown of the research sample.

**Table 4: Churches that were used for the purposes of this study<sup>24</sup>**

Church	Pastor	Youth leaders	Total number of participants
Assemblies of God	1	2 Committee members	4
		1 Youth organizer	
Methodist Church	1	1 Vice president of False Bay circuit	2
Roman Catholic Church	2 Senior youth leaders	2 Youth coordinators	4
Moravian Church	1	3 Committee members	4
Baptist Church	1	2 Committee members	3
uYesu Unathi	1	The pastor also acts as a youth leader	1
Holy Trinity Church	1 Pastor and an elder	4 Youth committee members	6
Christian	1	1 Youth coordinator	2

<sup>23</sup> In some churches in Khayelitsha they don't have a single person who is leading the young people, but there is a committee that is made up of different people. So, in some of the churches I couldn't get to all the members of the youth committee, only a few, I worked with those that the church gave me.

<sup>24</sup> In identifying the churches for the study, I have tried to get different denominations to get different perspective on youth ministries. There are mainline churches in the study, evangelical churches and new of modern ministries. I could not study every denomination that is found in Khayelitsha.

Worship Centre			
Faith Mission	1	The pastor also acts as a youth leader	1

Twenty-seven participants were interviewed from the different selected churches in Khayelitsha.

- Eight Senior pastors;
- Nineteen Youth leaders;
- So, in total there were twenty-seven participants from different denominations around Khayelitsha.

### 4.3 Data Collection

Du Plooy-Cilliers *et al.*, (2014: 133) says that qualitative researchers are interested in describing human experiences in a substantial and comprehensive manner, without the need to measure and quantify. Qualitative data sources include observation and participant observation (fieldwork), interviews and questionnaires, documents and texts, and the researcher's impressions and reactions. Data is derived from direct observation of behavior, interviews, written opinions, or from public documents. An important characteristic of qualitative research is that it is typically conducted in the field or in the participants' territory. Marshall and Rosman (2011: 137) believe that a qualitative researcher typically relies on this method for gathering information, observation, in-depth interviews, and analyzing documents. As stated above, the method for gathering data entailed semi-structured interviews.

### 4.4 Semi-Structured Interviews

Semi-structured interviews were conducted with youth leaders and youth pastors or anyone assigned by the church to lead the youth, for example, youth committees. Some churches use the committee system. Senior pastors of the church were interviewed to gain more practical knowledge, experience, and perceptions of youth ministry. The main objective of using semi-structured interviews was to get a basic understanding of what youth ministry is all about or should be about in Khayelitsha. The interviews were conducted in IsiXhosa. They were conducted by the researcher

and during the interview, a digital audio recording was used to record the proceedings, as well as field notes, were collected by the researcher. The researcher transcribed the recorded notes. These transcripts were later edited. The interviews were between thirty minutes and one hour. A total of seventeen interviews were conducted. The focus for these interviews was to participate in discussions with the respondents to stimulate and gain insight about their knowledge of youth ministry, their personal interpretations, and involvement in, and understanding about youth ministry (Seidman, 2006: 14). It is a powerful way to gain insight into educational and other important social issues through understanding the experience of the individuals whose lives reflect those issues.

#### **4.5 Ethical Issues**

A consent form was signed by all participants. No promise of money or anything else was made to the participants. The only benefit which will be received by the participating church after the study had been completed, is that the researcher would avail the research findings to the participating churches. The participants were made aware that the researcher would be recording the conversations, and it would be used for the research only and would not be made available to anyone for any other use. McMillan and Schumacher (2010: 329) argue that the researcher has a dual responsibility to protect the individual's identity from other persons in the setting and to protect the informants from the general reading public. Ethical clearance was obtained with the UNISA ethical clearance committee. Letters of Consent were signed, whereby the participants were informed about the main purpose of the research. The researcher made sure as far as it was possible, to conduct himself in a manner that would not compromise the ethical conduct as prescribed by UNISA.

#### **4.6 The Rationale for the Questions**

The rationale behind the questions was to get as much information about youth ministry in the black township as well as the cultural issues that affect youth ministry. Also, the questions were designed to reflect on the structure of youth ministry in Khayelitsha.

##### **Question 1:**

***How would you define young people in your church?***

Based on the experience of the researcher of who the young people in the black township are as stated in Chapter 2 and the reason for this question was to find out from the specific churches as to how they define young people in terms of age. The follow-up question dealt with young married women who fitted into the description of who the young people are<sup>25</sup>.

**Question 2:**

***When do young people participate in youth activities in your local church?***

This question was asked to determine the day that young people get together for their youth ministry activities and programs.

**Question 3.1:**

***Does your church keep a record of any youth activities?***<sup>26</sup>

This question was asked to find out if there is something that is set in place, which gives guidance on the youth ministry. When this generation move onto adulthood is there something (institutional/ organizational memory) in place that assists the leaders who follow? For those who didn't have anything in place, a follow-up question was asked:

**Question 3.2:**

***Do you think it is important to have youth ministry documented?***

**Question 4:**

***How would you describe the purpose of youth ministry in your local church?***

---

25 This question dealt with the dynamics of youth ministry in the black townships that involves the cultural aspects. Young people were generally defined from age fourteen to thirty-five. However, in these age brackets young people do get married. When it comes to young married women even though they are between the ages of fourteen and thirty-five they are not considered youth. They graduate to other groups which in most churches is a mother's group. This transition of young women from youth is one of the cultural dynamics of African people.

26 This question was intended to understand if the vision or constitution of youth ministry in particular was put in place in order for future generations when they take over the leadership so that they don't reinvent the wheel but work with what is available. Activities for the day change all the time, the most important thing that needs to be documented is the vision of why youth ministries exist.

This was the main question which the research is centered around. The whole aim of this question was to understand the purpose of youth ministry; why there is a youth ministry in the local church and what do they seek to achieve.

**Question 5:**

***How would you describe the support of your church for youth ministry activities?***

The intention of this question was to find out if the young people are on their own or do young people have the backing of their adult church members. This question also reflected on who finances the programs for young people.

**Question 6:**

***Tell me about the potential of youth programs in your church to help young people in making decisions about sex, peer pressure, drugs, alcohol abuse, and career choices?***

This question looked at youth ministry programs and their effectiveness that are offered for the young people to get involved in. To see if the programs have good outcomes or if the programs were conducted just for the sake of keeping the young people busy. For example, music talent shows or camps.

**Question 7:**

***How would you describe the selection process for the leadership committee and or leaders of the youth ministry in your local church?***

This question looked at the issues regarding how involved young people are in determining who should lead them.

**Question 8:**

***Explain how the youth leaders in your church are being trained?***

This question explored the perception of the participants regarding the leader's training. The sub-questions that seek to understand this question better were:

- I. *Do you think it is important for young leaders to be trained before they embark on their work?*
- II. *If you were afforded an opportunity to develop a training system for young people in general, for them to be able to lead other young people, what would you include?*
- III. *Would you say there is a need to train young people for this work?*

**Question 9:**

***What do you think are the challenges for the young people of Khayelitsha?***

This question seeks to check how aware those who are dealing with young people are of what young people are going through or are exposed to. This question in a way seeks to understand the young people of Khayelitsha's world.

**Question 10:**

***Tell me about different organizations which are not faith-based that are working with young people of the community?***

The reason for this question was to check the flexibility of the local church towards the community. The follow-up question was:

- I. *Do you think the church can work with youth organizations that work with young people?*

**Question 11:**

***What are the outcomes of these leadership training programs?***

This question was asked to challenge the participants to think of ways in which the young people in youth ministries can display the outcomes of training. After young people have finished with youth ministry, for example, after the young people have

attended youth ministry, what happens to them? Do they become responsible and make wise decisions? The researcher, through these questions, wanted to know if there were any young people in the community who were a living testimony of youth ministry programs, where the current youth can be shown and affirm that the youth ministry is changing lives and is not just about 'fun'.

**Question 12:**

This question is similar to question 10 but the focus here is to find out if this youth ministry thing is it really happening.

*Would you say the work with young people is successful?*

*Do you have evidence of young or older people, who came out of the youth ministry program who are exemplary?*

**Question 13:**

***Define a successful youth ministry?***

Again, here the aim was for the participants to reflect on what they would want to see happening in their ministry, through their imagination.

**Question 14:**

***Do you think youth ministry needs help? If yes, what kind of help?***

The aim was to check if they think their youth ministry needs help or guidance and to point out what kind of help, they think they need.

**Question 15:**

***How is the relationship with other youth ministries in Khayelitsha?***

The question looked at the relationship the church has with the youth ministry, and/or the relationship that the church has with other youth organizations who are not faith-based but who offer services to the youth of the community.

These were general questions: Based on the nature of the conversation, some questions were asked of senior pastors, for example, the type of training they could develop for their local church? This question was not designed for the pastors and

youth leaders to fight against each other but was meant to complement each other. If something did not come from the pastor, the youth leaders were asked an alternative question. There were very few incidents where there were contradictions.

#### 4.7 Data Analysis

Jan Nieuwenhuis (in Kobus Maree, 2007: 100) wrote:

*When analyzing qualitative data, your goal is to summarise what you have heard in terms of common words, or themes that would aid your understanding and interpretation of that which is emerging.*

Data from this study were analyzed using a thematic analysis. Thematic analysis is a method for identifying, analyzing, and reporting patterns (themes) within data (Braun, & Clarke, 2006: 6). In describing what counts as a theme Braun and Clarke (2006: 82) wrote that:

*A theme captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set.*

In coding the texts, the researcher developed themes therefore, thematic coding was used. Theming the data is to identify codes in the form of sentences capturing the essence and essentials of participating meanings Saldaña (2012:32). I took the suggestion of Du Plooy-Cilliers *et al* (2015: 237) when they wrote:

*The researcher should be led by research questions in identifying the coding units they need to use.*

Jan Nieuwenhuis (in Kobus Maree, 2007: 100) also suggested that a researcher must constantly keep in mind the research question that guides his or her study that he or she wants to answer, as well as the aims and objectives of the study. The consideration of themes was suitable for the purposes of this study as to listen and understand what participants want, concerning their experiences of what youth ministry is or should be about, in the Black township of Khayelitsha. To develop codes, ATLAS.ti 8<sup>27</sup> was used because this study is a qualitative study. The kinds of

---

<sup>27</sup> Qualitative data can be analysed using software like ATLAS.ti, Invivo and SPSS. The researcher attended a weeklong training workshop on ATLAS.ti 8.

data which can be analyzed through ATLAS.ti are interviews that are semi-structured and group interviews.

The goal of coding is to develop categories, concept, themes, assertion theory, and other analytic findings (Smit, 2017: 3).

#### **4.8 Conclusion**

This Chapter outlined the qualitative research methodology that was followed for the study. The researcher, using the qualitative approach, collected the information needed to answer the question of the study. The aim of the research interviews was to get an understanding of what youth ministry is about in Khayelitsha.

## **CHAPTER 5**

### **EMPIRICAL RESEARCH FINDINGS**

#### **5.1 Introduction**

The purpose of this chapter is to present the research findings of the data which was collected from twenty-seven individuals who represented ten churches in Khayelitsha. The researcher will utilize participants' responses from interviews in presenting the findings of the study. The intention of this chapter is not to discuss the data, but just to comment on it a little. Research findings will be presented under the identified themes and the responses will be presented as of Pastor's, youth coordinators, and leaders. Before we begin with the empirical findings let us look at the biographical information about the participants which will be divided this into three parts:

- Pastors;
- Youth Coordinators<sup>28</sup>; and
- Youth leaders

#### **5.2 Biographical Information**

##### **5.2.1 Pastors**

Eight pastors took part in the study. Their ages ranged between thirty-five and sixty-five years. Four out of the eight pastors were aged between fifty and sixty-five years. Four fell into the bracket of thirty to forty-nine. The pastors between fifty and sixty-five years old had four years of theological training and are working for their churches full time. The younger pastors have other jobs and three out of four are working for the government and have degrees which are not theological but in different fields. The older pastors have more than twenty years in the ministry, while two of the four have just taken up the position of senior pastor. The senior pastors

---

<sup>28</sup> Youth coordinators refer to senior leaders of youth ministry in this study this will mean a vice president, organizer and coordinators. There are different titles for senior youth leaders in different churches. In Assemblies of God movement, the organizer is the "leader" committee leader. He is charged with electing youth committees, so an organizer is senior. Vice president is Senior in Methodist and so on.

were all males. This happens coincidentally as the researcher did not know some of the senior pastors of the identified churches before the research. It was not planned to have all-male senior pastors, and I think that this also speaks of the cultural setting of Khayelitsha.

### **5.2.2 Youth co-ordinators<sup>29</sup>**

The youth coordinators are called different names in their local churches but for this study, I wanted to show that they oversee more than one congregation, as their denomination has more than one congregation in Khayelitsha. The age group of coordinators is between 25 - 40 years. They are not working for the church full time as they have jobs and four out of five have university degrees in different fields. Only one had studied theology. Out of the five coordinators, two were females.

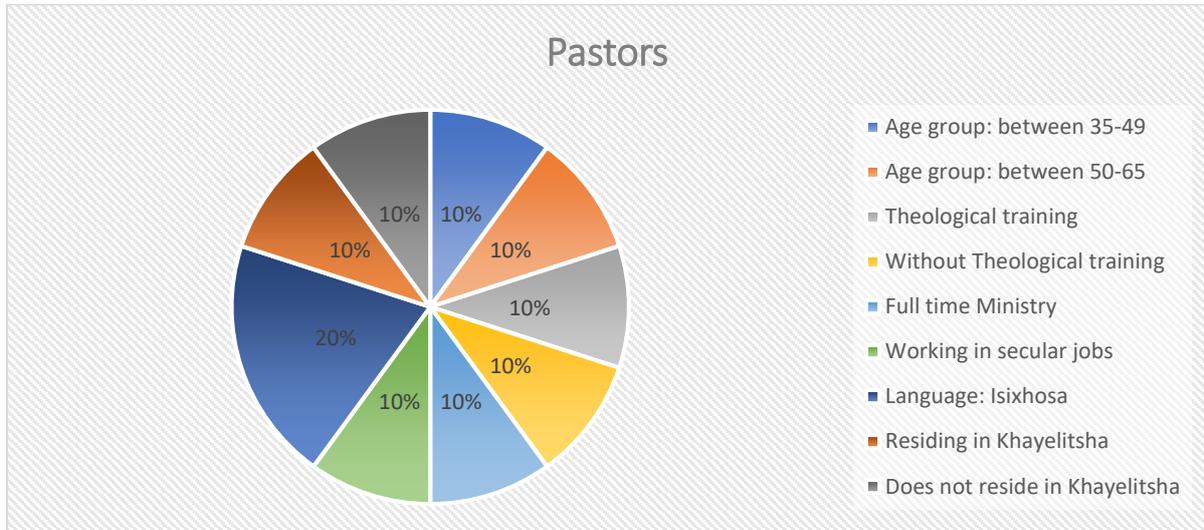
### **5.2.3 Youth leaders**

The youth leaders were representing local churches. Out of the fourteen youth leaders, seven participants were females. The age group of youth leaders was between twenty and forty-five. In terms of their education, all youth leaders have passed matric. Some have college and university degrees. Most youth ministry leaders are employed, unlike their senior leaders who, in some churches, are fulltime. None of the youth leaders have theological training and are working fulltime in youth ministry. Aziz (2016) in his thesis deals with a career in youth ministry and professionalization of youth workers.

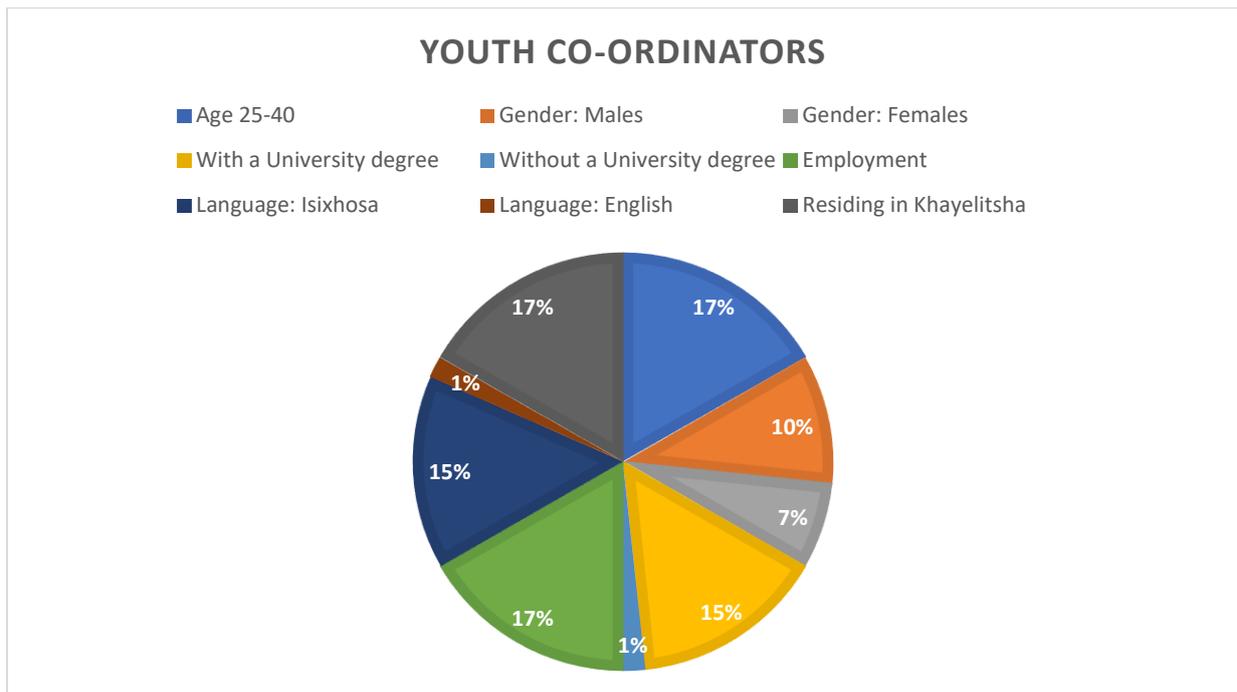
---

<sup>29</sup> Youth coordinators are youth leaders, but they are higher in the hierarchy, in a way they are leading the leaders of youth ministries. In this study participants are divided in three groups, youth leaders, coordinators who are youth leaders also and senior pastors.

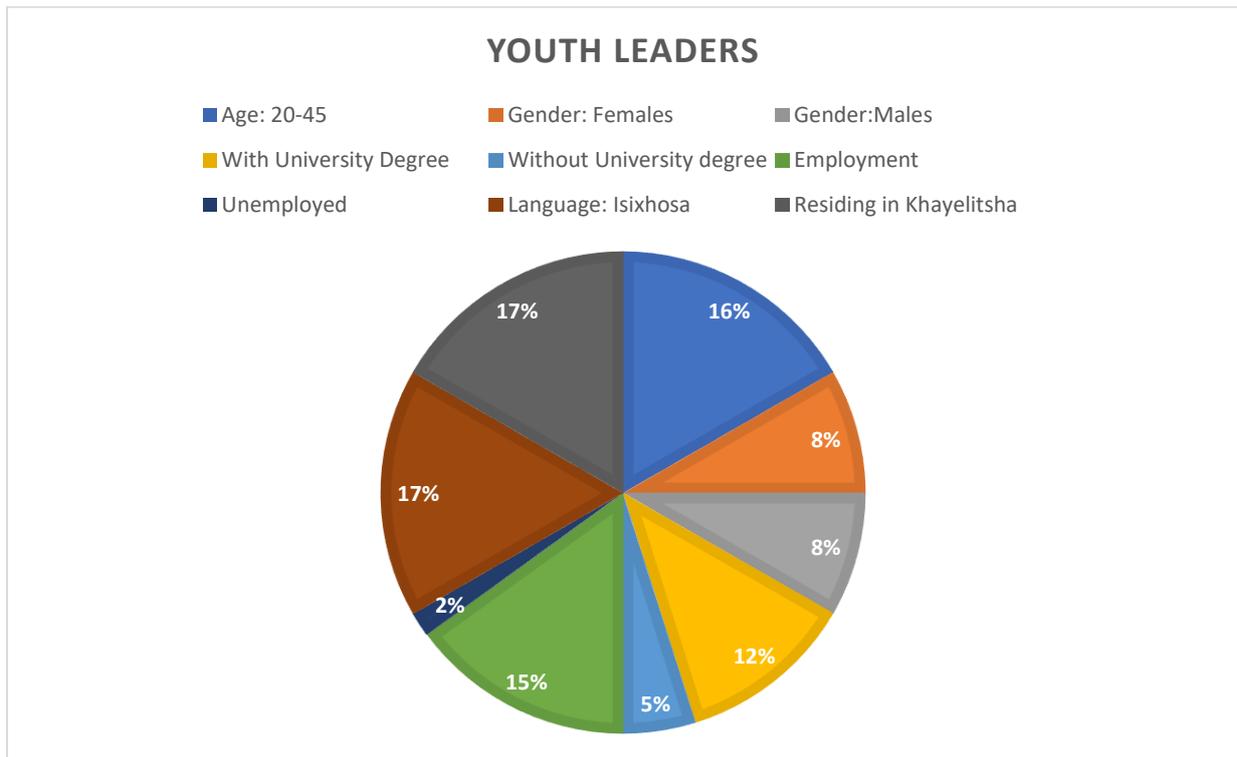
**Table 5: Pastors**



**Table 6: Youth Co-ordinators**



**Table 7: Youth Leaders**



### 5.3 Qualitative Research Findings

Each question(s) and sub-questions of this study will be analyzed and discussed separately using the answers of the participants. As indicated before, this is not a comparison study. The study is about reflecting on a practical theological understanding of youth ministry. To see how the participants responded to the questions, the researcher will provide the responses of what the pastors and the coordinators thought about that particular question and then finally the youth leaders' input on the same questions.

**Table 8: Summary of themes**

QUESTION / TOPIC	SUBQUESTION	THEMES
<b>CATEGORY ONE</b>	<b>CORE BUSINESS</b>	
<i>How do you define young people in your local church?</i>		<b>Definition of young people</b>
<i>When do young people meet for their activities?</i>		<b>Meeting day</b>

<i>Is the work of young people documented</i>		Vision / constitution
	<i>Do you think it is important to have youth work documented?</i>	
<i>What is the purpose of youth ministry in your local church?</i>		Youth ministry purpose
<i>How supportive is the church in the work of young people?</i>		Church's support
<b>CATEGORY TWO</b>	<b>LEADERSHIP DEVELOPMENT AND PROGRESS IN YOUTH MINISTRY</b>	
<i>Who elects the leadership committee or the leader of the youth ministry?</i>		Youth election
<i>How are youth leaders being trained</i>		Leadership training
	<p><i>I. Do you think it is important for young leaders to be trained before they embark on their work?</i></p> <p><i>II. If you could be afforded an opportunity to develop a training system for young people in general, for them to be able to lead other young people, what would you include?</i></p> <p><i>III. Would you say there is a need to train young people for their work?</i></p>	
<i>Would you say the work with young people is</i>		Youth ministry success

<i>successful?</i>		
<i>Define a successful youth ministry?</i>		Definition of successful youth ministry
<b>CATEGORY THREE</b>	<b>YOUTH MINISTRY IN SOCIETY</b>	
<i>What do you think are the challenges facing the young people of Khayelitsha?</i>		Challenges faced by young people of Khayelitsha
<i>Tell me about the different organizations which are not faith-based that are working with young people of the community?</i>		Knowledge of different non-faith based organization that is working with young people in the community
	<i>I. Do you think the church can work with youth organizations that work with young people?</i>	
<i>How is the relationship with other youth ministries in Khayelitsha?</i>		Youth Ministry Network
<i>Do the programs that you are undertaking help them in terms of decision making about sex, peer pressure, drugs, alcohol abuse, and their careers?</i>		The effectiveness of youth ministry programs
<i>Does the youth think youth ministry in your church in Khayelitsha needs to develop or not?</i>		Need for youth ministry development

The researcher will use quotations from the participants from the interviews as follows:

**Table 9: Quotations**

Int 1 PST 1	[ Interview 1, pastor 1]
Int 1 YO 1	[Interview 1, youth organizer 1]
Int 1,3 YLS	[Interview 1,3 youth leaders Voice V 1,2,3]
Int 2 PST 1	[Interview 2, pastor 1]
Int 2 VP 1	[Interview 2, vice president 1]
Int 3 P:ST 1	[Interview 3, pastor 1]

### **5.3.1 Theme one: Definition of young people**

The focus on who young people are, formed a very important aspect of this study as young people are at the center of youth ministry. The issue of defining young people is a huge challenge for many different communities. The ten churches in Khayelitsha through their pastors and youth leaders seem to have difficulties in defining who young people really are. There were a few indicators that came out regarding the youth in the interviews. Firstly, there is no clear starting point about where the notion of youth begins and where it ends. The second point was the issue of young married women who are between the ages of twenty and thirty-five. Are they part of the youth group or not? It seemed to that, senior pastors and youth leaders took this question of age for granted. It seemed as if everybody knew who the young people in their local churches were.

#### **5.3.1.1 Beginning of youth**

*For us youth regarding age; has been the issue that was discussed for several years but on the last Congress which was in 2013 there was an agreement that at the age of thirty-five it should be the cut off [Int 6 YLSV1]*

*I think it's from twenty-one to thirty-five.*

[Int 3 YO 1]

*Teen from thirteen to nineteen and a young adult from twenty up. [Int 4 PST 1]*

*When a person is over the age of fifteen, that person should be in the process of entering the youth. [Int 5 PST1]*

I don't think that there should be an agreement within the churches on who the young people are, but it is important that this constituency is defined, as a failure to do so might lead to it not being administered properly and youth will not be recognized.

The other issue with this theme of who the young people are was the question at what age does youth end?

Where it ends

*I cannot give a fixed limit. What normally happens, according to my understanding, is that youth ends at the age of thirty-five, but of course, as the church, we accommodate those who have exceeded the age limit.*

[Int 3 PST1]

*It starts from the age of nineteen – there is no specific age where we say it ends but a person leaves this structure of youth when he/she gets married.*

[Int 6 PST1]

It did seem that each church has different views of where the age of youth starts and where it ends.

*From the circuit, young people start from sixteen and go to the age of twenty-five, but the youth do not accept this. They go beyond the age of twenty-five because you will find there are those who are over that age do not want to leave the youth group. [Int 2 PST1]*

*Age groups start after the teenage stage being nineteen then youth starts from twenty in terms of where it ends, we have not really considered that carefully, some people have left the youth once they are thirty-five and consider themselves adults.*

[Int 3 PST 1]

*If the number of young people in a church is many then over thirty fives will not be allowed in. If the number of young people is small, then over thirty fives may be regarded as a youth and may participate.* [Int 1 PST1]

The second issue about the definition of young is the issue of young women who are married and fall within the age bracket of 14-35, which these churches say comprises young people in their congregation. The question was mainly asked of the senior pastors. Young women in most churches seemed not to be 'youth' but instead move to a different group within the church.

### **5.3.1.2 Young married women status in youth ministry who are aged 14-35**

*To determine youth is by age but the minute a person gets married she/he propels to the next level.* [Int 6 PST1]

*What I have observed, and these are the things that are happening, women tend to leave the youth once they get married, but with men it's slightly different you will find that even though they get married, as long as they are in the category of the youth bracket they are still considered youth<sup>30</sup>* [Int 3 PST1]

*What happens to such people is that we regard them as mature, so they move to the group of young adult women. We have those who are divorced and those who are not married.* [Int 5 PST1]

This view of the roles for young married women who are in the age bracket of twenty to thirty-five but cannot be regarded as youth is also influenced by culture. In some churches when young couples get married, even though these newlyweds have no children yet, they are called 'Mothers' and 'Fathers'. Some churches say they exclude themselves from the youth once they get married.

*Yes, it includes them, and we mostly have married people and it is something that we admire and encourage. Most people once they get*

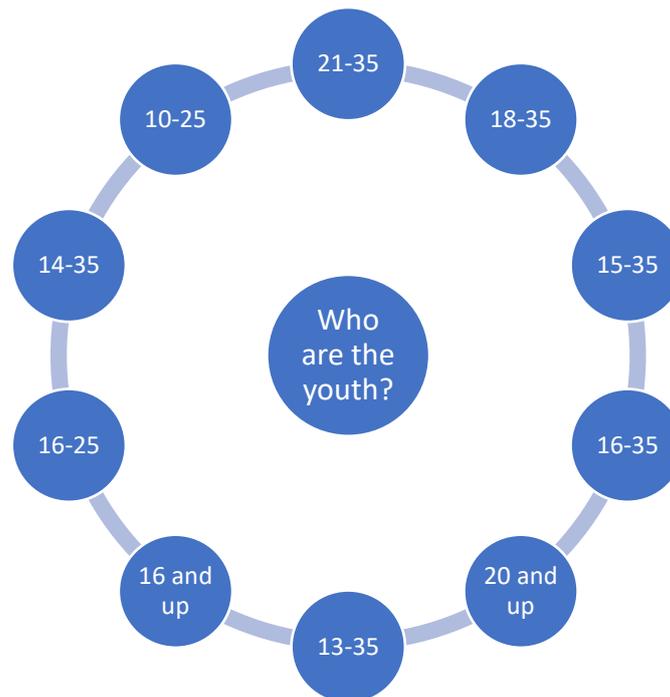
---

30 I mentioned earlier that young women when they get married even though they are still in the age bracket of youth, they forfeit their right to be youth once they get married some by choice but mostly due to cultural dynamics which sends them to a mothers group. However, it is not so with married men, the married man, as the pastors indicated in the interviews, tend to stay longer and even lead the youth ministry.

*married, they prefer to leave the guild for different reasons. The guild has no marital status, yes, most people don't become active once they are married maybe because of the commitment.*

[Int 2 VP1]

Young married women are moved to a different category, namely that of mothers, but in some churches, their husbands become involved in youth activities.



**Figure 1: Definition/s of youth by different age group**

The common thing about the definition of young people is the age of 14- 35 wherein some churches the phase 'youth' is said to end. That is derived from what the South African government says is the age bracket of young people. The issue of who the young people are in youth ministry is an issue that is not unique to black churches. Regardless of age, Dean (2001:22) argues that youth ministry should, therefore, properly address young people in any of these stages. Dean then went on to define youth by saying that a youth may be any young person between the onset of puberty and a fully individuated adult (Dean, 2001: 21). The definition of young people in these Khayelitsha churches is in a way influenced by the government. The youth in Khayelitsha differs from what Lee (2004) said. Lee (2004:199) claims that youth ministry refers to junior high and senior high students. Lee went on to say it is how young people are defined in Korea and America (Lee 2004:199). There is no right or

wrong way. It all depends on the context, and in Khayelitsha, it's about what people say. That's what works for them. Even though in the interviews I have been told that there are those who are young at heart, I can only conclude that young people in the Black Township are defined according to the government framework, which defines young people as follows: The National Youth Policy (2009 - 2014) refers inclusively to 'young people' as those between the ages of fourteen to thirty-five.

### **5.3.2 Theme two: Day of meeting<sup>31</sup>**

This theme is about which day of the week the young people come together for their activities or programs. The youth in Khayelitsha churches meet on different days throughout the week for different programs and activities.

*Every Friday the guild meets from six p.m. to eight-thirty p.m. Some societies prefer to meet on Tuesday. For example, we have one society in Site C in Khayelitsha, they meet on a Tuesday but according to the law of the guild, there is a youth gathering that meets once a week or twice a week. [Int 2 PST1]*

*They meet every Thursday. [Int 1 PST1]*

*Every third week of the month there is a youth meeting. [Int 3 CO1]*

*They meet once a month and this meeting takes different forms, some take a meeting form where they discuss their issues, and some take the form of a church service. [Int 3 PST1]*

*Tuesdays every Tuesday. [Int 5 YLSv2]*

*Once a month, on Saturday because some of the young people they are attending Grade ten to Grade twelve classes on Saturday. We then decided that the workshop should be once a month. [Int 7 2 CO1]*

The meetings of the youth ministries around Khayelitsha's ten church services happen throughout the week and what is noticeable is that during the week their

---

31 It is important to know when do young people are meeting to have their own activities. If there is no exact day where young people meet it means that in that particular church, there is no youth ministry. The relevance of youth ministry day is for the meeting of the youth, and it shows in that church that youth ministry is taking place.

starting time is between six p.m. and eight p.m., but on weekends they are held during the day<sup>32</sup>.

### **5.3.2.1 Activities<sup>33</sup>**

*Last week of the month we as leaders meet on a Thursday to plan the topic and to check if we have speakers for the topic that we decided on at the beginning of the year.* [Int 7 2 YLS v1]

They meet to discuss specific topics.

*Some take the form of a meeting where they discuss their issues, and some take the form of a church service.* [Int 1 PST1]

*They meet mainly on a Monday for their service to equip each other. For example, some teachings that can be taught on a Monday might not be conducive to teach on a Sunday or where there are adults present.*

[Int 8 PST1]

*We have Monday to Friday where we deal with education where we talk about homework and doing assignments.* [Int 9 PST1]

Young people in Khayelitsha meet for different programs. We will discuss the reasons why they meet in the following themes. For now, it is sufficient to know that if one goes around Khayelitsha churches during the week there will be youth activities happening somewhere.

### **5.3.3 Theme three: Vision / Constitution**

The question that underpins this theme is that the researcher sought to understand whether the youth ministry vision/constitution are documented. For example, if a member of the younger generation becomes a youth leader, will that leader find a document that is about the vision of the youth ministry in that particular church or has the upcoming leaders developed their own document for the youth ministry. Some

---

32 The possible reason why they meet from six p.m. to eight p.m. on a Saturday is that during the week people attend school, universities and some work. On a Saturday even though some do attend school or go to work, most of the young people are at home, so it is easier to start the activities on time.

33 By the activities, the researcher wanted to get a glimpse of what happens when the youth come together on that particular day of the meeting. In asking the participants what kind of activities or programs that they normally have, the purpose was to reflect to see if these activities are, they designed for spiritual formation or are they serving another purpose. Activities are part of operational structure of youth ministry.

churches said that they have a written document, vision or constitution that explains what youth ministry is all about. In other churches; some said that they don't have such a document and others said that they were still busy compiling it. There was a follow-up question for these churches who have not documented their vision just to check if they see the need to do so. It is important to have a document that stipulates the discussion about what the youth ministry is all about. Doug Fields (1998) wrote about the five benefits that the purpose of having a written vision will have for the youth ministry. I will discuss these five purposeful statements as I refer to the responses of the participants on the theme of a written document about the youth ministry. Fields (1998: 56) wrote that a clear written vision about youth ministry will enable the church to make more sense of youth programs, and it will provide a direction for the youth's spiritual and developmental maturity.

There were only two churches that said that they currently had the document. The following abstracts are from the pastor, the co-ordinators and the leaders.

*They have a manual where everything that they teach young people are written down; where the aims and objectives of youth services and all they seek to achieve are all documented.* [Int 1 PST1]

*There is a document. When the organizers choose members, this procedure comes with the document and it outlines the caliber of leader that must be chosen; the organizers do not thumb suck this, but there is a written document that outlines and explains the kind of leader they want. As a committee, we do not have the document.* [Int 1, 3 YLSv1]

*We have a youth manual that describes what our goal and our vision is and what we want to achieve in the service of young people.* [Int 1, YO1]

*Yes, there is.* [Int 2 VP1]

*There is a youth constitution and as a result, they have their own youth synod which specializes in youth work.* [Int 2 PST1]

*There is a church constitution and there is a youth constitution it is available but not accessible to the young people.* [Int 5, 3 YLSv1]

In two churches, even though there is a document that outlines the work of the youth ministry it is only the pastor and the organizer that has the document. The committee knows that there is some kind of a document, but they don't own it, the youth

themselves don't have the document, but it should not be like that. The documents about young people should be accessible to all young people not only a selected few. Fields (1998: 59) argues that if the purpose statement is known by all, it will create personal excitement. Yes, young people are excited about their programs but when people understand the purpose of youth ministry and agree with it, it will create excitement among all relevant partners, parent leaders, and the young people themselves. It is understandable that young people might not know about the purposive written statement of youth, because it is not available; but it is not fair that when it is there, but they can't access it for some reason.

The other churches responded to the question of a written document about youth ministry by saying they don't have it.

*In our days, these documents were scarce, but we are hoping that in the new program that the church is embarking on that we will have it.*[Int 5 PST1]

*For now, like youth ministry, we don't have it, but we have a church vision, mission and we use those as the guidelines and when a person comes to church that person should start in the beginner's class.* [Int 4, YLSv1]

*There is no written document because we have just started everything from the stretch.* [Int 7, 2 COv2]

*The elder and our senior pastor are currently drafting a sort of policy for each structure of the church as to how they should operate that includes the youth, but they have not concluded it is a continuous thing.* [Int 6 YLSv2]

Some churches admitted that they didn't have a document but when asked about the importance of it they saw the need for a purpose statement to be drafted and printed.

### **5.3.3.1 The need for a youth policy**

Here the researcher asked a follow-up question on the issue of the vision of the youth ministry being documented. The question was: Do the participants, especially those who said that they don't have their vision written down think it is important to have it written down? This is the participants' response:

*It is important that we have something written down so that when we leave and somebody new comes that person will be able to trace the work of young people.* [Int 4, YLSv1]

*There is a need for a manual for youth ministry which will guide the youth. At the moment we don't have a person who can take over as a youth leader. We don't have enough resources. A leader leads with the help of God and sometime the previous leader helps him because there is so much to be done. [Int 3 CO1]*

*It is important to have a written document even if those who come after us might not use it, but they should be able to see what to do, from what has happened before. They will see the ups and downs and how they can overcome them. [Int 7, 2 YLSv2]*

They also said that having a purpose/ vision statement would minimize conflict. Young people did not want the adults in the church to tell them what to do in their activities but a written document which would have their vision clearly set out, would be a useful guiding document for planning and shaping their events. Fields (1998: 58) states that a clear direction will help you to manage conflict in your ministry. If youth ministry has a purpose statement in the form of a written document about their ministry, conflict about direction would no longer exist.

There were churches that saw the need for the written document for the youth ministry and claimed that the process of developing those documents was proceeding.

*Our elders say they are now documenting so that we can be documented as a parish. A priest should be able to hand over documentation to other people who will come after him, including other coordinators and they will carry on from there. [Int 7, 2 COv2]*

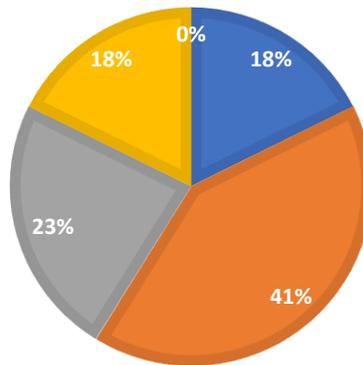
*These documents are still in the skeleton phase. I need to give time to my colleagues to interview them to hear how they feel so I can have input and meat to add onto the skeleton I have. [Int 6 elder1]*

*At CWC, with so many developments that are taking place, we have not reached the stage where we write down what youth ministry is about, but I am certain that as we develop, we will begin to identify our needs. [Int 3 PS1]*

## **Table 10: Youth policy**

## WRITTEN DOCUMENT

- YM have a written purpose statement
- YM don't have a written purpose statement
- YM don't have but buys developing one
- YM don't have and not yet developing one
- YM have a written purpose statement but no accessible to young people



The question about a youth policy strengthened the morale of those who were busy compiling it but also challenged those who had not thought about it because the question helped them to reflect on the importance of having a written document. Fields (1998: 60) argued that a purpose statement would professionalize the youth ministry. There is a need for youth ministry to be professionalized (meaning having academics in the field of youth ministry, even in Khayelitsha). The best way to start is to first start small by formalizing the local churches through having written documents that give direction to the ministry. It is indeed true that having a written document will communicate health, quality, and professionalism (Fields, 1998: 61)

### **5.3.4 Theme four: Youth ministry purpose<sup>34</sup>**

This theme reflects on the purpose of youth ministry in the black township of Khayelitsha. It asks: How is the youth ministry understood? I have divided this section into three parts; firstly, the pastor's response to the questions, secondly, the youth coordinators' response and thirdly, the young people's response. The reason for dividing the answers into three is because this is the essence of this study. Therefore, full attention needs to be given to this theme.

---

<sup>34</sup> The question of the purpose of youth ministry underpins the core of the study. Here the researcher was wanting to see if the spiritual, personal, and social needs of the youth ministry will come out as the purpose of the youth ministry.

#### **5.3.4.1 Pastors' response on purpose**

*Basically, to teach them about how to live for Jesus. It is a platform to teach them how to conduct evangelism and it's about their conduct. Sometimes we address the social ills.*

[Int 8 PST1]

*In the Assembly of God Church having a youth department is there for young people to feel part of the church. The youth department is also aimed at letting the youth-run their services as young people. If they have their own services, they will be able to scratch where it itches. Instead of putting everyone in one place, in one service; they can address the problems that concern them. For the youth to feel part of the church they need to have the right to run things their own way; for example; running their own programs, in terms of their age, and in terms of being relevant to their peer group, as well as being able to face up to the challenges that face their group.*

[Int 1 PST1]

*The purpose of the youth is that we need to involve them in the life of the church while they are still young and equip them, so that when they reach adulthood, they become mature, according to their age we are likely to miss them.*

[Int 4 PST1]

*This ministry is meant for two things. To establish them in Christ, but to focus on the specific issues that affect their ministry, because from the pulpit we cannot deal with everything, but in a ministry like the youth, we can deal with such issues like as if I want to get married what do I do? How do I cope as a young person with peer pressure? When I have feelings, even sexual feelings how do I deal with them? Can I stay for ten years without having contact with the opposite sex? Is it possible? A ministry is meant to deal with day to day issues of the youth. You deal with these things, not for the sake of just dealing with them, you deal with them for the sake of establishing people in Christ.*

[Int 3 PST1]

*Firstly, we want young people to stay here because the church without them is nothing. We need to groom them. They are the leaders of tomorrow. Their involvement is important.* [Int 5 PST1]

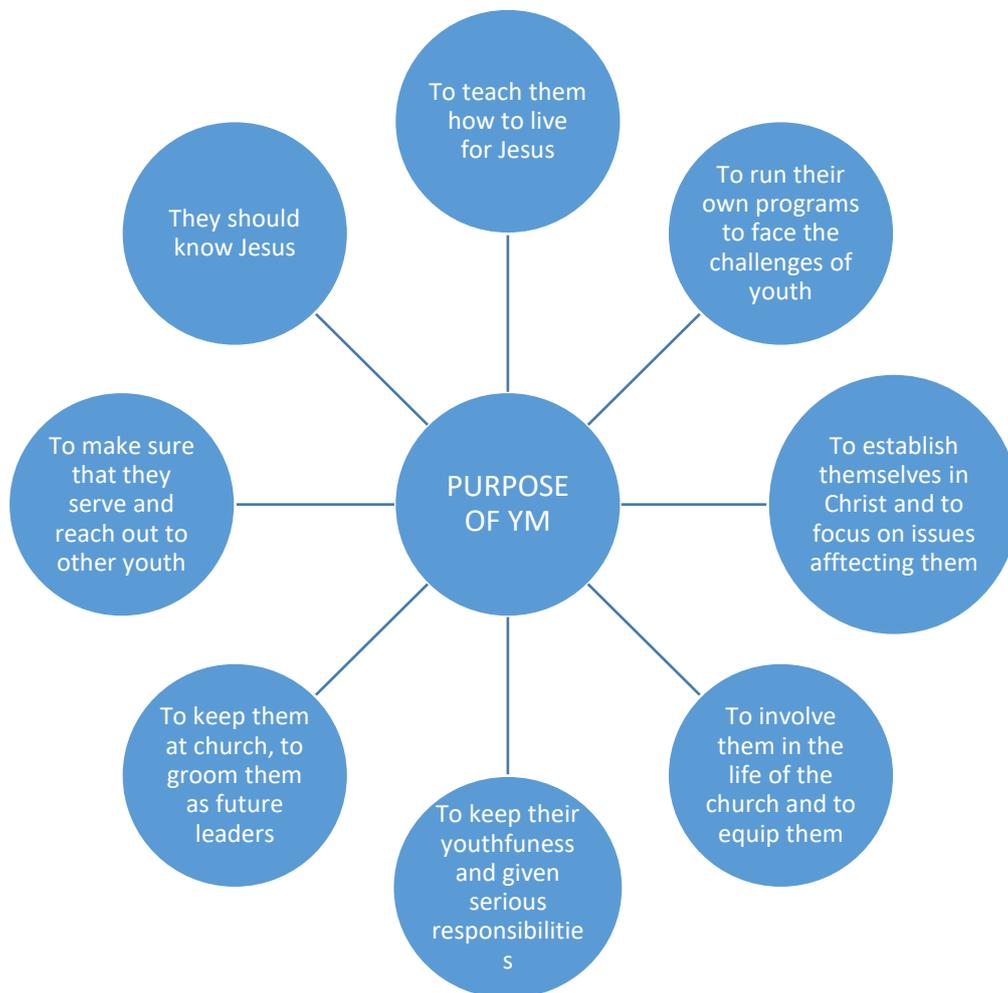
*Therefore, it was decided that they must be given some responsibility to close the gap between the older people and young people and that they must be given serious responsibility, for the things that pertain to them. At the same time, they must be allowed to keep their youthfulness. They must be allowed time to grow in their own way and must be given a role in the church. They must be given time to become close to the work of God.* [Int 2 PST1]

*The purpose is to make sure that we serve, save and we reach the youth that in and around Khayelitsha.* [Int 9 PST1]

*I would say, on the spiritual side of things our youth should know Jesus Christ because Jesus started His ministry at an early age. Therefore, our youth should know Christ Jesus from their youth until they are old. Spiritually they must grow in knowing Jesus Christ that He is the savior of their lives and it helps them because when you have Jesus Christ in your life, mentally, you are also shaped to think about Jesus.* [Int 6 PST1]

The aim of this question was to listen and to reflect on the perception of what youth ministry is all about in Khayelitsha. The researcher asked this question using the framework of a practical theology of youth ministry, which has been explained in Chapter 3 of this study. It is in this theme where the researcher hoped that the logicity and spirituality would come up and that personal development and social engagement would also come out. The core of what youth ministry is about should come out from the response of purpose. Pastors have a different view of what youth ministry is all about. All the things that the pastors said were not written down. There may be useful information about what youth ministry should be about, but it is not documented and not communicated to young people. One could get a different response from them if one were to ask a relevant question, not necessarily a contradicting view, but just to have something written down would help. It is easy to recite spur of the moment answers repeatedly. Even the pastors who said that they have documents that outlined the views of youth ministries in their churches were not

reading from a written document. Had they done so; their answers would have convinced me more than they have done.



**Figure 2: Summary of some of the pastor’s responses**

**5.3.4.2 Co-ordinators response on purpose**

Youth coordinator’s responses on the question about the purpose of youth ministry in their local churches

*For me, it’s about giving back to the community and having to change the mindset of the youth. It is also about letting them know that it is not only about going to church and praying and whatever, but it is also about the whole person who is the end-product of that person’s personal choices, career choices, and your life choices.*

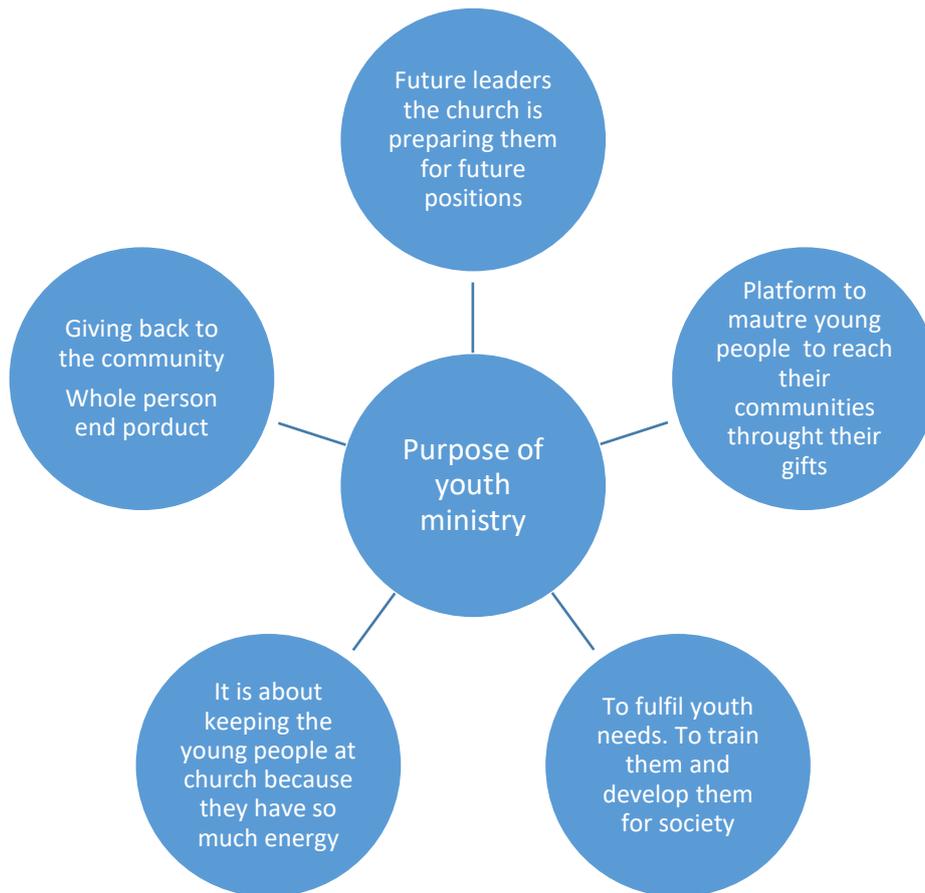
[Int 7, 2 COv1]

*I think the church, since it knows that the youth in church are people who will take over, in terms of leadership so it is investing in them so that when the*

*time has arrived for them to take over the leadership they may be capable and well trained enough to take-up the positions that may be available at that time in the church. Mainly also their energy is important. If we have them here in the church, then we can make them do things. We know that young people are involved in a lot of things through their strength and energy; so, by having them in the church we can keep them busy on the things of God. [Int 3 CO1]*

*It's a platform it matures young people of the church to nurture and practice their skills. Secondly, it can equip them so that they can go out and reach the communities and bring back other young people. Using their natural abilities and talent to attract others, they can communicate in the same language with other young people; for example, in our sports activities, we can speak the same language. When we play sport with other young people, they can hear us. If we say we are going to have a hip-hop battle as young people, we can reach out to other young people because they understand us and when they are here, we can train them. It is about that. [Int 2 VP1]*

*Youth ministry, particularly in our assemblies has as its purpose, to fulfill the needs of young people; whose needs are unique to that group of people. One of the purposes is to train young people, academically and morally so that they may be influential to their peers in society. Another fundamental purpose is to develop young people in knowing Christ better and in interacting with their peers and being role-players within society at large. My personal understanding of youth ministry is to develop young people, train them, give them skills, give them motivation and purpose in life and train them to be better citizens, whether in church or outside ... It is about bringing the best forward; developing young people. [Int 1 YO1]*



**Figure 3: Response of coordinators on the purpose of the youth ministry**

I suppose all these answers might cover what youth ministry is all about (Chapter Three of this study), but there is an element of community or society involvement that youth ministries in the black community seem to be conscious of. The responses that came out from the participants did not agree with the perception that the researcher had about the youth ministry in Khayelitsha, as if it was confined to games. From the responses of the participants, it seems to be very clear as a determined purpose of the youth with the element of what has been defined as a practical theological oriented youth ministry.

**5.3.4.3 Youth leaders’ response on purpose**

*It is for the use of our spiritual gift as young people. It is a space whereas youth we get to understand each other while serving God. The purpose is for us to gather as a youth and teach each other as a youth.* [Int 4

YLSv2]

*The purpose of youth ministry is; we would like to see young people in our community and see the way they live. We want to change the way the young people of this community live and encourage them to wanting to have knowledge.*

[Int 4 YLSv1]

*Provide guidance and creating space. The other reason is that when they are with their parents, they don't feel free to talk, but when they are with us and their friends, they are able to open their hearts and talk and tell you what they cannot tell their parents.*

[Int 7, 2 YLSv2]

*The purpose is to be equipped spiritually and to be equipped for the things that we encounter as young people. That day of the meeting has been set aside because there are things which they cannot say in front of the whole church.*

[Int 6 YLSv1]

*It's to preach the word, preaching Jesus to young people. Once some young people know the purpose of being the youth, his main task is to take what he has heard inside the church and give it to those who are outside the church, so that they hear the message.*

[Int 6 YLSv4]

*We are equipped socially and spiritually and otherwise.*

[Int 6 YLSv2]

*I think the church understands that the church on its own, depends on young people so they try and keep them here at church so that at the end of the day, they can grow in the church as they are the future leaders of the church.*

[Int 5 YLSv1]



**Figure 4: Youth leaders' responses.**

There is not much difference in the views between the participants, about what the purpose of youth ministry in Khayelitsha is. The only difference between the participants was that the leaders and coordinators might describe what they are doing in their activities, while their pastor was speaking about what they think should be happening in practice. The topic of the theological understanding of youth ministry produced opinions that showed that the participants do understand youth ministry and its spiritual input on the lives of young people. The issue of training youth leaders for tomorrow was also part of the purpose of what youth ministry is about.

The second topic that came out on the purpose of young people was the issue of personal development. Participants talked about education, career development, and business. The last part about the purpose of youth ministry in Khayelitsha was about reaching out to the community they live in. There was an understanding that we need to reach out, whether for spiritual purposes to share the gospel or for community development purposes, meeting the needs of the people of their community. There is an understanding of youth ministry in the black township that it is a ministry that will speak to the context which young people find themselves in. My only concern with what was said was that it was not documented. They were speaking more from their hearts and their experiences. It would have been good had it been written down, because if it is documented it would be easier even for the future leaders to have an idea of what the youth ministry is all about<sup>35</sup>.

#### **5.3.5 Theme five: Church support**

The purpose of this question was to check if the adults in the local church support the youth ministry. This question was intended to look mainly at who supports the work of the young people financially. The participants said that the church is behind them and is supporting them financially, but first, the young people must raise funds for themselves. Then, when there is a shortage of funds the youth can come to the church and ask for the balance that they need. The important fact here is that young people are defined as being between the ages of fourteen and thirty-five. Those who are working mostly fall into that bracket, unlike the Sunday school children who are primary school going children. Sunday school is totally dependent on the parents to help them with financial assistance. The youth must take a few steps themselves towards implementing their programs first. They will then be met halfway by the church.

---

<sup>35</sup> The challenge about speaking from the heart is that at times it's more about what the leader's thoughts about the concept were at the time. It could be that the question which the researcher asked was never reflected on before even though their responses seemed to be what the youth ministry was about. This what they were doing as the church.

### **5.3.5.1 Pastors' response on church support.**

*The church is very supportive. The church does meet them halfway, financially. We believe that they have strength and ideas to do things on their own, provided they are given good leadership. We don't want to spoon-feed them on everything that is for the youth. They can then be helped from the church's coffers because we don't want young people to live on handouts. We allow them to raise their own funds but when they cannot reach their goal, we as the church always step in.*

[Int 8 PST1]

*Spiritually, the church is very supportive, in the sense that, on top of the youth program the church has discipleship or beginners' program ... The fact that it is called a youth service does not mean that it is only attended by young people. Everybody is welcome and expected to attend. The main reason for this is for old people to give support and guidance to the youth and support them financially when they collect their offering. Old people also give.*

[Int 1 PST1]

*They are expected to take the lead in the group but some of the money for their target will come from the whole church.*

[Int 1 PST1]

*The church is part of the project so whatever happens in the project, the church is involved.*

[Int 9 PST1]

*They fundraise for themselves so if they can't meet their target, they can then come to the church to assist them where there is a need. We are teaching them responsibility while they are still young.*

[Int 6 PST1]

These are some of the responses from the pastors. All agreed that the church plays a part in supporting the work of the young, but the young people should not depend on the church entirely but should come up with strategies to fund their programs.

### **5.3.5.2 Co-ordinators responses on church support**

*I would cautiously say yes in terms of when we host the functions and in terms of the youth. You will find that the parents will blow your mind with respect to*

*how much support they are prepared to give. They can surprise you. The things they support us to make you think that you should ask them for more.*

[Int 7,2 COv1]

*That is another big challenge, now that since it is young people, there is an assumption that they can try their own way to make ends meet in their finances because the assumption is that they are working; most of them, and it is up to them and using their creativity, they must try to raise their own funds. But when there is something major the church can help.*

[Int 3 CO1]

*They are supportive even though the church closes when there is a guild event. They are supportive, and it depends on the context. When a circuit does its program, it assigns it to a certain society.*

[Int 2

VP1]

*During youth services, you will find old people, and whenever the youth want to raise funds, they will support them as one would understand that many young people in the church are not working. They would probably depend on parents to support them financially.*

[Int 1

YO1]

Financial support from the church is available and the coordinator's response alluded to that fact.

### **5.3.5.3 Youth leader's response to church support**

*They are supportive, and I am not going to lie, without the old people there would be no youth organization of young people and we gain support from each other.*

[Int 1, 3 YLSv1]

*They do support us, even financially, even with our targets because most of the young people are not working, but you would be surprised at how much we do with the local people and that money doesn't come from young people only.*

[Int 1, 3 YLSv2]

*When there is a shortage, we come to the church and say this is our shortage, then they close the gap, and the church helps us financially.* [Int 4 YLSv1]

*They don't withhold their hand; the church supports us.* [Int 4 YLS]

*We need them because at times as young people we struggle to reach an agreement. We just fight on our own. We need them ... We don't have a specific fund. When we have an event, we fundraise. When we are short, we then ask the church to fill the gap.* [Int 5 YLSv3]

*Our church is very supportive, for example, if I experience problems with young people the first person, I run to is the pastor of the church and his leadership I then get advice to handle the problems.*

[Int 6 YLSv3]

*There is no year where we failed to have our events because the church was not there for us.* [Int 6 YLSv2]

Some participants went beyond the financial support from the parents and spoke about the extent of the support they get from their church. I heard the response of the pastors about church support, but I was interested in the youth because they are on the ground. Church support is very important. In Chapter Three, I argued for the role where the church goes beyond the call of duty and takes over the role of parents; given the situation young people of Khayelitsha find themselves in. Some participants said that the adults in the church understand youth ministry and that is why they are supportive. The parent's perceptions of the youth ministry are that the youth ministry brings about behavior changes in young people.

*I think they have an understanding that if they didn't care they wouldn't bother about whether their children have attended workshops or not, because the parents notice the changes that are taking place in their children. That is why the parents encourage their children and ask: When is your workshop?*

[Int 7, 2 YLSv1]

*Some parents understand youth ministry and they follow up on our programs. They see this is how the youth does things, so they make sure that they*

*support the teaching which their children get from youth programs. Even at home young people should remind them about the activities. They understand what youth ministry is about because they support us in all things. Even if we want something, they would say this is how they think such a thing can be achieved; for example, if we needed money, they would direct us as to where we can go. They know what youth ministry is about.*

[Int 1, 3 YLSv2]

*I think for the parents it's a matter of taking the child out of the street and making them do something that is positive, that will influence them to be a better person and make wise decisions for them. It's the matter of 'let me take my child to be a part of these workshops so that they can get as much knowledge to be a better person.' Yes, it's the same concept as taking your child to school so that they can be educated.*

[Int 7, 2 COv1]

Parents do not only provide financially in youth ministry but also provide guidance where it is needed in a church. When it comes to youth services, even adults become part of church activities. In our definition of where the youth age limit is reached, some participants said that there are churches where there is no age limit. Older people<sup>36</sup> do become part of the youth ministry, and that is one dynamic of doing youth ministry in Khayelitsha (Africa), so older people do get involved. They give space to the youth, but when they are needed, they are available. They have good intentions. Youth ministry might not be the hope that can help young people to escape the challenges young people face, but it has a huge role to play in the lives of children, hence the support of parents.

### **5.3.6 Theme six: Leadership election**

The youth ministry in the Khayelitsha churches that I visited did not have a youth pastor. The style of operation in youth ministry is different. They don't have one person leading the ministry; instead, they have a team or a committee which is made up of seven people who lead. They do have one person who oversees the work of

---

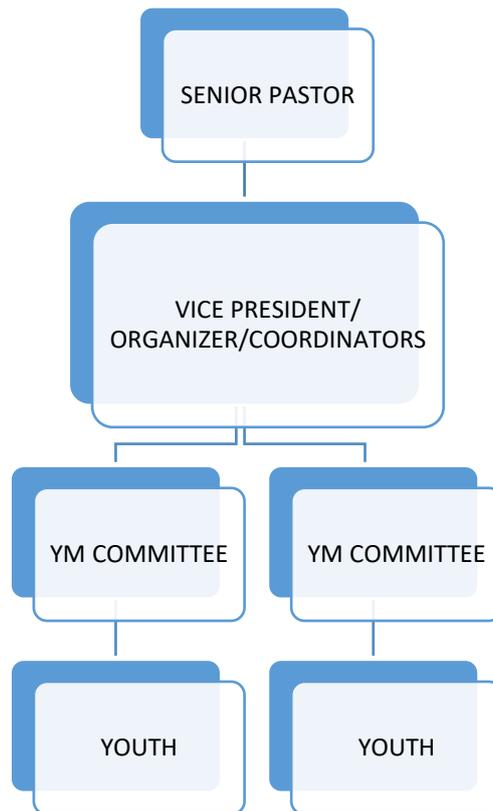
<sup>36</sup> In defining youth, it was said that young people range between the ages of fourteen to thirty-five, but some churches said that people who are over that age chose to become youth. Now by old the researcher refers to those who are over thirty-five years who in their churches don't belong as the youth but during fundraising they become part of the youth ministry.

young people in different local areas near Khayelitsha and other townships. For example, in one church in Khayelitsha, they have different congregations, and those churches have teams who are responsible for local youth work; but on top of that, there is a vice-president who works with those teams. On this theme, we looked at two things, firstly, who chooses youth leaders and secondly, what attributes make a person eligible to lead young people?



**Figure 5: The hierarchy of a congregation where there is only a committee that is responsible for the work of young people.**

Who elects the leaders of young people? The participants, together with their pastors, said it is the young people who are responsible for their own leadership.



**Figure 6: The hierarchy of youth ministry where there is more than one congregation**

Some of the churches even though there might be more than one congregation in a denomination, only have a committee that is responsible for their local area.

**5.3.6.1 Who is eligible to become a leader in the youth ministry?**

*They look at how committed you are to the Lord; how mature you are in word and do you attend church services and they ask: should you not attend the church? And are you a responsible person?* [Int 6 YLSv3]

*Basically, you must be a member for you to lead, you must be saved.*

[Int 1, 3 YLSv1]

*Firstly, what is considered is does this individual do what is due to the church? How active is this person? How much information does this person have about the church, because we cannot elect new converts to the office?*

[Int 5 YLSv2]

*You must be a loving person and have patience. If you don't do that you cannot stay with them. You should be a dedicated person in your work. You must love your work. If you don't have those qualities, you cannot make it as a leader.*

[Int 6 YLSv3]

*One must be flexible. You must be able to speak with people always. You must be strict but not always angry. You can rebuke someone, but you must not dwell on that for very long. You should be able to give young people respect so that they can show you respect in return, and you must be a responsible person.*

[Int 5 YLSv3]

Only one church (the pastor and the youth leaders) said that before they elect youth workers, they have one week of training for the young people. They tell young people about the kind of person that they are looking for. Other participants don't have such intensive training before they elect their youth leaders.

#### **5.3.6.2 Who elects the leadership?**

*Youth leadership is elected by other young people who believe that those they have elected will carry their mandate or vision forward. They elect a committee of seven members.*

[Int 8 PST1]

*We have applied two methods. Where we feel that there is a need, we have applied a shortlist and then we get the church to nominate applicants in a secret ballot. Generally, we appoint a leader. Sometimes I get a recommendation from the district; a pastor, that there is a person I should check-out and if I am satisfied then we appoint that person. In terms of their committee, I always encouraged the department to appoint their own committee. They must let me know who they have appointed so that I can assess their appointment. I also consult with a group.*

[Int 3 PST1]

*The church has given them the authority and the right to choose the youth leader they want. This means that at a general youth meeting they will choose their candidate.*

[Int 2 PST1]

*What then happens is that three names come out and out of those three names the name of the one who we want to be a secretary will come out, because he is strong in certain aspects and then he would be elected.*

[Int 5 YLSv2]

*Young people vote. After voting they submit the names to the committee of the church and then it will correct us, if we have done well then it will approve the appointment.*

[Int 4 YLSv1]

Leaders do not impose on the youth. They make their own decisions about who they want to lead them, but the senior pastor has the final say as to whether he is pleased with the choice or not.

*We will send those names to our pastor he would then pray about those nominees then come back to us to tell us his decision.*

[Int 6 YLSv2]

The process of electing leaders is a democratic process and it's also a way of teaching young people leadership skills. In some churches, the term of office is one year, then after that, young people can be elected again if the youth is pleased with them. In other churches, it's three years.

*I was the assistant secretary in the circuit. The term of service in the circuit is three years, then they are re-elected for another three years. Then for the third term, you need to be voted by over seventy-five percent for you to serve the third term.*

[Int 2

VP1]

### **5.3.7 Theme seven: Youth leadership training**

The researcher wanted to know what happens after young people have been elected to the office through the church process. What happens if they train themselves within the youth group? It is important for young leaders to be trained before they embark on their journey. That is one of the significant findings that came out of this study. The question which was asked in trying to get the participants to understand what happens after leaders are elected was: Are leaders trained? The researcher wanted to know if the churches intentionally train young people before they begin their work. Some churches claim that they do train their youth leaders, even though they don't have a day set aside for training for young people, but that when they offer

training for the whole church, that training includes young people and they can contextualize it for their constituency.

Leadership development is a crucial part of youth development, whether young people are developed for the church, the workplace or for business. It is a process that cannot be left to chance. Organizations should be intentional about the process. Kanjere (2014: 79) states that training, together with leadership development, makes it possible for the youth to engage in the life challenges of modern society. Hamza and Saundi (2009: 19) wrote that youth organizations that include the churches' youth ministries are vital partners in development, especially in the development of human resources. Youth leaders need to be trained for their work, as the training will boost their self-esteem and will enable them to be bold enough to engage in the challenges that come their way. Youth leadership is defined by Edelman *at al* (2004: 4) as the ability to envision a goal or needed change, to take initiative or action to achieve a goal, to take responsibility for outcomes and to work well and communicate effectively with others. That does not come naturally. People must be trained.

**Table 11: Leaders who are trained and those who are not**



Here are the participant's responses regarding youth leadership training.

*We don't have training currently at the church. We talk about training. We talk about having training for leaders, not just youth, but we not got to the point where we can set it up, because my view is that we have people to run the training but what we need is people who will set it up and get it running; so, at this point we really depend on how active the person is, to decide who should be the youth leader, which is dangerous. These are some of the things that pain me. I realize the importance of formal tuition ... we do need theological training for pastors. I guess it's a part of growth where I see things differently.*

[Int 3 PST1]

*I think there is no training as such. We just have mentors inside the church that run the youth ministry.*

[Int 3 CO1]

*There is no training. The only weapon that we can give a leader is a church document. We don't have formal training where we can say he must attend a workshop a certain number of times a year. There is no provision for taking them to leadership school. On the district level, there are workshops, but it would be only one, not a series, that is not enough.*

[Int 5 YLS1]

*You see in that regard the church is still busy. We need a youth minister who would look at the entire youth ministry and work with coordinators. This is where it starts, but we are not unique in that challenge. The whole country is in the same boat. A resolution was made that there should be a youth minister and the resource will be available so that the work can start.*

[Int 5 PST1]

*We have not yet been trained but we are just working on our passion, but there is a workshop that is conducted by the diocese now. We said even if there are only two people there, they can come and report to us.*

[Int 7 2 COv2]

*We are very weak there. We just choose them and once a year we have a workshop with them where we sit down and induct them. We don't necessarily do this, but we do go to one or two workshops during the year.*

[Int 1, YO1]

The above abstract comprised those participants who said bluntly that, in their congregations, there was no training done for youth ministry before they begin their work as seen in table 10. Both the pastors and their leaders agreed that in the

church there was no training taking place. Some participants said young people are trained.

*There is an immediate training in the form of a workshop where we inform them, about what is expected of them and how they are supposed to do it. On top of that our church national does give workshops. There was a recent one which was called Office Bearers. Secretaries and treasurers went to that training. They are being advised of what is expected of them. [Int 8 PST1]*

*The training happens once in the local church, then on top of that, there are seminars that take place in the province. That happens twice a year. There are workshops on a national level, where youth organizers are called together and are trained. [Int 1 PST1]*

*I think it differs depending on the way the church does things, but in this church, before a committee is chosen, an organizer will come and teach us for a whole week. We take such teaching as a form of training because there is nothing that is not covered in that training. We have the department of youth now. Someone goes around and trains them according to the existing program, but we encourage them to go out and find additional information so that it can enhance and bring some excitement to the young people. [Int 4 PST1]*

*Yes, it does provide training. For instance, last year we had training for all department leaders. [Int 6 YLSv4]*

The above citations are from participants who said their churches trained them for youth ministry. In other words, the church provided training directly to young people. I must express my skepticism about the training from these churches that claim to have training for their young people. In one church, the pastor's answers to questions about training and the youth leadership of the church were contradictory. I asked about the relationship they have with their national office.

*Now, we are on our own. We do our own thing but there is help from national when we ask them for it, but they have programs which they conduct. There are youth gatherings which are conducted by national, where youths will meet in Gauteng or somewhere, but we as a local*

*area have not yet worked with them.*

[Int 4,

YLSv1]

Some participants said that there was no specific training given to young people only, but that the training is given to the whole congregation. What they do therefore is; they take the information that is given to them and then apply it to youth ministry.

*Specifically, not necessarily for youth, but we do have leadership seminars for everybody, where we are taught about the things that we are going to go through as leaders because the church believes that we are all leaders. Leadership topics do come up even in Bible study; so specifically, for us, we do have seminars for leadership. We normally have these seminars once a term.*

[Int 6 YLS1]

*What normally happens is that though there is training for the church, it doesn't cover a lot because at times we feel that we need the focus to be more on us.*

[Int 4, YLSv1]

*They get normal workshops that deal with Wesleyan studies, church doctrine and we have something that is called the book of order that explain other issues; for example, if you talk about discipline, or ask - what is the church? Or something of that nature.*

[Int 2 VP1]

What I can summarise from these responses, is that there is no training done for young people to prepare them for their work. I have argued in Chapter Three for the importance of training young people before they embark on ministry. I had a few follow-up questions (which will make up sub-themes) regarding training with the participants, to see if they understand the importance of training for the youth ministry. These youth leaders were elected by their churches based on several factors, which I briefly discussed in this study. But also, they have skills and education which is part of their preparation. After the researcher heard that for some there is training while others are not trained, there was a follow-up question, namely: Do they think it is important to train young people before they assume their leadership position? Participants did not only give yes answers here but also provided different reasons why it is important for young people to be trained. Here are the participants' responses:

### 5.3.7.1 Need for training

*Yes, I believe there is because these workshops are based on willingness because it is I who decides whether I want to be part of these workshops or not.*

[Int 2 VP1]

*I might say I am a leader by birth but if there is no equipment or training that will be given to me then my leadership style will not be relevant. I will use my own discretion and do things that I am not supposed to do. If I was advised and trained and cautioned on the things that are not relevant and things that do not pertain to leadership, I would end up destroying my team of leaders. I lead the youth who are under my leadership, I would end up being a bully leader, which is not advisable. I won't take any instruction from anyone because this is my territory, but if you are a leader, you need to humble yourself so that the glory of the Lord may be upon you.*

[Int 6 YLSv1]

*I think it is important that youth leaders should be trained before they embark on their work because you cannot do anything that you are not trained in; so that when people ask you questions you are aware of your duties.*

[Int 1, 3 YLSv3]

*Yes, I think people should be trained because when you undertake something for people while you are not trained, people will not be happy with what you are doing. It is better for a person to be trained for the work they do.*

[Int 1, 3  
YLSv2]

*It is very important because you cannot assign a duty to a person that is not trained; that is bad!*

[Int 5 YLSv1]

*It is very important to train people. Training is crucial so that a person can be confident and be knowledgeable of what is expected of him as a leader, regardless of what she or he is leading.*

[Int 5 YLSv3]

*The need is huge, they need to be trained.*

[Int 3 PST1]

One more question the researcher asked the participants was: What kind of training do they think should be given to youth leaders to prepare them for youth ministry?

### **5.7.3.2 Type of training they would like to have**

*I think firstly they need to understand their church doctrine, to be trained about administration, to be trained on leadership, to be trained on how to interact and understand young people and to help them with leadership skills.*

[Int 1, YO1]

*They need to be trained generally about leadership and the importance of leading people and how they could lead people successfully. The spiritual side of it is important. A leader without character is a challenge. They need to be taught about character and what is it that they are embarking on to lead young people.*

[Int 7 2

COv2]

*I think for me, it would be a matter of helping them to think outside of the box, because in terms of the unemployment rate and poverty which is all around us, we need to build youth leaders, young people who are innovative, creative and entrepreneurial; who are also moral and, they need to be business entrepreneurs and able to give back to the community. Once you have dealt with the business side of things, then you can start thinking out of the box. As I said before, it is not only about prayer because we are also building community members. So, as community members, we also must think about the economic side of it.*

[Int

7 2 COv1]

*Firstly leadership: If somebody wants to lead, he must be introduced to the principles of leadership. As a leader, you must be above your followers. In other words, between you and them, there must be a distance in terms of knowledge, and in terms of conduct. Second, will be ethics, which is the manner of how you deal with people.*

[Int 1 PST1]

*Well, youth, in Khayelitsha are exposed to tremendous challenges, drugs, exposure to drunkenness and all the evils that the young people are exposed to. You need a person who needs training and who can help people to*

*understand, the dangers they are facing and how they can overcome those dangers.*

[Int 4 PST1]

*Discipline is important, but the person must also be committed. The person must have knowledge of what is happening in the lives of young people. Also, regarding the issues of church and community; people should know that the church doesn't exist for itself only, but also for the people. People say, this is our church, but they must also understand that apart from spiritual help, it is the community that looks after the church. If something happens in the community the church should be available for the community. It must know the challenges of young people. Here it is about drugs and substance abuse and the church should be available to the community, saying that the people do not need drugs, and if people do not need them then God also does not want them.*

[Int 2 PST1]

*Training on peer pressure is important.*

[Int 5 PST1]

The participants agreed that there is a need for training for youth leaders in Khayelitsha. They also mentioned the type of training that can be offered which they thought could address their youth ministries i.e. the young people in the black township of Khayelitsha.



**Figure 7: The type of training that youth leaders envision.**

Edelman *et al* (2004: 1) wrote:

*All effective youth programs have youth leadership development at their core; effective youth leadership programs built on solid youth development principles, with an emphasis on those areas of development and program components, that support youth leadership.*

Youth leadership development should be prioritized by the church as the youth ministry of the church that prepares young people as future leaders.

**5.3.8 Theme eight: Youth ministry success**

The question which was asked regarding this theme was: Do the participants think that youth ministry in their churches is successful? This question the participants answered it differently, starting from the attendance of the youth program to what the youth ministry programs have done in the lives of individuals. The participants, in answering the question of success, were too cautious. When asked if their youth

ministry was successful, participants did not want to claim success, but they also pointed out that regardless of the status, a degree of success has been achieved, even though there is room for improvement. Youth ministry in Khayelitsha is dealing with several issues that young people face because the needs of young people are diverse. At times, even though it can be challenging to measure the success of youth programs it is important for each local church to have its own definition of success based on their environment and context. Youth ministry is about addressing young people's needs and challenges so if the programs that are conducted under youth ministry have positive outcomes in minimizing the challenges, then that shows success to some degree. What I liked about the participants, in dealing with this question was that they were not pessimistic. They agreed that there is a lot of work to be done, but there are things that motivate them to keep on going; doing what they are doing, and that is a success. It is important to track and measure the outcomes of youth ministry, to make the case that youth ministry is effective and is meeting its goals. It can be argued that different youth ministry programs provide different solutions to different individuals. The most important thing is that youth ministry in the black township is in a way successful and have resulted in some young people having achieved some degree of success in their lives.

*It is successful to some degree, but the success goes with challenges. Sometimes it's seasonal. One season they responded very positively, and their numbers will increase. The next season the numbers will dwindle so what is important is to try to maintain consistency.* [Int 4 PST1]

*I would say that we are successful because of the number of young people that turn up at the church. Yes! Numbers do define success, because it shows interest and because while we are still starting out, we just want the numbers.*

[Int 7, 2 COv1]

*I cannot say we are successful for now because when I look at the numbers, for example, we are about fifty now. When I look, I see that there are more who are leaving as compared to those who are coming in. We have not yet penetrated to where we want to be, we do help some people, but I cannot*

*say we are successful yet ... We are trying.*

[Int 4 YLS

v1]

*Yes, we are happy, but we can do more because we do have challenges with those who backslide. I think we are active; as we have a youth level of two hundred and ninety-five. We are successful, and in terms of work - Yes there is youth work. We do have the challenge of holding on to those who are here.*

[Int 2 PST1]

*All I can say is it is surviving – because we do see people being saved and they are active in the church, but in terms of success and of being progressive – I just say - we are not there yet.*

[Int 1

YO1]

As I have mentioned before, some participants defined their success based on the number of young people participating in their programs. One participant said that young people are still struggling with young people's issues. Other participants stated that there are more people who are leaving the youth ministry than there are coming into the youth ministry.

*We still have our own challenges when we look at our young people who are caught up on issues and one of those is pregnancy. You will see that there is a lot that we still must do. We also heard others are still struggling with alcohol. We are still a long way from being successful.*

[Int

3 CO1]

This shows that to define the success of youth ministry there are many issues that need to be considered that matter, but there is more to this: What effects do these programs have on these young people? Are there changes in their behavior? Youth ministry is successful when it changes the behavior of young people and makes them more like Jesus. It seems that there is a mixture of success and challenges as mentioned above in the Khayelitsha youth ministry. During these challenges, some participants responded by saying that their programs have produced young people who are influential in their communities. Others pointed to themselves as examples of the outcome of youth ministry programs.

*I regard it as a successful youth ministry. The reason is that I see the people who come out of this program. We can point out that so and so has grown in this ministry. The programs have developed them. Some of them are leaders in the structure of the church because they show themselves as mature leaders.*

[Int 6 PST1]

*The youth ministry of this church has developed, but there is still room for development. It has been productive in that that we can show that these ladies or men came from this youth ministry program and you can see where they are now because they have been groomed here.*

[Int 6

PST1]

*When people are taking initiatives without being told by the pastor it means they have a sense of what they are doing ... The youth are having a great time and of course, there are challenges, but the youth is growing. These young people find ways of keeping themselves happy. I use marriage as one measure of that. A lot of people who were in our teenage group from Sunday school, they went and got married; both male and female.*

[Int 3

PST1]

*I like to make an example of myself and my wife. We are the product of a Wesley guild. It is the Wesley program that has caused me to go through this program. There are visible qualities which one can acquire if we allow ourselves to be molded and trained in the service of young people. There are general qualities that you can acquire even here at our church.*

[Int 2 PST1]

There are several things which acted as proof of success in their ministry. Some of these were, for example, getting married, and going to university. There are young people who do those things even though they are not in youth ministry. What makes it special in the youth ministries is that the church youth ministry provides an example of moral fiber which the young people who are not in church at times lack and the young people attribute their success to their being with the church youth ministry. Youth ministry in the black township of Khayelitsha is happening and yet there is more that needs to be done. According to the participants, there is a contextually understandable success. This means that from young people getting

married to studying and being involved in community-oriented projects, is somehow considered success<sup>37</sup>.

### **5.3.8.1 The definition of success**

There is no one way of defining success youth ministry, but success youth ministry begins when youth leaders have a picture or envision of what they want to achieve. The participants were asked two questions, the first was: What is their definition of a successful youth ministry? Secondly: What is the end product that the leaders would like to see from the young people who come out of their programs? The purpose of the questions was to get them to speak about their vision or perception of the youth ministry as youth leaders and not as the church. They had to spell out the definition of youth ministry and the end product and to try and translate that into their vision of the youth ministry. One of the challenges, which I observed within the participants, was that although participants could speak about issues, I assert that it must go beyond just speaking about issues. They will also have to be documented. The theology of sexuality, for example, should be formulated and other issues that young people struggle with. They must be taught through their activities or programs on how to respond theologically to these issues which the young people are struggling with.

Here are the responses of the participants about their perception of what a successful youth ministry is and what the product is that they would like to see from the youth that comes out from their church's youth program.

*A successful youth ministry is a ministry that is sustainable, a ministry that can grow a young person's to the level where they become responsible adults and they are able to articulate right from wrong and able to stand outside the church, whether it be tertiary education, university or whatever. Successful youth ministry is a ministry that can be ongoing for example young people won't always be young people. They will come and go and move into adulthood. They must be able to usher other people to come into*

---

37 Success is a subjective word which each community defines differently as compared to the challenges that the Khayelitsha community is facing such as drugs, crime, teenage pregnancy, poverty and HIV/AIDS. If these programs for the young people helps them not to engage in these negative things but guides them into responsible and spiritual matured young people, then indeed that youth ministry program is successful.

*the church so to me, that is a successful youth ministry, that is sustainable and propels itself.*

[Int 4 PST 1]

*To me to have a successful ministry is when I can have an impact and respond to the social needs of young people; where people recognize us and help, we can then say we are successful.*

[Int 9 PST1]

*What defines a successful youth ministry to me is to see young people who are here in the church who are mature and well trained in the Lord, who are good leaders within the church and within society and who can make an impact even in the broader society then I would say - Yes! This is our idea of a successful youth ministry.*

[Int 8 PST1]

*I see a youth ministry which should accommodate to all young people and it must have programs or guidelines so that when a young person comes needing help the young person must be helped, regardless of church affiliation.*

[Int 4 YLSv1]

*The most important thing is, if a young person comes in, we must be able to help them. For instance, children going to school must be able to be guided, so we can say to them: "Guys, this is what needs to be done" ... It should be visionary so that when a young person comes in with a problem or question, he must be answered ... I see a successful youth ministry in that regard.*

[Int 4 YLSv1]

### **5.3.8.2 Envisioning the end product**

The kind of young person they would like to see come out from their programs.

*One must be a role model, a person who the society can relate to, where they can say this brother is representing young people in a good way, that person should be an example in a good way. The way in which you portray*

*yourself by your conduct tells people who they can look up to.* [Int 2 VP1]

*To me, education is not important but what is important is somebody who behaves well in society. When he builds something, it stands tall. You can follow him even though that person stays in a shack, but he can be followed because of his behavior. Sometimes we applaud people who are educated, and those who have materialistic things, but those are not important. When we talk of our youth even if the person doesn't have a matric, if we can say the drugs came but he survived it, and he didn't go to some solitary place somewhere overseas, but instead he stayed here in Khayelitsha, in these shacks. Sometime as people we should try and focus on the big things like education and so on.* [Int 5 YLSv2]

*We can be proud if we can see our children getting educated and getting married and working because most the time they are not working, and ladies like to depend on a man who can provide for them and grow and be educated.*

[Int 7, 2 YLSv2]

*So, it's somebody who is successful academically and financially. Thirdly I would expect somebody who is soundly spiritual, somebody who when approached by someone from another religion says simply, he must just be rooted in Christ. In terms of social involvement, I would say it should be a young person who is not self-centered.* [Int 8 PST1]

*It should be someone with the vision who is driven by a purpose. I want people who will sit with colleagues, but who are not influenced by them but can distinguish someone who is different and worthwhile.* [Int 3 PST1]

*All this rests on somebody who has self-control and who shows character.*

[Int 5 PST1]

These responses can be translated into the vision of youth ministries in Khayelitsha. Some of the responses came from the pastors, in terms of which I questioned,

asking whether they had communicated what was in their hearts regarding young people. I asked them first about the purpose of youth ministry.

As I have argued, one of the important things which youth leaders of Khayelitsha need assistance with is to take what is in their minds and translate it into a vision that can then be implemented, monitored and evaluated. There was nothing which the participants failed to mention about youth ministry, but they discussed most things according to their context and their environment. The difficulty lies in deciding how to guide them in implementing what they perceive as making up youth ministry. Everything is within them, but they need a skillful facilitator to mine the gold which is within them and build effective youth ministries for their environment.

### **5.3.9 Theme nine: Challenges facing the youth**

South African youth face multiple challenges that range from illiteracy, drug and alcohol abuse, crime and HIV/AIDS, to unemployment (Kanjere, 2014: 77). Kanjere argues that these challenges have led to intervention by government and private organizations, civil society, and the churches through youth ministry programs (Kanjere, 2014: 77). For youth leaders, it is important that they have knowledge of that is happening in their surroundings and of the challenges that young people in the community are facing. This theme, together with the question posed, sought to understand the youth leader's knowledge of what the challenges of young people in Khayelitsha are. Here are the responses of the participants.

*Alcohol and drugs ... a lack of role models. Mostly you must have super thick skin to make it out of Khayelitsha ... For you to choose a better path than that of your peers is very difficult. Friendship groups and peer groups are a problem. You can't be a friend of a druggie. It all boils down to poverty and lack of purpose. You do not know what you want to do in life, and then you start drinking, which then leads to unemployment and to teenage pregnancy.*

[Int 7, 2 COv1]

*Alcohol is one of the problematic things. There are a lot of taverns that young people see; for example, there are places where they sell meat, then when you go there if you are only going to get the meat you find out that there is the alcohol of all kinds all around. Also, the use of drugs is high in*

*Khayelitsha and teenage pregnancy is at a high level in our society and that leads to HIV/AIDS because most of the young people drop out of school and depend on grants. I remember when I used to work at Shoprite, it is always packed with young people who queued for the grants and even pushed the elderly people aside. [Int 3 CO1]*

*Once they come from broken families; then comes poverty, which gives birth to alcohol abuse, abuse, unemployment, and crime. I think those things feed each other. [Int 2 VP1]*

*One of the challenges of young people now is that they are not working. While they are unemployed, they grow older and they have needs, and they are expecting someone to fulfill their needs. [Int 1 YO1]*

*They drink, they smoke drugs. When it comes to school, they go there too but once they get into substance abuse that makes them stay away from school. Everything links to substance abuse. Most of the young people live in houses that are headed by single parents. These boys have never experienced a father figure. The only male figure who is in their lives is an uncle who also drinks. The person who they look up to is DJ who also drinks and uses drugs. Now in terms of what brings money into the home, their role model is the DJ who has stayed away from school. [Int 8 PST1]*

*It starts with issues of self-gratification because one of the prominent issues in young children starting from fourteen to fifteen is boyfriends that develop into something else like teenage pregnancy. That is a challenge. Alcohol is a big problem facing the young people of today and combined with that is the issue of peer pressure for participation in alcohol and drugs. Gangsterism is another issue in our community. School dropout is often the result of pressure. The socio-economic situation of the country is a big challenge. Unemployment is also a big problem. That is why you see so many young people on the street who lack a sense of purpose.*

*[Int 3 PST1]*

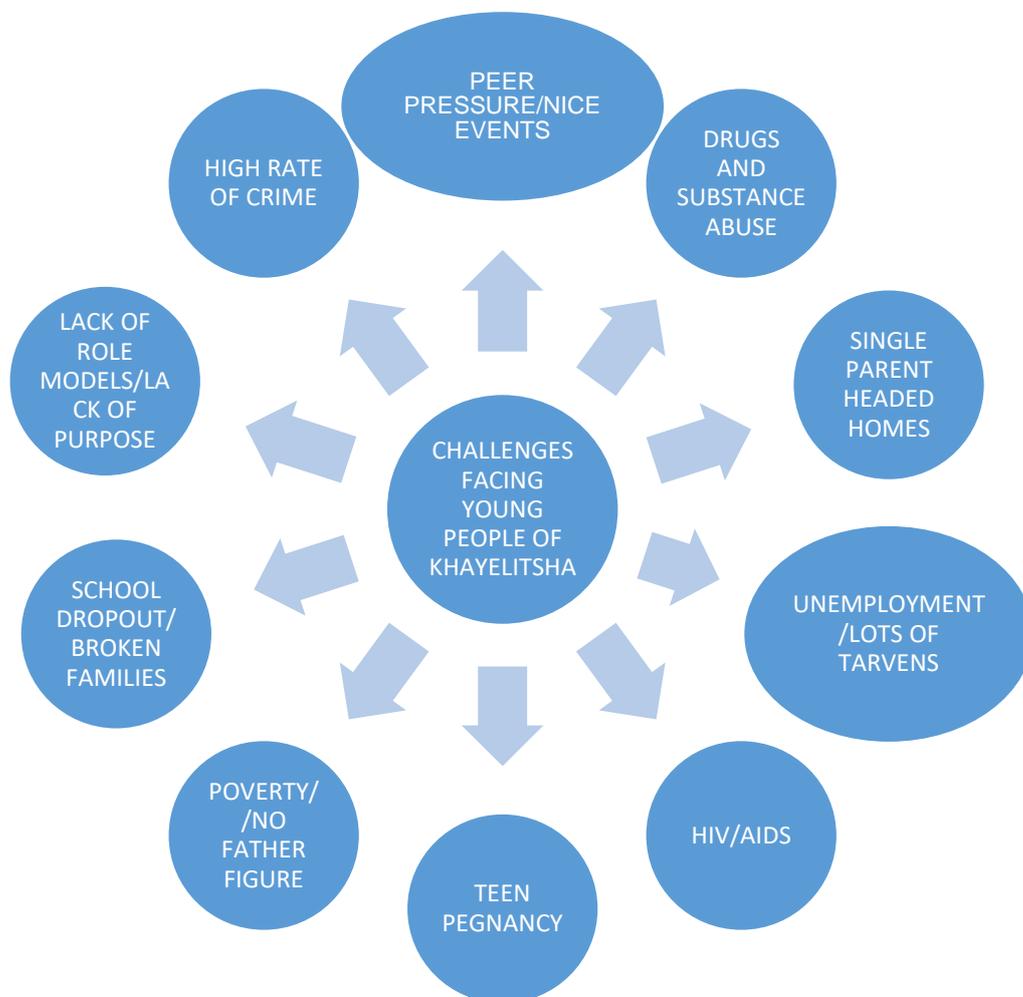
*Peer pressure, drugs, and alcohol abuse, young people don't finish school then after that, they want to take shortcuts. [Int 4 YLSv1]*

*Young people are also very much occupied with their own affairs. Besides the church activities. Sometimes there may be an event taking place that*

*doesn't need money but there are many excuses for not going that makes you wonder. Sometimes an event is planned but the people would not come because they are busy with their own issues. It's not about money, it's about other nicer events that they prefer to go to.*

[Int 5 YLSv3]

It's important to point out that the challenges that are faced by young people pointed out by the participants are no different from what (Swartz: 2014 & Seekings: 2013) have identified as challenges of young people in South African young people. What is unique about what the participants are saying is that most of the things that are the issues of the young people of Khayelitsha are experienced first-hand, as these challenges affect young people in the youth ministry program as well.



**Figure 8: Challenges facing young people of Khayelitsha.**

If youth ministries are to make an impact on Khayelitsha they must be realistic and have a clear view of what is happening in their community. These are the

circumstances that youth ministries in Khayelitsha find themselves. It is overwhelming, and there is no youth ministry that can deal with these challenges single-handedly. There is a need for partnership with other stakeholders to deal with these challenges.

### **5.3.9.1 The effectiveness of youth ministry programs**

The previous question about the outcome and the perception of a successful youth ministry was in a way, a long-term vision type of question. This question about the effectiveness of the programs which young people go through was about what is happening currently. This question was about the moral value which youth ministry must contribute to the lives of young people. With the challenges which young people are currently facing in the township, morals and ethics are fundamental for building communities that respect life in which the spirit of Ubuntu must prevail. The question which was asked was: Do the programs that you are undertaking help young people in terms of decision-making about sex, peer pressure, drugs, alcohol abuse, and their careers? It is crucial to distinguish between youth ministry and other intervention programs that seek to help young people to cope with their challenges. Youth ministry has a goal, which I have argued, emanates from practical theology tasks. Swinton and Mowat, (2006: 9) wrote:

*The task of practical theology is to remind the church of the subtle ways in which it differs from the world and to ensure that its practices remain faithful to the script of the gospel.*

A youth ministry program must have a spiritual, moral and ethical value, unlike other programs. There should be a difference in decisions about sex, drugs, and alcohol between the youth who come from the youth ministry and the youth who come from the program that is being offered by Love Life. The question asked was exactly about this. There were mixed feelings regarding the effectiveness of the program when dealing with these challenges facing young people. Here are the responses of the participants.

*To be honest there is a battle between young people and the world. [Int 2 VP1]*

*I would say yes because we believe that once a young person becomes part of the church and is born again and becomes active in the church, she/he will abide by the church doctrines, rules, and the principle of the church. So, I think what we teach and what we recommend somewhere, somehow, helps them, although some will fall away; but the core of the young people follow that, and they are comfortable with it. Yes, it does help them.* [Int 1 YO 1]

*I would say to a certain extent because you know with teaching or education, most of the time, depends on the student and on how much has been grasped. The group which has taken the teaching seriously, in terms of how they behave who are not involved in sex. If they go for a driver's license they will not pay a bribe to pass the test and will pass the test because they have the skills and knowledge to do so. If such a person gets a job, they will qualify for it cleanly without bribery also, but you will also find those who even though they were taught a principle are mischievous and break the principle.* [Int 8 PST1]

*I think that they are, but I will be the first one to say a lot must be done, I don't think they are doing enough, not just for the youth these programs do help but there is a lot more to be done.* [Int 3 PST1]

*The outside things are very attractive because they are materialistic, and you can touch them, there is less incentive. That is why I say you can't trust young people fully. Sometimes you will find yourself traveling with them, then suddenly they are nowhere to be found. You must always go the extra mile.*

[Int 5 PST1]

*Not all of them, but the purpose of the program is guidance on the things that you've mentioned. We used to say decisions are yours. Sometimes we will even quote from the Bible and say look, you can never be forced into the church. You chose the church on your own, but we give you a platform so that you can make sound decisions. In some things, it really depends on the individual. We give a choice and a responsibility to somebody, but the purpose of the program is to guide and nurture a young person to be where*

*she/he wants to be.*

[Int

5 YLSv2]

*We speak the word then it's up to an individual to decide in his heart if they want to do these things or not. The truth is that young people are being told how they should conduct themselves, whether in church or at school, wherever you are according to the word.*

[Int

6 YLSv4]

There are different responses to the effectiveness of the youth ministry program in Khayelitsha pertaining to decision making. They acknowledge that there are challenges when it comes to the issues vying for the youth's attention. On the other hand, what is happening in the youth ministry is to have some value as those who want to change do change. This challenge of being indecisive and being easily influenced is one of the characteristics which fit in with the nature of a young person. What this means is that there are young people who make responsible decisions but there are still young people (even though they are in the youth ministry) who still make irresponsible decisions. Some pastors have even indicated that young people are very difficult to understand. I think it is important for youth ministers and youth leaders to be true to their calling, regardless of the responses they get from young people. The Christian message of morality does not depend on the responses of people or on how many people apply it. Even if there are only a few who are doing what is expected of them, the churches' youth ministry should continue to teach the values which it expects them to teach to the youth. Youth ministries in Khayelitsha acknowledge the challenges that they face regarding morality in terms of decision making. It is not that young people are not taught Christian standards, values, and morals. The leaders are saying that they cannot say that everybody lives according to Christian standards and morals in terms of decisions making. The challenge for youth ministries in the township is that they are not the only institutions who bring a message about sex. For example, there are opposing views to what the church is proposing, and to some extent, there are rewards for some behaviors in young people that the church deems as sinful. For example, in South Africa, there is a child grant available if someone has a child and they cannot support the child financially. The interpretation is therefore that if a young teenager is pregnant, the government will 'take care' of the baby. There are condoms offered by the government for those who engage in sexual behavior so that they may be responsible. These are good

gestures by our government, but they make it difficult for the youth ministry to teach abstinence.

The message of the church regarding decision making on morality is clear and it is a biblical message, but it is up to individuals to decide for themselves if they going to engage in sex before marriage or not. The onus is on the individual to decide about the use of alcohol and drugs, but the church message is clear according to the Bible (Titus 2: 11-12)

*For the grace of God that brings salvation has appeared to all men. It teaches us to say 'No' to ungodliness and worldly passions and to live self-controlled, upright and godly lives in this present age.*



**Figure 9: Responses from participants about decision making.**

### **5.3.9.2 Knowledge of non-faith based organizations**

In Chapter 3, I have discussed one of the key characteristics of practical theology as correlational, which is where a practical theological youth ministry will enter into dialogue with other social science disciplines to meet the challenges that are facing young people. The aim of the researcher, through the question about knowledge and relationships with non-faith-based organizations, was to reflect the correlational approach of the youth ministry in Khayelitsha<sup>38</sup>. I found the participants in Khayelitsha very understanding and open to working with other organizations who work for the betterment of young people, even if they were not Christian. I thought that this was a progressive approach, even though there were a small number of participants who said that they could not work with non-faith organizations. The objection was mainly because of differences of opinion related to sex before marriage; but on other issues, the youth ministries of Khayelitsha were open to working with other organizations. This was a way of gauging the aspect of practical theology which is inter-disciplinary; but for the researcher to ask it, it had to be done through youth organizations who work with young people.

What I found was that the participants did not know much about these other youth organizations, but they were very open to working with them. Kanjere (2014: 79) wrote that these developmental programs are intended to make a difference in the developmental path of the youth, as the youth forms a large sector of the entire population. It is important to note that young people's problems go beyond the church. At times, they become a government problem. For example, earlier, I used an illustration of young women who became pregnant. After giving birth, they benefit from government programs by acquiring a child grant.

Here are the participants' responses regarding their knowledge of non-faith programs and whether they should work with those organizations or not.

*There is one in town the Town Two Clinic, it helps young people who are struggling with drugs. My brother was helped there, and there is one in the*

---

<sup>38</sup>One of the difficult tasks of the researcher was to try to simplify and to make the practical theology academic jargon easy for the participants. Also, to try to get a reflection on how a certain principle is being lived out by the participants. For example, the youth ministry must be able and willing to work with other organizations in the community especially those which are not Christian, but what works with young people is to apply a principle of correlational.

*homestead that deals with young people who don't have a support system from their families.*

[Int 6

YLSv3]

*I would like to say that it is important to work with those organizations, for example, if we know of an organization where we can find a facilitator we would go to that organization so that they can speak and give young people what they need if they want to go there. We don't want our youth to only access the services that are part of our denomination for example Catholic-based. We do that, so we don't want our youth to the only benefit from one organization's services or programs.*

[Int

7, 2 COv1]

Showco, Lifeline, YMCA and Love Life.

*The church cannot function on its own, the church says we all must see the light, how then would it be possible to show the light if we are not collaborating with each other. It is imperative that the church works with those organizations. Perhaps those organizations can develop themselves career-wise or personally, but the church will develop itself spiritually and otherwise.*

[Int 5 YLSv2]

Learn to Earn in Litha Park and soccer teams, and SANCO.

*Most definitely it is important for the exchange of ideas and developing young people. We are referred to them when young people are struggling with drugs. Even though we prayed for them, we are referred to those professional organizations. The church is part of the community, so we cannot work in isolation.*

[Int 6

PST1]

*We should collaborate with them in such a manner that we get help from them and send our children to them because a person is not only a spirit, but he/she is body and soul also.*

[Int 1

PST1]

*Yes, I believe we can work together, but what I cannot answer is who should go to whom. They can work together because we are part of the same*

*community and you will find that we know each other. To some, we are brothers and sisters. The church can learn from other organizations and vice-versa and it is something we will always acknowledge. We need to be in partnership with community organizations.*

[Int 2 VP1]

Two pastors viewed the partnership with these non-faith organizations differently, in the sense that to them it is only the church youth ministry that should impart knowledge and influence these organizations, not their youth ministry being influenced by these organizations.

*I believe there should be. Our church should be able to be part of a community where it interacts with these structures and benefits from their influence. There must be a partnership, the Bible says we are salt.*

[Int 3 PST1]

*The church should know about these organizations. They should visit these organizations and find a slot to have a platform to introduce Christ to them.*

*As I always say, knowledge is always important.*

[Int 4

PST1]

There was also little fear of what these organizations could do in terms of influencing the youth coming from those organizations, but other participants addressed that fear.

*If our youth is well trained, well taught and well developed, in terms of spiritual matters, we should not be afraid that when our youth have mixed with non-Christian organizations, that they will be won over. I will continue to encourage partnerships with community organizations.*

[Int 1 PST1]

The youth ministry, who was participating in the study agreed that there should be partnerships between church youth ministries and other non-faith-based organizations, whether they are privately owned or government-based. For example, if the youth ministry is hosting a program, perhaps about substance abuse, then they can then ask somebody from Social Development to speak on these issues and avail their services or support regarding the issue. These youth programs have other contributions to make regarding what youth ministry is about, which is development. The youth ministry should be part of anything which deals with the development of a

young person in Khayelitsha. The spiritual development of young people is the responsibility of the church.

It must be said also that youth ministries don't only expect to benefit from community programs, but they also have initiatives which they are conducting to benefit the community. Youth ministries in Khayelitsha are also the community's conscience. In other words, they know that their role is not only to focus on the young people who are inside the church, but they also have a responsibility to reach out to the youth in the community. Some youth ministries respond to social challenges.

*For example, when our pastor arrived, he said people who have extra clothes that they can donate should bring them and put them into a specific box. There was an area which was on fire so that clothes were given to both those who were inside as well as those who were not.*

[Int 1, 3 YLSv3]

*Even in our year plan that we talked about, for example, last year we had a career exhibition where we invited young people, and everybody else, and we had huge presentations to make, to develop young people who are in the church and those who are not. Our pastor normally says you hold Jesus with your left hand and school in your right hand. We went to the orphanage last year, where we made a vow that we would come back and that we would have a prayer item for them.*

[Int 6

YLSv3]

*Secondly, we make it compulsory for each society to have a project, for example in my society we have the UBabalo project where we renovated a house of a certain mother, mostly, and this is to help young people regarding their education. The church has added a pillar of education to its vision, and we are now busy with that. The church should be involved in the education of young people and not blame the government. We provide school uniforms for those who are poor. We called it an outreach whenever we visited a place as the circuit as we did in Litha Park. We then say society must identify a person who we can go and help. Every circuit event it has its own outreach and every district has its own outreach. Districts only support a continuous project so*

*that they can help the circuit to start it. The circuit should sustain it also.* [Int 2 VP1]

Youth ministries in Khayelitsha are also heavily involved in community development. They have tangible programs which they are doing for their communities. This is an interesting development in the work of young people from Khayelitsha. The church is teaching them the spirit of Ubuntu.

### **5.3.9.3 Other church partnerships**

It was very interesting to hear that youth ministries in Khayelitsha churches prefer to work with non-faith-based organizations rather than with other Christians in the community. This was my interpretation, after asking: How is the relationship with other churches? As well as with a previous question about how willing they were to work with other organizations that worked with young people. As I have stated earlier, there was so much willingness, but it was rather strange when some were not willing to work with other denominations for other reasons. If their church agreed to work with other churches they were sometimes reluctant.

*We try to build a relationship with other churches, but it was not a well-structured approach hence it did not materialize further, but I do believe that it is something that can be still improved ... We must acknowledge other churches as the church of Christ, but we have doctrinal issues when it comes to other matters that can lead to a huge problem; so, we choose which church to partner with.* [Int 8 PST1]

*Not even though when they have these galas do they invite other youth but there is no formal structure, but I am not worried about that, because these things come with a lot of influence which becomes a challenge to manage.*

[Int 3 PST]

*I normally have this concern saying ecumenically, youth is lacking. There was once a time where young people tried to gather but that didn't go far. Now by being trained as leaders means that you as a leader must look out for each other but the moment you don't look out for each other and design a joint program with other churches of young people of the community without any name tag, just the young people of Khayelitsha so it means that they are*

*only trained to work in their churches but not to work with other people.* [Int 2 PST1]

Sometimes, there are church doctrinal issues that are blocking youth ministries from one community working together with another. I believe that whatever the reason might be, that made youth ministries work apart; as the body of Christ, they need to build bridges. Some churches have a problem with the teachings that come out of these gatherings, but one mature pastor summarised it well by saying:

*At the same time, it is not a good thing to be overprotective, you are not going to be with them always, it's good to expose them to training but after you have trained them and say go out and take what can build you and what doesn't build you ignore it. What is important is to teach your young people to know that there is a difference between meat and the bone, and if they are offered meat they must be selective and have meat only and leave the bones.*

[Int 4 PST1]

The senior leaders who were between the ages of fifty and sixty-five were the ones who had no problem with young people working with other churches, whereas the young pastors were the ones who had a problem with youth ministries mingling together. Youth ministry in Khayelitsha needs partnerships with all the relevant stakeholders, especially among Christians.

The last question which was asked of the participants was: Did they think youth ministry in Khayelitsha needs help? If yes, what kind of help do they need? The questioner wanted to check with the leader how aware he was of their situation. Some participants answered the question in a general way, while others relayed the question to their churches. All churches agreed that they needed help, even though they differed on what kind of help they thought they needed.

#### **5.3.9.4 Need for youth development**

*Yes, we do not need help in terms of training equipment. We do need more of that nature so that we can be effective. We do also need a financial pool to*

*achieve some of the things we have not achieved yet and we do need help in partnership with others. The work is enormous, and we cannot do it alone.*

[Int 2 VP1]

*We need to rethink our approach to youth ministry and relook at it and evaluate the status quo of what we are doing. Is it taking us somewhere? Are there any measurable outcomes? Like everything else, there is room for developments ... I believe it needs to be intensified. When building a commitment, we should accept that it does go up and down, I know, but some form of stability is needed.*

[Int PST1]

*I believe the youth needs a vision of what youth ministry should be about, and to fix the issue of leadership as there was a transition. We need to be committed to our calendar and to evaluate at the end of the year, to create a single approach.*

[Int 3 PST1]

*They also need help from people who will not have the same passion as we do, but they must be trained if we are to be serious about the work of the youth.*

[Int 5 YLS1]

*More needs to be done in terms of training, like leadership skills and preparing them. You see knowledge and you cannot outgrow knowledge. When you are a wise person you are always looking for knowledge and as the church, we are open-minded in the training of young people.*

[Int 4, YLSv1]

*I think we need to improve because if we say we are fine, we will be lying, so we need a program of action. As we have talked about it, there are issues that we have not yet touched, so we need to improve, we need more effort?*

[Int 1, 3 YLS v3]

*We need help because we have done things wrong in the past because of our previous experiences. We need workshops. We need to help young people. They like to go out but because of their parents, we can't afford to*

*help them not to be bored because resources are limited. We need to upgrade.*

[Int 7, 2 CO1]

*I think we need to equip young people with the keys to everything. It is important to train young people. It is a gap that we need to close, not just for electing young people and leaving them on a pedestal but equipping them further.*

[Int 5 YLSv1]

*Youth ministry does need training, young people have a tendency of taking church lightly and young people have their own issues general. Their attitude when they are dealing with challenges or their responses does not always say that he/she is a Christian. Based on that, young people do still need training.*

[Int 5 YLSv3]

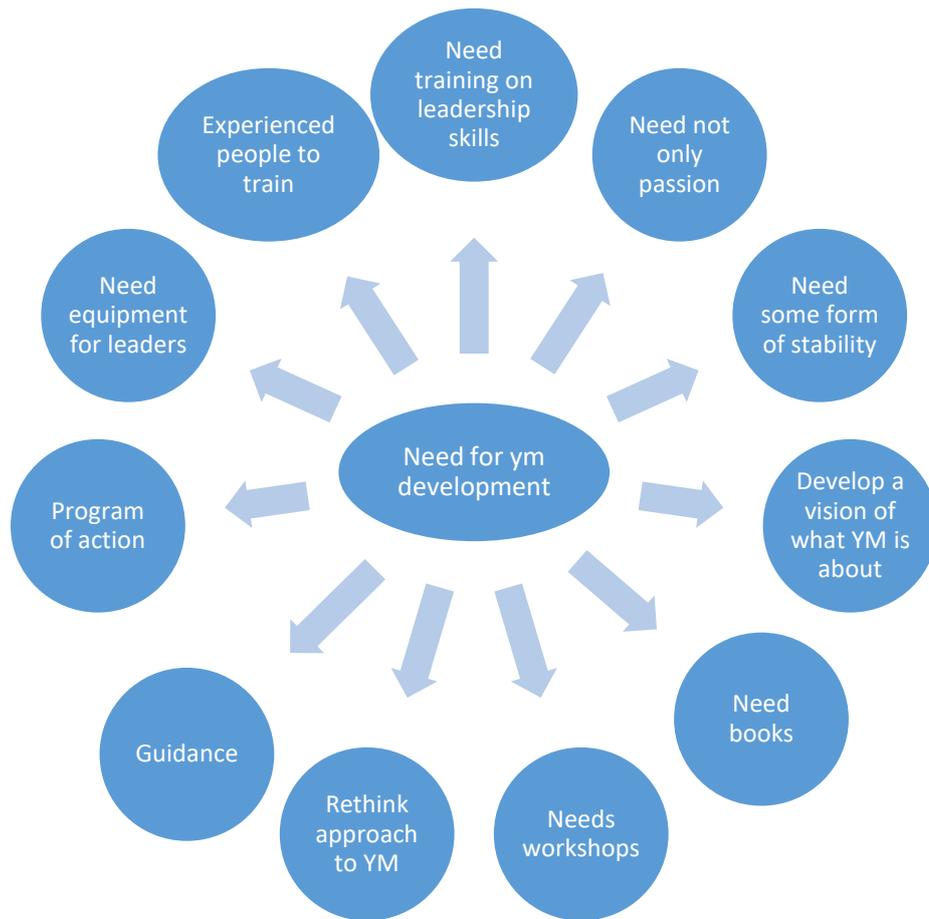
The bottom line is that youth leaders in Khayelitsha agree that youth ministry needs attention. This situation has in a way, validated the reason for doing this project because one of the underlying assumptions of this study was that youth ministry in the black townships needs help.

*I would say we need help; we need spiritual help and material help because the youth needs to also know more on the education level. On the spiritual level, we depend on the church, on the material level we depend on anybody else who is available to help us. When I say material, it could be anything because we need books, we need people to speak.*

[Int 7, 2 COv2]

*We do need help in terms of knowledge because nobody would like to go to a doctor who doesn't know anything about medicine. For us to call ourselves youth coordinators we need a background of what youth ministry is about and how to interact with the youth, how to engage them and influence them. I think we do need help as youth ministry and coordinators.*

[Int 7, 2 COv1]



**Figure 10: The kind of help leaders need to be assisted on.**

#### **5.4 Conclusion**

Based on the data collected, the purpose of this chapter was to tabulate the responses of the participants without getting into too much detail. Youth ministry in Khayelitsha is taking place and the programs seek to address, but not in a specific order the challenges that young people are facing in the community like substance abuse, teenage pregnancy, crime, unemployment and spirituality, personal, and social needs of the youth.

The interview with the participants about the purpose of youth ministry in Khayelitsha and the different activities that the church does is in accordance with the description of what a practical theological youth ministry is all about<sup>39</sup>. The following chapter will discuss the research findings, and the recommendations will follow thereafter.

---

39 There is spiritual in put in youth programs, personal and social needs are catered for, the challenge therefore is that the young people of Khayelitsha don't group classify their youth ministry programs, as spiritual, personal and social needs in an academic way but combine all of them. Some participants

## CHAPTER 6

### DISCUSSION OF THE KEY RESEARCH FINDINGS

#### 6. Introduction

In this chapter, the researcher will discuss the key research findings of the study. Firstly, the discussion will deal with the structure of the youth ministry in Khayelitsha. The purpose is to give a broader view of what constitutes youth ministry in Khayelitsha. What is the nature of youth work in Khayelitsha? In Chapter 1, (1. 4) the researcher stated that one of the objectives of this study is to reflect on the operational structure of the youth ministry. This is done in order to know what is happening in Khayelitsha in terms of youth ministry. These operational structural findings will be discussed under the first and second tasks of practical theology which are: (1) the descriptive empirical task (What is going on?) and the interpretive task (Why is this happening?). In the last chapter, the third and fourth tasks which are the normative task (What ought to be going on) and the pragmatic task (How might we respond) will be tackled.

#### 6.1 The Descriptive Empirical Task – What is going on?

Osmer wrote that: “the descriptive task is the gathering of information that helps us discern patterns and dynamics in particular episodes, situations, or contexts” (2008: 9). Root (2009: 66) elaborates by saying: “practical theologians seek to verify what is actually happening in church practices in specific contexts by answering questions such as what is going on?” These themes that form the structure of youth ministry in Khayelitsha are not necessarily unique to Khayelitsha youth as we will see. These themes are unique in terms of the cultural dimensions that constitute youth ministry in Khayelitsha; there are also contextual matters which influence youth work as I shall demonstrate.

##### 6.1.1 Definition of young people

A young person in Khayelitsha is defined as being between the ages of fourteen and thirty-five and this is how the National Youth Development Agency defines the

---

acknowledge the fact that they have never been challenged before to reflect on their (youth ministry) activities/programs which is practical theological.

youth of South Africa (Kanjere, 2014: 79). However, having said that, there are churches who do not necessarily define young people in this manner, because in their churches there are those who have passed the suggested age and are still involved in the youth activities. Those people are called 'young at heart'. This works for the community of Khayelitsha and there seems to be no problem. Some other churches who were not sure of the appropriate age of the youth take the age limit as suggested by the government as the appropriate age for youth. It is important that this constituency may be defined in order for the church to know who its target is. In defining who young people are in youth ministry, there has been no consensus. Dean (2001:21) states that a number of terms for young people are used for example youth, adolescents, teenagers, students. It was critical that we understand who we are referring to when we speak of youth in Khayelitsha context. Some participants confessed that the question of age in terms of defining young people was not an issue up until the researcher brought it up in the interviews. Other churches have no specific age limit, to define their young people everybody in the church become part of youth activities regardless of age, perhaps, that is the cultural dimension that is at play. Lee, (2004:199) wrote that "in both Korea and America, youth ministry commonly refers to junior high and senior high student". This is not so in Khayelitsha in some churches age is just a number.

#### **6.1.1.1 *Young married women's status***

The other cultural dimension that goes together with the definition of young people is the issue of a young married woman who might be between the ages of 14-34. Young married women, who are between the specified age group of youth, are not regarded as a youth in some churches, but they move into the category of 'mothers' in the churches. Some respondents have stated that young mothers are chased away, but some voluntarily leave the youth department. However, their counterparts, the married men who are in the category of the youth tend to serve in youth ministry much longer. In some churches, they are allowed to serve in youth ministry or be a member of the youth ministry but are not allowed to become members of leadership committees. There is no complaint or quarrel with this, it is accepted as normal. The last important factor about the definition of young people and the status of young women in youth ministry is that young people are not defined the same in all

churches. Each church's youth ministry has its own definition of who is its young people.

### **6.1.2 Meeting day**

Meeting day refers to the day where youth ministry activities take place in Khayelitsha churches. In some churches, like the white churches and some coloured churches, youth ministry programs take place mainly on Friday. Strecker (2018:58), for example, wrote that:

“The youth ministry has four weekly meetings that involve a Teen Bible Study on Tuesday night, Friday night fellowship (iQuipt), Teen-Church on Sunday morning, and a Sunday evening service with the focus on the young generation”

Young people meet throughout the week in the township of Khayelitsha for different programs. There are no standardized days for all Khayelitsha churches to meet. Some churches meet once a month. June in most Khayelitsha churches is regarded as youth month. The churches also adjust their calendars and give platforms and space to young people on that day to run church services where the youth preach and lead worship, for example. There are a lot of activities happening in churches during that month, so, some churches are accommodating to young people. The activities of young people include reaching out to the community and reaching out to other young people by giving out food parcels to people in the community and buying school uniforms and sanitary pads for school girls. This is important because it shows that youth ministry in Khayelitsha is taking place, there are activities and programs that are directed to young people throughout the week in Khayelitsha.

### **6.1.3 Youth leadership election**

Young people in most churches elect (teams) committees who will lead them and take their aspirations to the next level. Pastors become involved in the last stage of the process by approving the suggested names of the elected leaders. It seems that in most cases pastors seem to approve the choices of young people. In the Khayelitsha youth ministry, there are no youth pastors, but a leadership team leads the work of young people.

Yousaf, A. (2008:155) wrote that:

A team-centered youth ministry can be defined as a ministry which contains a team of mature Christian leaders, who are responsible to lead adolescents in their spiritual journey. It involves their commitment, mentoring, counseling, prayers and overall character development.

This is another dimension because the work of young people is not on the shoulders of one individual, but the work and responsibilities are shared by many people. Fields (1998:271) wrote that “leadership can break or build youth ministry”. He further stated that “a youth ministry without adequate leadership can never be healthy, but one with an abundance of quality leaders will always have the potential for health”. The issue of electing or finding teams is very critical and it must be done diligently but also finding and electing leaders/teams is not enough as teams need to be equipped for the task. Youth leadership in youth ministry is not new and is a continuous debate in youth ministry. There are, however, senior youth leaders with different titles, depending on the congregation and who lead the teams and the young people.

#### **6.1.4 A policy for youth ministry**

It is important for the youth ministry to have their vision recorded --- this will help when the current leader is no longer on leadership so that the next generation of leaders should not try to reinvent the wheel but to build on what is already in place. Writing about the importance of having a vision, Robins (2010:92) asserts that “a mission statement is a statement of a ministry’s purpose that is broad enough to encompass all that ministry defines as its mission, but brief enough to state why ministry exists”.

He also wrote this about vision “it should be a statement that is clear enough and provides enough of a sense of urgency that others will hear it, understand it and be enticed to embrace the same dream (Robins, 2010:98).

Fields (1998:60) wrote that a purpose statement communicates health, quality, and professionalism.

From the leaders who were interviewed, few churches had their vision statement recorded. That is not good as a vision should be written down so that young people would know where their youth ministry is going and what the purpose of their youth ministry is. Fields (1998:59) stated that when people understand your purpose and agree with it, it will create excitement among leaders, parents, and students.

### ***6.1.5 Working with other youth organizations***

There are non-faith-based organizations who deal with some of the challenges that young people are facing in the community like substance abuse and teenage pregnancy. Youth ministry leaders and their pastors are open to the idea that young people of Khayelitsha can be referred to these rehabilitation centers for help even if these organizations are not faith-based. This is the practical way of living out the principle of correlational practices in practical theology. The church does not have all the answers and solutions pertaining to young people's challenges and it will need the assistance of other stakeholders that are interested in the development of young people of Khayelitsha.

One participant, for example, said that she has a brother who attends a drug rehabilitation program. The participant stated that the church exists for the whole community, not only for its own congregation. They can offer help to the community but can also receive help from community-based organizations.

### ***6.1.6 Church partnerships***

In terms of partnering with other churches, the churches which have more than one congregation in Khayelitsha team up and work together, but what seems to be a struggle is to work beyond denominational boundaries, participants were reluctant to say that they are working with other churches. They prefer to go solo or to work within their own denomination. There is a need to improve these relationships among the various youth ministries and churches because they are in the same community and it is important to team up and co-operate so that they can learn from one

another and complement each other. Also, in light of this theme, the principle of correlation should apply where people of the same religion should not be in competition with one another, but they should complement each other. There is a lot of education that needs to be done so that youth ministries from different churches know that they have one objective and that is to bring young people to Christ. Fighting about methods and church doctrine does not benefit Khayelitsha youth at all.

## **6.2 Challenges Facing the Youth**

The challenges facing young people in Khayelitsha, which participants pointed out, are the issues which (Swartz, 2004. Swartz, & Codrington, 2003.) points out as the challenges facing young people in South Africa. Youth ministry exists to address some of those challenges.

These are the issues which most youth ministry participants battle with. They are the issues that most of our young people question. Thus, the theological understanding of these issues below is very important, namely:

### **6.2.1 *Teenage pregnancy and premarital sex***

There is a prevalence of teenage pregnancy in Khayelitsha and the perception is that some of these girls feel too guilty to admit to not being married. It is unfortunate that the youth leaders, together with their senior pastors, have nothing to offer regarding this issue.

There appears among the youth leaders to be no theological knowledge in the scripture that relates to unplanned pregnancy or premarital sex among the youth. Sex is what the young worship today, the older generation understands sex for procreation, but today's generation is exploring and experimenting with sex. Sex is often associated with pleasure in the popular press that its links with reproduction are almost forgotten. We live in times where most young people believe that sex before marriage is okay if both partners are emotionally ready for it (Mueller, 1999: 241).

It has been said that a typical high school student faces more sexual temptation on his way to school each morning than his grandfather did (McDowell & Hostetler, 1996: 282). Today's youth does seem to be more aware of sex, is more bombarded

with sexually-oriented messages and is more susceptible to the dangers of illicit sex than previous generations. However, while the various causes and influences of sexual activity among youth are numerous and interrelated, some are more widespread and more significant than others. The youth become sexually involved for many reasons, because of the messages that are often thrown at them by society in general, and educational programs. Dealing with the sensitive issue of sexuality is not easy for parents, youth leaders, and pastors these days. But amid all the sex education our youth is getting from their friends, the media, and their schools; youth leaders and senior pastors cannot remain oblivious and silent. The message about sex cannot be neglected and left to the teachers at school to educate our youth. The church must play a leading role and all other stakeholders need to get their message from the church.

The youth ministry in Khayelitsha must have theologically sound teachings to counter the message that the young people are receiving from the media and their friends. The church must help the youth ministry to develop a biblical view of sex if it is to be true to the call of practical theology. Borgman (2013: 133) states that no practical theology of youth ministry can ignore the issue of sexuality in terms of a biblical perspective. Sex is a gift that God gave to humanity and the whole of creation, but it must be practiced accordingly. In a way, it symbolizes our union with God as His creation. In awe of God, we approach the mystery of sexuality.

### **6.2.2 Substance abuse**

After premarital sex, next in importance is the issue of substance abuse. The youth of Khayelitsha are afflicted by alcohol abuse. It appears that the youth only work to purchase alcohol. However, the contemporaneous youth, it appears, consumes alcohol merely for recreational fun. Substance abuse is not a problem limited to young people only. Some young people are too scared to turn off their light at night for fear of what might happen when their fathers come home drunk. Drinking has become a normal youth activity and serves as a way of graduating young people from childhood into adulthood. While they and their parents may view drugs as dangerous, stupid, and addictive, it appears that they see alcohol as safe, normal, and acceptable (Mueller, 1999: 298). Youth leaders face these challenges, but they

are not skilled in dealing with them. Therefore, their course of action is to turn a blind eye, acting as if they don't know that young people are drinking. They don't confront that bad behavior as they don't want to offend the youth. There is a false hope that someday they will change. The challenge for the leaders is that there are no biblical references to show them how they should deal with these issues.

These problems illustrate how the youth in the black township are living according to what they believe. The problem is that their theology about this issue is not clear. This needs to be reflected upon by the youth leader in order to assist them to formulate a clear theological response<sup>40</sup>.

As previously stated, there are several issues that are facing young people in black townships. However, the question that is posited is: What can be done to help young people to develop a theological solution for the problems that they are facing?

If the youth leaders are not equipped or don't understand the theology of youth ministry, then they cannot be of help in resolving the challenges facing young people. Youth in black townships do get various messages about alcohol and sex from different youth organizations that work with young people, but it's a theologically sound message which will help to set our youth free.

These are issues which participants said their youth struggle with. Participants would not put their heads on the block to say that when their young people come out of their youth ministry program they would be able to make decisions regarding these matters. They said mostly that it is up to individuals to decide on these matters. The participants stated that the church does its role of teaching about the dangers of sex before marriage, and the use of drugs and alcohol but at the end of the day it is the young people who must decide. The choice is theirs.

The discussion above was about the structure of youth ministry in Khayelitsha. This was not an exhaustive list of what is going on in terms of youth ministry in

---

<sup>40</sup>Youth leaders need to be trained and developed in order for them to learn to reflect theological about youth ministry in their context, they need to be guided to develop theological response to the challenges young people are facing. Some youth challenges can be dealt with culturally, and while some of the youth issues can be referred to other professionals like social workers etc., but youth leaders in youth ministry are to be guided in order for them to be able to deal with youth challenges.

Khayelitsha. Some of these topics which form what is happening in terms of structure are not necessarily unique to Khayelitsha but forms broader elements of what is going on in youth ministry. Some of the themes which I have briefly discussed can be standalone topics of further research of youth ministry in Khayelitsha. There are matters which youth ministry need guidance on for example the issue of a policy or written documents for the purpose of youth ministry but that can be done through training.

There is more than can be said on what is going on the youth ministry of Khayelitsha, but that is not the major focus of the study. Next is the question(s) that is guiding this study.

### **6.3 Interpretative Task - Why is this happening?**

The interpretative task, in a way, will assist to answer the fundamental question of this study. The interpretative task seeks to understand the theoretical framework of what is going on. The philosophy behind what is going on.

To understand why youth ministry is taking place in the black township in a way that it does, it is important that we look briefly at the history of the organized youth ministry. Youth ministry scholars (Dunn & Senter III, 1997, Brierley, 2003) have written that the primary purpose for the establishment of organized youth ministry was to meet the spiritual needs of young people. Brierley states that: "youth ministry has emerged in the last twenty years as the evangelical church's response to the spiritual needs of young people" (2003: 5). Even though the primary goal was to meet spiritual needs, there are also social contextual factors that youth ministry has to meet. Senter III (1997: 105) wrote that: "families and congregations felt helpless to stem the tide of worldly influences around their young people or to rescue the impoverished children of the street". Youth ministry's primary purpose is to meet the youths' spiritual needs. However, at times youth ministry may not necessarily begin with meeting the youth's spiritual needs. Youth ministry could begin by meeting the social and personal needs of the young people, then, during ministering; the spiritual needs of the young people may emerge/ be discovered. This seems to be the case in Khayelitsha as a youth ministry is basically geared to meet the different needs of young people. Youth ministry's purpose is to meet young people's needs socially, personally, and spiritually, and these needs are not in any particular sequence. As

has been stated, the question of why this is happening will lead us to the purpose of youth ministry. The researcher discovered from the participants that when the question of purpose arose, the participants gave several answers where spirituality was not the main purpose to some. The other participants spoke of the existential challenges that the young people faced. The challenges young people face is among the reasons for the existence of youth ministry in a particular church.

Youth ministry does not operate in a vacuum or in an abstract sense, but under a particular context and situation. Youth ministry begins with the young people as individuals in a particular context to minister to them. The young people of Khayelitsha are faced with many different challenges -- from crime to making career decisions. Therefore, youth ministry should be designed in a manner that will address the challenges of young people of the community as an important factor for any youth ministry. Youth ministry in Khayelitsha deals with the contextual issues of the young people and is developed to deal with the challenges faced by young people such as the spiritual needs of the young people. It seems that youth ministry in Khayelitsha is not just a matter of sequence where spirituality comes before any other aspects. In our definition of practical theology for youth ministry, it has been stated that youth ministry must meet spiritual, personal, and social needs.

Youth ministry in the black township of Khayelitsha can be defined as a multi-task approach to ministry. A definition of youth ministry that correlates with a practical theological oriented youth ministry firstly through church activities is aimed at developing young people to grow spiritually. Secondly, youth programs or activities are developed to help the youth to make decisions about their daily lives like schools, university, work, and entertainment. Thirdly youth ministry is established to encourage young people to address the challenges of the broader community.

What has been mentioned in the above paragraph about youth ministry as a multi-task in its approach is the conclusion that has been drawn from the responses of the participants regarding the purpose of youth ministry in Khayelitsha? The responses of the participants disproved the misconception that was articulated in Chapter 1 that youth ministries in the black township are confined to programs with no spiritual input. Even though the fundamental priority of youth ministries is spiritual, the context

and conditions of what happens might have to be formed to meet, firstly the social and personal needs of the young people, and then the spiritual needs.

### **6.3.1 Youth and Development**

In trying to understand the youth ministry in the black township of Khayelitsha, it is clear that youth development forms part of what young people are doing in their activities and programs. Root (2009: 67) wrote: “theories from different fields of the practical theologian seeks to provide an interpretation, a particular theoretical lens that helps explain why such an occurrence is happening”.

Aziz (2017) argues for youth ministry as an agency of youth development for the vulnerable youth of the Cape Flats.<sup>41</sup> Young people in Khayelitsha, by also focusing on developing themselves and others in the community, are also ministering to all young people. Young people do not have only spiritual needs but have the same dreams of being educated or running their own business. Having a developmental segment in the youth ministry of Khayelitsha fits in well, as the environment or context permits them to conduct youth ministry in such a manner. In emphasizing the point of the youth ministry as a youth development intervention, I would like to quote reports which were done by the Centre for Conflict Resolution (CCR), the Joint Enrichment Project (JEP) and the Institute for Pastoral Education (IPE)<sup>42</sup> about the nature of a youth development program. In this, I would like to illustrate that whatever is being defined by scholars as youth developmental programs, youth ministries in Khayelitsha embody some of the elements which make a youth program developmental. In the CCR Vol 7, No 3 document for a program to be considered as a youth development program, it should have the following attributes. Khayelitsha youth ministries have some of those attributes hence the argument of a developmental approach:

---

41 Before 1994 South Africa was divided into group areas, the townships were known as for black population while Cape Flats was an area for coloured population. Aziz has briefly mentioned that in his article. See Aziz, G., 2017,

42The CCR. Top Priority: The urgency of youth development. CCR Vol. 7, no. 3. Youth development, file:///C:/Users/Bronwyn/Desktop/Track2/track2\_v7\_n3\_a3.htm [2016-06-27 10:39:11 AM].

Programs must be integrated and acknowledged and should allow for the economic, educational, and psycho-social needs of young people.

- 1) Programs must be long-term and sustainable.
- 2) Life skills are essential to every youth program.
- 3) Programs must be community-based.
- 4) Programs should ensure that the youth participate and are present at all stages of the development of the program.
- 5) Programs should be able to demonstrate some immediate effect, even though program objectives should be long-term.
- 6) Programs should work actively against creating a culture of dependency and should enable participants to become self-sufficient and independent by the end of the program.
- 7) Programs should ensure that participants are able to take the skills and knowledge learned in the program and use them within their communities and within a variety of situations.
- 8) Programs should use minimum resources, without sacrificing the quality of the initiative.
- 9) Programs should network, to ensure that the impact on the maximum number of people.
- 10) Programs must take responsibility for interpreting their work for those outside the sector to understand it, and for advocating for changes in policy to provide more opportunities for young people.

Youth ministry is taking place as a developmental program because of the challenges that are faced by the young people of Khayelitsha. To deal with these challenges developmental programs had to be implemented. From the above, I have interpreted why youth ministry is being undertaken in a developmental model manner in Khayelitsha because of the challenges facing young people. I would also argue that it is because there was no theological insight to give the perspective that

youth ministry should focus on youth challenges. So, it was by default that youth ministry became developmental in approach, and the only available option to work with young people. In terms of our theoretical framework, it underpins the developmental approach to youth ministry. There is nothing wrong with a developmental approach but the argument which is made in this study is that youth ministry should start with theology as its foundation.

Now I would like to discuss Four Paradigms of youth ministry, which provides some of the reasons why youth ministry is practiced. The purpose of the exercise is to try and locate Khayelitsha's approach of doing youth ministry within these four paradigms which Arzola argued that youth ministry falls under. Youth ministry in Khayelitsha in this current model is more aligned to what Arzola (2006:46) describes as an activist youth ministry but should also be aligned to what he called prophetic youth ministry, as it is a holistic youth ministry. In his article *Four Paradigms of Youth Ministry in the urban context*, he discusses four types as follows:

### **6.3.2 Arzola's Four Paradigms of Youth Ministry**

#### **6.3.2.1. Traditional Youth Ministry Paradigm**

Arzola wrote (2006: 42) that: "the primary concern of traditional youth ministry is; first and foremost, the spiritual needs of urban youth. The focus of the traditional ministry is on spiritual formation through its particular tradition-specific perspective". He further stated that: "retreats for traditional youth ministry are developed to help youth to nurture their relationship with Christ" (2006: 42). The challenge with this paradigm is, it focuses only on the spiritual needs of the young people and neglects other aspects of development. In the black township of Khayelitsha, there are social challenges such as poverty, teen pregnancy, substance abuse, and crime. Several young people are not in school and are not working. Youth ministry must contribute by addressing the existential challenges of the community. The individual and social needs of the young people must be addressed in youth ministry as well as their spirituality.

### **6.3.2.2      *Liberal Youth Ministry Paradigm***

The second point that Arzola discusses is the liberal youth ministry. The emphasis of this paradigm is on compassionate ministry for the urban youth. Its primary purpose is developing ministry-centered programming for the youth, based on felt needs. Arzola (2006:46) wrote that “Liberal youth ministry retreats are developed to help the urban youth to better understand themselves and their uniqueness and to nurture a healthier self-awareness”. The challenge here will be when the focus is on meeting those felt needs and neglecting the spiritual needs of young people because there should be a balance.

### **6.3.2.3      *Activist Youth Ministry Paradigm***

The third paradigm is an activist youth ministry. This approach to youth ministry is similar to what I have discussed above, namely youth development programs. The primary purpose is to develop an urban youth ministry-centered program for the youth. The paradigm begins by identifying the urban issues affecting the youth; and then develops appropriate youth ministry programs that address the issues or needs (Arzola, 2006: 47). This is what youth ministry as youth development is all about; addressing the issues, challenges, and the needs that the young people face? I think that this is an approach which has been taken up by the Khayelitsha youth ministry to some extent. The reasons why the youth ministry should address the needs of young people are if they are left unattended, young people start doing all sorts of bad things, such as drugs, crime and engaging in premarital sex. The context and the conditions of Khayelitsha are forcing youth ministry to design programs to curb social ills. Arzola states that the primary concern for activist youth ministry is the social needs of the urban youth. He further wrote that: “to meet these many needs, youth ministry tends to offer after-school programs, economic empowerment programs, job training, and social justice initiatives”. Lastly, he says that: “retreats are offered to help urban youth develop trust in each other and work better as a group to; more intentionally develop social interaction abilities and reduce risky behavior” (Arzola, 2006: 47).

### **6.3.2.4      *Prophetic Youth Ministry Paradigm***

Before I begin with the prophetic youth ministry paradigm, I would say that the only challenge with the other paradigms (liberal, traditional, and activist) that I have

discussed is their imbalance choosing one focus on the top of the other. The last paradigm that Arzola wrote about is the prophetic youth ministry paradigm. This is what the youth in Khayelitsha should strive for. Arzola wrote that the assumption of this paradigm began with Christ which then developed a youth ministry (Arzola, 2006:48). In other words, Christology is the theological framework for this paradigm. This simply means that everything that was in the other paradigm, which focused on one element and left the other out, for example focusing on the challenges that are faced by young people and neglecting their spiritual life, with the prophetic paradigm everything is included in this paradigm --- there is a balance between spiritual matters and the developmental needs of young people.

I would like to base my argument on the pressing needs of the youth in the urban context as in our case Khayelitsha. If they see the felt needs of the youth as a priority, youth ministry can be developed around this and in the process of doing this, spiritual needs should not be neglected and must be infused as being socially conscious, because at the end of the day youth ministry should be holistic. Christ first met the immediate needs that He encountered from an individual and then the person whom Christ has healed for example would then follow Him. Ministering, Arzola argues, that while all other youth ministries foci are important, the focus of the prophetic youth ministry is centered on Christ and then it reaches out to address all other aspects, personal, and social needs (Arzola, 2006: 49). Arzola does not argue that the focus is wrong but rather that the priority should be Christ.

Youth ministry should be theologically rooted, but how does this come to be? If one finds that youth ministry in particular locations focuses is “wrong” then how does one rectify this. Dames (2014: 51) wrote that practical theology should train prospective ministers [and young ministers] within and for the contemporary South African and African context and not in isolation from it. Churches in Khayelitsha, in approaching the youth ministry in the manner that it has done, which is via youth developmental programs, is correct and it is the best approach for their environment, context, and situation. We concur that youth ministry in Khayelitsha is practical theological in practice, however, it needs to be strengthened in a theoretical framework of public practical theology.

## 6. 4 Theological reflection

Youth ministry is taking place in Khayelitsha and, according to the participants, its purpose is to meet the different needs of young people of Khayelitsha and to deal with challenges young people are encountering. There is a gap in Khayelitsha's youth ministry in terms of knowing that the primary purpose of the youth ministry is theological. Do young people of Khayelitsha, after they have attended youth programs, become mature committed followers of Christ? Wayne Rice wrote (2010:65)

*When it's all said and done when you take away all the meetings and worship bands and burger bashes and camps. Are teenagers [young people] leaving our youth group secure in the knowledge that Jesus died on the cross for their sins and has provided for them not only eternal life but a whole new way of living their lives right now?*

Youth ministry is about all those things like youth development and community involvement activities, but also is about what Rice (2010:64) asserted that "youth ministry has always been about finding a way to attract the attention of teenagers [youth] so that the message of the gospel could be presented". It should be about creating a platform for young people to hear the gospel.

Youth ministry leaders in Khayelitsha have to reflect theologically on every program/activity which they embark on. Youth ministry is about theological reflection and practical theology provides tools for reflecting theologically. The challenge of youth ministers not reflecting theologically in youth ministry is indeed not unique to Khayelitsha youth leaders/ministers, it is the challenge of youth ministry in general. This is what prompted Kenda Creasy Dean and Andrew Root to write a book that is titled '*The theological turn in youth ministry*', the argument which is made in the book is that the present time is an era in which theological reflection is becoming the norm in youth ministry instead of the exception (Root & Dean 2010:15). Youth ministry should be intentional about reflecting theologically about its ministry, which includes the youth of Khayelitsha.

There are many organizations which do the same thing which is done by youth ministry in Khayelitsha, which meet and deal with challenges young people face,

organizations like Ikamva youth<sup>43</sup>. The difference between what youth ministry is doing in Khayelitsha and other non-Christian organizations should be a sound theoretical and practical theology framework of youth ministry. Rice (2010:65) stated that “the only thing that sets the church apart from any other humanitarian organizations is Jesus Christ and what He accomplished for us on the cross”. Theological reflection is what is needed and what can guide leaders of youth ministry in Khayelitsha. Strong (2015:1) is correct when she articulated “that youth ministry today is a skill and socially driven rather than theology or spiritually driven”. This assertion by Strong defines exactly what is happening to some churches youth ministry of Khayelitsha. Strong also correctly points out that youth ministry is using cultural relevance, instead of theology as the foundation of youth ministry (Strong: 2015:10). As much as cultural relevance, skills, and the socially-driven practices are involved in youth ministry, they should not be foundational for ministering to young people, youth ministry should remain theology driven within its cultural context (Strong: 2015: 10). All that is taking place in the youth ministry of Khayelitsha is not wrong but there should be a theological reflection for program/activity which takes place. Root and Dean (2010:19) states “practical theology offers youth ministers an intentional process that allows for considered, creative pastoral responses to the particular situation facing adolescence”. There should also be a theological reflection on every single project. Does the program/project contribute to the ultimate purpose of youth ministry which is to challenge young people with the gospel of Jesus? Strong (2015:1) has argued strongly that “the aim of every ministry should be to lead people into mature Christian adulthood --- making Disciples of Christ”.

Nel and Thesnaar wrote an article in 2006 titled ‘*Theological informed and culturally relevant youth ministry*’. The essence of their article is that youth ministry leaders should be culturally relevant in their approach to youth ministry, but for the faith communities to be theologically informed and culturally relevant; we need to carefully rethink our theology of youth ministry. Root and Dean (2010:18) have summarised nicely the practical theological reflection process in youth ministry:

---

<sup>43</sup>Ikamva youth is a township organisation which focus on education and life skills for Khayelitsha youth. Some of the participants did mention when asked about the organisation which help young people in the community.

*(a) understanding a situation calling for a faithful response (b) reflect on this situational aspect with all relevant tools of discernment, including those offered by the gospel itself and (c) construct a faithful response to this particular situation.*

There is a need for youth ministry in Khayelitsha to engage in theological reflection but that cannot happen if leaders are not trained and exposed to do such reflections. Leaders of youth ministry, including senior pastors, have to be exposed to the above process of reflecting theologically about youth ministry. There is a need to develop leader's theology and they need to be trained in the basics of practical theology in order for them to do the theological reflection which is a need in the youth ministry of Khayelitsha. If youth leaders are not trained and developed they will not see the need for theological reflection. The challenge of youth leaders in Khayelitsha is they do not know how to reflect theologically about youth ministry. Successful youth ministry in some churches in Khayelitsha is not about developing a relationship with Jesus, but it's about what the researcher has found out through collecting data, which are as follows:

- It is about building the spirituality<sup>44</sup> of young people;
- To educate them and develop them career-wise; and
- To give back to the community.

This understanding of youth ministry is not far from what is called *moral therapeutic deism*. Rice (2010:66 quoted Smith about this moral therapeutic deism) and wrote:

*That the domain religion among US teenagers is centrally about feeling good, happy, secure at peace. It is about attaining subjective well-being, being able to resolve problems and getting along amiably with other people.*

If youth leaders in Khayelitsha are not sensitized, guided, developed, and trained in youth ministry fundamentals, which are for youth ministry to be theological, then it will be easy for youth to fall in the trap of *moral therapeutic deism*.

---

<sup>44</sup> Spirituality in some churches do not necessarily mean a better and deeper understanding of who God is, and doing ministry from that theological view point, but it can mean being religious doing everything which needs to be done at church but still struggles with morality issues. Like for example from the interviews it came up that young people still struggle with sex before marriage, some struggle with alcohol but still they do go to church and participate in church activities that is spiritual.

All of what is taking place in Khayelitsha youth ministry seem to be good and well-intended for youth ministry, however, youth ministry is different, and it has a different starting point which is God of the Bible, Jesus Christ. Strong (2015) states “that youth ministry is thus in a place where people not only realize that it has to be driven theologically but also yearns for it to become a reality”.

Youth ministry therefore in Khayelitsha needs to reflect theologically, as the foundation's undertakings of youth ministry in Khayelitsha are not theologically rooted. There is nothing wrong with programs that attract young people, but Rice (2010:77) explained it better when he stated that:

*Our young people need to be reminded constantly - as well all do - of that enduring and unshakable truth about a great price that was paid for us on the cross so that we could have intimacy with God every hour, every minute even when we don't feel close to him at all.*

For theological reflection to take place, leaders need to be trained in these processes of practical theological reflection. In Chapter 5 when presenting data it was clear that the majority of youth leaders including senior pastors are not trained in theology, therefore the need is huge for them to be developed theologically, failure to train them will leave them not understanding the practical theological reflection process and its implications for youth ministry in Khayelitsha.

## **6.5 Conclusion**

In this chapter, it was stated that youth ministry in Khayelitsha is being undertaken. The researcher discussed the structure of youth ministry which gives us a glimpse of what is happening in terms of the descriptive empirical task. This ministry structure has provided, with unique features, a profile of Khayelitsha's youth ministry. However, there are themes in the structure that need to be looked at critically and analyzed, and if changes are needed then so be it. Secondly, we discussed why youth ministry in Khayelitsha is taking the form it has, where theology does not feature as the first building block, but their first building block is dealing with existential challenges and meeting young people's need as the main focus. I have argued that youth ministry is developmental because of the environment where youth workers found themselves in and all the challenges that are facing young people like, crime, poverty and HIV/AIDS. Something has to be done to intervene,

hence the notion of developmental and theological programs. I also strongly argued for, because there is no voice to speak of the importance of, a theology in youth ministry, which can provide the framework for youth ministry.

Thirdly, I discussed Arzola's paradigms of youth ministry; the aim was to try locating youth ministry within the theoretical framework and also pointing where it should be aiming at.

Lastly, we looked at the theological reflection as it is the main force which can turn youth ministry leaders of Khayelitsha to do what needs to be done by reflecting theologically. The missing link in the work of young people of Khayelitsha, starting from the structure, is a theological reflection and that can be attained through training. I am therefore arguing that the gap that is found in the youth ministry of Khayelitsha churches can be bridged by teaching leaders the art of theological reflection and that it should be foundational, structured, strategic, theoretical, practical theological, and developmental. This gap can be addressed by training those who are involved in the work of young people. Practical theological reflection does not only consist of theology as the only solution to the challenges of youth ministry whether structural, or theological, but it should also correlate with the social sciences. I propose a practical theological framework which will guide and form a practical theological understanding of youth ministry.

## **CHAPTER 7: RESEARCH FINDINGS, RECOMMENDATION, AND CONCLUSION**

### **7.1 Introduction**

The focus of this research was to reflect on the perception of youth ministry in Khayelitsha held by youth leaders and senior pastors. The general aim of the study was to gain insight into how youth ministry is understood and practiced in Khayelitsha. The purpose of this study was to reflect on the basic understanding of youth ministry which includes a theology of youth ministry. Based on the data collected from the participants, the researcher holds that there is more that needs to be done in terms of youth ministry in the black township of Khayelitsha, in order to be on the same level with other countries which are more advanced in terms of their youth ministries.

The underlying assumption of the study is that youth ministry should be practically and theologically oriented in its approach. The youth ministry must meet the spiritual need of the young people. It should deal with the challenges facing young people.

The youth ministry has the input in dealing with the social ills of young people in the community and it should not be about meaningless games.

### **7. 1.1 Research Findings**

The key research findings will be presented in this paragraph.

Based on the research findings and with reference to Chapter 2 and Chapter 3 of this study, I can conclude that youth ministry in Khayelitsha is essential and forms a critical part of society. A practical theological oriented youth ministry has a lot to contribute to the lives of individuals and in the community at large. Youth ministry in Khayelitsha has been established to meet the different needs of the young people like their spiritual needs and personal development, to give back to the community through different projects and to deal with the challenges that young people are facing. Next, are the specific research findings:

#### **7.1.1.1 Research Finding 1**

Firstly, a practical theology youth ministry starts with God as the core of theology. Youth ministry should not begin with young people's needs, but that's not to say that those needs and challenges are not important. There were many reasons that were given by respondents to explain the purpose of youth ministry in their churches. For example, youth ministry should start with God. The first need of young people that must be met is to develop them spiritually. Non-Christian organizations who are working with young people in Khayelitsha can begin by meeting their social needs or any other needs which young people might have, but youth ministry has a different starting point, which is theological. The church has a role and responsibility of meeting the young people's needs, especially in the Khayelitsha context but youth ministry should prioritize and it should not forget its starting point. There were few youth leaders and senior pastors who stated categorically that their youth ministry is about the spiritual formation of young people. Due to the many challenges, young people face youth ministry leaders have to develop programs that deal with those challenges. It is not wrong to meet young people's needs; however, the ministry should be theologically focused. The gap in the approach of youth ministry in Khayelitsha is its genesis. Heflin H. (2009:9) emphasized the fact that the appropriate genesis of any youth ministry is not a program for the spiritual formation

of young people, but a commitment to spiritual formation as Christian adults and disciples of Jesus. In other words, youth ministry should be intentional about developing young people to become the disciples of Jesus. Theology is what makes youth ministry unique from all other youth organizations. Without theology, there is no youth ministry. It is therefore important that this be clear to all churches that have youth ministries in Khayelitsha, which it all starts with God, our knowledge about God or theology. Hence, a practical theological understanding of youth ministry should be that youth ministry starts with God. This first finding dealt with the main question of this study which was: *What is the practical theological understanding of youth ministry among the youth, youth leaders and senior pastors in Khayelitsha?* There is a need therefore to educate leaders of Khayelitsha about theology and the importance of youth ministry about God's actions in relation to human activities.

**(1) *What is the practical theological understanding of youth ministry among the youth, youth leaders, and senior pastors in Khayelitsha?***

In responding to the question of a theological understanding of youth ministry, it appeared that there is a perception that youth ministry should be about the spiritual formation of young people, which makes it theological, but where these participants differ is on the question of whether the first building block of youth ministry should be based on theology. Some churches leaders articulated that youth ministry is a platform to foster the spiritual growth of young people in the church. While some said is a platform to develop them as future leaders and for them as young people to deal with their challenges. In a way, youth ministry serves as a mini-church. For example, some churches focus annually on young people during the month of June --- what respondents have observed as being done in the main congregations? Based on the data, there is an understanding of the significance of theology in youth ministry, but it is not necessarily a priority. There are other elements which youth ministry puts their energy on, like developing young people in terms of career paths. Spiritual programs do take place in the youth ministry. Youth ministry is not seen as one entity

which is about spiritual development but youth ministry in Khayelitsha is seen as covering a lot of issues in terms of dealing with youth matters. So, in terms of a theological understanding of youth ministry in Khayelitsha, the participants perceive youth ministry as meeting the spiritual needs of young people through different programs that they are doing in the church, namely bible study, preaching, developing personal needs of young people, and lastly, youth ministry is a vehicle to do community projects. This is what is happening in terms of the descriptive task of practical theology. Based on the respondents it can be said that youth ministry is developed to enhance:<sup>45</sup>

- The spiritual development of young people;
- The personal development of young people; and
- The youth programs are designed so that young people can make a valuable contribution to the community through their programs.

The main concern though and a major gap is that theology is not the foundation of doing youth ministry. All other focus areas are important as well but theology should be the first building block.

#### **7.1.1.2 Research Finding 2**

A practical theological understanding of youth ministry should focus on young people's action/ praxis, in other words, it should seek to produce a Christ-like behavior in the lives of youth. Youth ministry does programs and activities but that is not the purpose, the purpose of youth ministry is to guide people so that they don't make decisions about their lives that are contrary to the faith they confess. Practical theological youth ministry programs at their core should be about changing behaviors of young people. In the interviews, one pastor and youth leader said young people are struggling with alcohol and teen pregnancy. Young people are accommodated and understood as people who are struggling with morals that should not be the case in youth ministry. Practical theological youth ministry should encourage and guide young people in faithful living. Being part of youth ministry for

---

<sup>45</sup> All this is achieved through their weekly programs which take place during the week. The young people meet for different activities from bible study, doing workshops for career development and cleaning the houses of the elders in the community.

young people should be about the behavioral change from negative to positive actions and thoughts.

### **7.1.1.3 Research Finding 3**

The third finding is about youth ministry in Khayelitsha as a lack of reflection. A practical theological youth ministry should always reflect on its work in order to understand its relevance in the community and also to reflect theologically about it. This is another major challenge in the youth ministry in Khayelitsha, young people are just doing youth work without reflecting if they are effective or not, by doing youth ministry to meet the right needs and challenges which young people are facing. In fact, most of the churches which were visited, youth leaders stated that it was their first time being asked to reflect on their youth ministry. I have stated there are methods which can be utilized by young leaders to help them to reflect on their work, the pastoral circle and Osmer's four tasks of practical theology. Practical theological youth ministry should shape leaders to reflect. When youth leaders are reflecting on youth ministry work, they will be able to come up with the best strategies and plans for their youth ministry.

Reflecting on youth ministry can help youth leaders to cover a lot of things that came out during the interviews, for example, the issues of a purpose statement or policy, should it be documented or not. Reflecting on youth ministry at large, not only theologically, will help youth leaders' ministry to have a broader view of their ministry and help them to eliminate some of the things which are not necessary. As indicated that some of the leaders stated that it was their first time being interviewed about youth ministry and some of the things they have never questioned but took for granted, and now they were being asked about them and it certainly caught them by surprise. Reflection is critical for youth ministry and there has not been much reflection in Khayelitsha about youth ministry. The third question of this study about leaders being trained can be answered in this process of reflection if the church engages in an intentional, honest, reflection of youth ministry. In this research, we discovered that making leaders reflect on their ministry, is not enough, the youth ministry leaders need to do this process on their own so that they can change what is in need of change.

#### **7.1.1.4 Research Finding 4**

Given the situation in our communities where young people are busy exploring drugs and committing crimes in high numbers and volumes, churches in their budget should prioritize young people. We have heard from the participants that young people, when it comes to funding their activities, have to take initiative and the church assists where there is a shortfall, but I argue that should not be the case --- the church should invest as much as it could in young's people programs. The church should not only have a role that is limited to money, but also they need to support young people as individuals.

#### **7.1.1.5 Research Finding 5**

A practical theological youth ministry should consider the context which young people live in. In our interviews with leaders, there was an awareness of this principle. Young people of Khayelitsha have not been exposed to other cultures and method of doing youth ministry. So young people of Khayelitsha are true to themselves and their context. They are not trying to become anything they are not and ministry is done in the Khayelitsha context Young people are influenced by the political climate of South Africa, for example, most churches have a major event in the month of June, which is regarded in South Africa as the month for young people based on what has happened historically in Soweto the 16<sup>th</sup> of June 1976<sup>46</sup> When youth ministry is properly contextualized youth leaders are able to minister effectively to the real challenges that are faced by young people. Contextualization in youth ministry also means the older generation in local churches should not want to live their golden days through today's youth. The older generation needs to know that young people are facing different challenges than them, and the manner and approach of ministering to today's youth will be very different. This also came up with one leader during an interview saying in their church, there is a challenge which in a way is cultural, old people have a problem with women wearing trousers, which are regarded as only man's clothing but they should stick to dresses, in today's context everyone wears whatever pleases her.

---

<sup>46</sup> In 1976 more than 2000 pupils from the Black Township of Soweto began a protest march against at Bantu Education Department regulation that Afrikaans be used as one language of instructions in secondary schools. **Illustrated History of South Africa.**

### **7.1.1.6 Research Finding 6**

Lastly, a practical theological youth ministry should be correlational. Practical theology recognized the importance of other social science disciplines' contribution to addressing the challenges that are facing young people. The challenges of young people in Khayelitsha need a multi-discipline approach. The church does not have all the answers. During interviews, there was a strong positive response from almost all participants saying that they can welcome any help, whether Christian or not, it will help young people with the drug issue for example. Pastors said as much as they should pray, they can also refer their young people to drug rehabilitation centers or to social workers. A practical theological youth ministry is correlational in its approach even though theology takes the precedent.

## **7.2 Key findings on the secondary questions of this research.**

### **7.2.1 Church support**

Research data indicates that churches in Khayelitsha are overwhelmed, especially financially to support the youth ministry. The financial support given to young people is not spoon-feeding, where the local church does everything for the youth. The young people are encouraged to take responsibility financially, by doing fundraising themselves and if there is a shortage then the mother body would contribute to the shortfall. The churches in Khayelitsha are not only offering financial support to the youth ministries. Parents who attend youth activities are supportive of the young people's programs through their presence and their financial support.

### **7.2.2 Leadership development.**

The research data shows that young people in some churches elect their own leadership. However, in most churches, young people do not have a final say about leadership. It is the senior pastor who has the final word on who becomes a leader. In most cases, it seems that the pastor must endorse those who have been elected.

Some of the churches said that there is some form of training provided for their youth after they have been elected to a leadership position. They said that it was not enough to prepare the leaders to deal with the challenges of young people. Other

churches stated categorically that there was no training provided. These responses were both from the pastors and the youth leaders. The conclusion which can be drawn about the training of the youth leaders in Khayelitsha is that it is a critical need, which must be attended to as soon as possible.

There are a passion and a love for what Christian youth leaders are doing to develop and sustain youth ministry in Khayelitsha. The community gets to see and to appreciate what is being done in Khayelitsha by the youth. There are no preconceived ideas of what the youth ought to be doing or not doing. When activities are compared with those of other youth ministries generally, it demonstrates the progressive state of youth ministry in the black township of Khayelitsha.

### **7.3 Objectives of the study**

The objective of the study was to look at how youth ministry is understood, what the purpose of youth ministry is. --- is it theological or just to entertain young people, the structure of youth ministry and other related matters that constitute youth ministry in Khayelitsha from the leader's point of view. The underlying assumption of the study was that youth ministry in Khayelitsha was about games and entertainment with no spiritual input in the lives of young people. The argument for practical theological orientated ministry was proposed, which starts by rooting the youth work firstly in theology, considering the context where a young person is in, then after that, consult other social sciences in meeting the felt needs of young people.

The finding I made with regard to Khayelitsha youth ministry is that youth ministry is more developmental in its approach. In Chapter 2 of this study, I have argued about youth development as the other focus of youth ministry. Youth ministry in Khayelitsha covers all other aspects which make up this practical theology ministry as explained in Chapters 2 and 3. However, youth ministry in Khayelitsha is not influenced by theology as argued in Chapter 2, and without theology, youth ministry is no different from ordinary youth work<sup>47</sup>. Youth ministry in Khayelitsha might not be about games and entertainment, but the development of young people is not practical theological oriented as argued for in this study.

---

<sup>47</sup> Youth work is programs that are done for young people with no theological reference as a starting point, youth ministry's aim on the other hand is to challenge young people with message of Christ (Brierley,2003:9)

Chapter 2 and 3 provide a theological framework for a practical theology youth ministry. The recommendation which can help youth ministry to become practical theological is through theological reflection. Youth leaders, senior pastors, and the youth at large can reflect theologically if they are trained to do so. All other structural challenges which need to be improved or developed can be addressed through training as recommended in this study. Youth ministry in Khayelitsha can improve with training and with a theology of youth ministry as a sound theory guiding their practice.

### **7.3.1 Recommendations**

There are certain issues that need attention as a priority for the youth ministry in Khayelitsha. Based on the respondents' response to the questions that were guided by the aims of this study, which were:

- The aim of this study is to reflect on the perception of what youth ministry amongst Khayelitsha youth leaders and their senior pastors<sup>48</sup>.
- To analyze the role of the church in supporting youth as they undertake youth ministry.
- To develop a framework for youth ministry for the black township of Khayelitsha.

Having stated that even though youth ministry in Khayelitsha is being undertaken and young people are actively involved, there is still a lot that needs to be done. The participants have alluded to the fact that they need a lot of development regarding the work of young people. As it has been stated in the key research findings, the challenges which are faced in Khayelitsha's youth ministry is a lack in the theological understanding of youth ministry.

There are two recommendations for youth ministry in Khayelitsha which will cover all of the challenges they are facing, namely reflection and leadership training and development. In Chapter 3 I have written in length about the importance of

---

<sup>48</sup> This aim was to reflect on youth ministry to see if it is done through the framework of practical theology, practical theological youth ministry "develops a ministry which addresses spiritual, personal and social needs of the youth" (Arzola, 2008: 31).

leadership development. All these practical theology principles can be transferred to the leaders through training. These are foundational issues in youth ministry. There is more in youth ministry that churches in Khayelitsha can learn from. However, they cannot learn everything at once --- learning is a process that takes time and resources. The challenges of youth ministry in Khayelitsha lie in the issue of aligning its work with an effective, relevant, or applicable theological theoretical framework of practical theology. Out of twenty-seven participants, five participants have formal theological training and all of those were senior pastors. All of the youth leaders do not have theological training. It is one of those issues that need to be researched further, i.e. why youth leaders have no theological training. As I have stated the solution of the Khayelitsha youth ministry lies in training or in youth development. This can be done in two ways. Firstly youth leaders must be encouraged to enroll and study youth ministry full time. But since I do not know the reason as to why youth leaders have not attended theological training, perhaps training can be provided for in the non-formal manner that can have an impact in motivating them to study further. The point is that youth leaders need to be developed and at the moment non-formal education is the best option because if these youth leaders are left unattended and one has to wait for them to attend university, youth ministry will not develop in the meantime.

Leaders need to be trained so that they may be able to develop or discover for their constituency a sound theology of youth ministry and the purpose of the youth. Youth leaders and their young people need to think about the importance of encapsulating and capturing a vision for youth ministry in their contexts, respectively. Youth leaders need to be trained on leadership issues and other youth ministry related matters, such as a socio-economic, and youth culture challenges. Youth ministry is so broad, but it is important firstly for the Khayelitsha youth to get the basics right before focusing on other dynamics and dimensional matters of youth ministry. It is important that youth need to know that youth ministry is about God first, not social projects.

An example of this and a fact is that there is no written document or policy that stipulates the vision of the youth ministry and the fact that the leaders are not trained in all that revolves around the issues of young people. Youth leaders' need to be developed educationally. I will argue that one of the approaches that can deal with these theoretical (or theological) and leadership development issues is through non-

formal education. This will aid in assisting what came out as issues of concern in the youth ministry in Khayelitsha.

Youth ministries in Khayelitsha should draw on and contextualize vast literature on the topic of a theology of youth ministry, even though it is more Eurocentric. There are youth ministry local scholars like (Weber & De Beer, 2016,) who have tried to write in a Black township context. The principle(s) of youth ministry theology can be contextualized to suit the environment of Khayelitsha. The contextualizing, theologizing, and reflection must be done through training.

As has been stated in Chapter 6, the gap concerning youth ministry in Khayelitsha is a lack of a theological foundation and reflection. Young people need to be informed by a sound theology of what youth ministry should be. Strong, (2015) has strongly argued that the core of successful youth ministry is a sound theology by teaching young people about the Word of God and guiding them into his presence. Theology is the essence of what youth ministry is all about. Dean (2001:15) wrote that:

*The difference between those who thrive in youth ministry and those who collapse under its weight lies in the substance of our foundations - have we built a ministry on theological bedrock or on the shifting sand of cultural relevance.*

As by the observation of the youth ministries that were visited by the researcher and through interviews with participants, the conclusion is that youth ministry in Khayelitsha is built on shifting sand of cultural relevance and it needs to be moved to a theological bedrock. Root (2012:39) wrote that youth ministry primarily should be about partnering with God in God's own action with and for young people. This gap in youth ministry can, for instance, be solved through leadership development. A youth leadership educational approach may prove instrumental in this regard.

Youth ministry is a global phenomenon and the interaction between nations about best practices can help leaders to learn from each other. Youth ministry in Khayelitsha based on its own experience can contribute to the dialogue beginning in South Africa, the African continent, and then globally. This can only happen when they have been orientated in youth ministry as leaders through leadership training and theological development.

In Chapter 3 it was stated that such education does not necessarily mean that youth leaders should go to formal institutions to study youth ministry, even though this is ideal. To bridge the gap in the meantime, youth ministry cannot be left unattended or to chance. The young people in Khayelitsha have engaged in youth ministry on their own for a long time. Youth ministry in Khayelitsha should be strengthened in its development by theological exponents and reflective practitioners.

Youth ministry should be regarded as a national asset as it has a lot to contribute to the Khayelitsha community through the socially-focused projects that the young people engaged in for their communities. Churches should be intentional about youth ministry when they prepare young people for youth ministry by supporting these young people financially who would like to study youth ministry. It is crucial that theological seminaries prepare senior pastors for the ministry and should also offer a basic course in youth ministry so that they have an idea of what youth ministry is all about.

It is therefore suggested that in training of youth leaders in Khayelitsha, senior pastors should also take part in it as they also need to be schooled on issues pertaining to youth ministry.

The researcher proposed that the framework of what leaders should be trained on and should be developed in the form of a leadership course for youth workers as well. This can be done in the form of three weekend-away courses and leaders who have completed the course can get a certificate of completion. Youth ministry in Khayelitsha needs to use all means possible to motivate the leaders to be trained for their work and then be rewarded thereafter, even if it's in the form of a certificate.

### ***7.3.2 Recommendations for Further Research***

This study focused on youth ministry in Khayelitsha. Youth ministry in the black townships is a field which still needs to be researched. Some of the areas of future study could be:

- The issue of Christian morals and the perception of how the action and behavior of a born-again Christian should be researched. Research findings

indicated that young people are struggling when it comes to moral-ethical behavior.

- The issue of cultural influence on the young married woman who participants in youth ministry.

#### **7.4 Conclusion**

In summary, the purpose of this research was to investigate the theological understanding of youth ministry among youth leaders in Khayelitsha. Youth ministry in Khayelitsha functions through many different programs and activities. Youth leaders regard youth ministry as successful since it keeps young people away from trouble and young people are made to be part of the solution with regard to the challenges of young people face. Nothing should be taken away from what is happening in Khayelitsha youth ministry, but in order for youth ministry to be true to its nature, youth ministry should be theologically grounded.

The fundamental principle which young people of Khayelitsha need to know about youth ministry is that the intention of youth ministry is that every young person who goes through their activities should come to know Jesus as his/her personal savior. Youth ministry has done well in meeting other needs of young people, but without neglecting those other needs, the focus should be on thinking theologically about youth ministry, which in turn will focus youth ministry on God. It is the art that they need to learn, the tasks of practical theology which will help them to reflect theologically. Youth ministry is just a normal youth work if it does not take the relationship young people to have with God and develop them into maturity. There is a need first for youth ministry to be supported through training to discover the practical theological purpose of youth ministry and then secondary there is need to help youth leaders to be developed so that they can carry out the work of youth ministry in a professional manner having been trained and developed theologically and otherwise. The major task which youth ministers of Khayelitsha are to be guided on is to be developed theologically and to be trained. There is a need for training, but at its core, that training should be about theological reflection.

The need for developing leaders to reflect theologically about youth ministry can be academic in nature and therefore youth leaders need to be challenged to go and

study youth ministry at universities and theological colleges in order to broaden their theological knowledge. The hope of the researcher regarding the recommendations in this study is that they may be implemented and that youth leaders may be adequately trained. It is the hope of the researcher that other scholars and researchers will continue along this path and build on where the researcher had limitations which he could not overcome, or where they find gaps in this study, for further study and research in youth ministry.

## **BIBLIOGRAPHY**

Anderson, F.M. 1993. '*The pastor: Key to effective youth ministry models and the pastor role*' The Covenant Quarterly No. 51.

Anderson, R. 2001. *The Shape of Practical Theology*. Groves IL Intervarsity Press Downers.

- Andrews, M. 2010. *Youth Leaders Who Don't Know What To Do*. Camarillo, CA (USA): Salem Publishing.
- Arthur, J. Waring, M. Coe, R. & Hedges, V.L., 2012. *Research Methods and Methodologies in Education*. London: SAGE Publications Ltd.
- Arzola Jr. F. 2006. *Four Paradigms of Youth Ministry in the Urban Context*. Volume 5, Number 1, Fall.
- Arzola Jr. F. 2008. *Toward a Prophetic Youth ministry*. Downers Grove, IL (USA): InterVarsity Press Academic.
- Ashton, M. & Moon, P., 1995. *Christian Youth Work: A Strategy for Youth Leaders*. London: Monarch Books.
- Aziz, G. 2016. *A practical theological reflection on the office of the career of a youth pastor*. PhD Thesis University of Pretoria.
- Aziz, G. 2017, *Youth ministry as an agency of youth development for the vulnerable youth of the Cape Flats*, *Verbum et Ecclesia* 38(1), a1745. <https://doi.org/10.4102/ve.v38i1.1745>
- Babbie, E.R. 2010. *The practice of social research*. 12th ed. Belmont, California: Wadsworth Cengage Learning.
- Barna, G. 1997. *Leaders on leadership: wisdom, advice, and encouragement on the art of leading God's people*. U.S.A.: Regal Books.
- Bonell, C. Hinds K., Dickson K., Thomas J., Fletcher A., Murphy S., Melendez-Torres G.J., Campbell R., 2016. *What is positive youth development and how might it reduce substance use and violence? A systematic review and synthesis of the theoretical literature*. *BMC Public Health* (2016) 16:135. doi: 10.1186/s12889-016-2817-3
- Borgman, D. 2013. *Foundations for youth ministry: Theological engagement with teen life and culture*. Baker Academic. Grand Rapids MI
- Braun, V. & Clarke, V. (2006). *Using thematic analysis in psychology*. *Qualitative Research in Psychology*, 3 (2). pp. 77-101. ISSN. 1478-0887. Available from: <http://eprints.uwe.ac.uk/11735>.

Brierley, D. 2003. *Joined Up: An introduction to Youth Work and Ministry*. Great Britain: Spring Harvest Publishing Division.

Browning, D. 1991. *A Fundamental Practical Theology: Descriptive and Strategic Proposals*. Minneapolis: Fortress Press Books.

Brynard, P.A. & Hanekom, S.X. 2011. *Introduction to research in management-related fields*. 2nd ed. Pretoria: Van Schaik Publishers.

Chai, T. 2015. *A look at Contextualization: Historical Background. Definition, Function, Scope, and Models*. Asian Journal of Pentecostal Studies 18:1.

Chiroma, N.H., 2012. *Critical evaluation of mentoring programs in theological seminaries of the Evangelical Church of West Africa*. Ph.D. Thesis. Stellenbosch University.

Christian, C. 2007. *Youth work education and training - a strategic paper*. Unisa Press. ISSN. 1727-7140 Commonwealth Youth and Development 5(1) pp. 91-108.

Clark, C. 2008. *Youth ministry as Practical Theology*. Journal of Youth Ministry 7, no1.

Clark, C. 2008. *Coming Together: A rejoinder to Dean's, White's, and Parrett's responses to youth ministry as practical theology*. Vol. 7, no. 1.

Cloete, A. 2012. *Youth culture, media, and sexuality: What could faith communities contribute?* HTS Theologies Studies/Theological Studies 68(2), Art. #11118, 6 pages. <http://dx.doi.org/10.4102/hts.v68i2.11118>.

Cloete, A. 2012. *Spiritual formation as a focus in Youth Ministry*. Sep-Dec issue no. 3-4, Dutch Reformed Journal.

City of Cape Town - 2011 *Census Suburb Khayelitsha*. July 2013.

Cohen, L. Manion, L. & Morrison, K. 2011. *Research Methods in Education*. USA Routledge Publishers.

Collins, G.R. 2007. *Christian Counselling: A Comprehensive Guide*. 3<sup>rd</sup> edition. Nashville: Thomas Nelson Publishers.

Collins, G.R., 2007. *Christian Counselling Case Book*. Nashville: Thomas Nelson Publishers.

Cooper, T. & White, R. (1994). *Models of Youth Work intervention*. Youth Studies Australia, Summer 30-35.

Cooper, T. 2012. *Models of youth work: A framework for positive skeptical reflection*. Youth & Policy, 109, pp. 98-117.

Corney, T. 2009. *Participation and empowerment: Is youth work a form of community development?* Unisa Press. ISSN: 1727-7140. Commonwealth Youth and Development 7(2), pp. 2-10.

Dames, G.E. 2008. *Ethical leadership in and through the family, religious, secular traditions and the youth*. Deel 49 Nommers 3 & 4 September en December.

Dames, G.E. 2014. *A contextual transformative practical theology in South Africa*. Acad SA Publishing, Parow, South Africa.

Dausey, G. 1983. *The Youth Leader's Source Book*. Grand Rapids. Zondervan Publishing House.

Davies, P.J. & Dreyer, Y. 2014. *A pastoral psychological approach to domestic violence in South Africa*. HTS Teologiese Studies/Theological Studies 70(3), Art. #2802, 8 pages. <http://dx.doi.org/10.4102/hts.v70i3.2802>.

Dean, K.C. Clark, C. & Rahn, D. 2001. *Starting Right: Thinking Theologically About Youth Ministry*. Grand Rapids, Michigan (USA): Zondervan Publishing House.

De Braine, R. Verreir, D. 2007. *Leadership, character and its development: A qualitative exploration*. SA Journal of Human Resource Management, 5(1), pp. 1-10.

DeVries, M. 2004 *Family-based youth ministry*. Downer Grove, Illinois: IVP Books

DeVries, M. 2008. *Sustainable Youth Ministry. Why most youth ministry doesn't last and what your church can do about it*. United States of America: InterVarsity Press Books.

Dunn, R.R. & Senter III M.H.1997. *Reaching a generation for Christ: A comprehensive guide to youth ministry*. Chicago: Moody Press.

Du Plooy-Cilliers, F. Davis, C. & Bezuidenhout, R. 2014. *Research Matters*. Cape Town: Juta and Company Ltd.

Dreyer, J.S. 2012. *The national policy on religion and education in South Africa: Reflections from a public practical theology*. *Practical Theology in South Africa* 22(2), pp. 40-60.

Edelman, A. Gill, P. Comerford, K. Larson, M. & Hare. R. 2004. *Youth Development and Youth Leadership*. College Park Md: National Clearinghouse for Leadership Programs.

Erasmus, Mans, Nel, Davis, and Macrae. 2004, *Khayelitsha Transformation Research Project* Research is done by: The Unit for Religion and Development Research, University of Stellenbosch in partnership with Transformation Africa.

Eraut, M. 2000. *Non-formal learning and tacit knowledge in professional work*, *British Journal of Educational Psychology*, 70, 113–136 Printed in Great Britain

Erwin, P. 2006. *Youth Ministry Education: Where Practice, Theology and Social Science Intersect*. *Journal of Youth Ministry* 4, no. 2. pp. 9-17.

Eshach, H. 2006. *Bridging In-school and Out-of-school Learning: Formal, Non-Formal, and Informal Education*. *Journal of Science Education and Technology*, Vol. 16, No. 2, (2006) DOI: 10.1007/s10956-006-9027-1

Essop, G.B. 2013. *Youth leadership styles in South Africa*. Unisa Press ISSN: 1727-7140 *Commonwealth Youth and Development*, 11(2), pp. 32-42.

Fields, D. 1998. *Purpose Driven Youth Ministry: 9 essential foundations for healthy growth*. Grand Rapids, Michigan: Zondervan Publishing House.

Flick, Uwe. 2014. *The SAGE Handbook Qualitative Data Analysis*. London: SAGE.

Folmsbee, C. 2007. *A new kind of youth ministry*. Grand Rapids, Michigan: Zondervan Publishing House.

Furlong, A. Cartmel, F. Powney, J. & Hall, S. 1997. *Evaluating Youth Work with Vulnerable Young People*. Available from: Stuart Hall. Retrieved on: 04 November 2016.

Gangel, K.O. 1981. *Building Leaders for Church Education*. Chicago: Moody Press.

Ganzevoort, R.R. & Roeland, J.H. 2014. *International Journal of Practical Theology* 18(1), 91-101.

Gibbs, E. 2005. *Leadership Next: Changing Leaders in a Changing Culture*. USA: InterVarsity Press.

Grudem, W., 1994. *Systematic Theology: An Introduction to Biblical Doctrine* England: InterVarsity Press.

Hamzah, S. & Saundi, T. 2009. *Youth leaders as change agents in sustaining youth organizations*. A case study of Malaysia. Unisa Press ISSN: 1727-7140 Commonwealth Youth and Development, Vol. 7, No. 1, pp. 18-27.

Harding, J. 2013. *Qualitative data analysis from start to finish*. London, UK: SAGE Publications Ltd.

Heimbrock, H.G. 2005. *From Data to Theory: Elements of Methodology in Empirical Phenomenological Research in Practical Theology*. *International Journal of Practical Theology*, vol. 9, pp. 273-299.

Heflin H. 2009. *Youth Pastor: The Theology and Practice of Youth ministry*. United States of America, Abingdon Press.

Heyns, L.M. & Pieterse, H.J.C. 1990. *A premier in practical theology*. Pretoria: Gnosis.

Hickford, Andy. 1998. *Essential Youth*. Great Britain: Kingsway Publications.

Hlagala, B.R. & Depot, C.S. 2014. *Ideologies and theories for youth practice work*. Commonwealth Youth Development, Vol. 12, no. 1, pp.59-74. Unisa press ISSN: 1727-7140.

Hoopers, W. 2002. *Reconstructing Youth Development: A Southern African perspective*. Africa Insight.

Hyunok, Y.I. 2013. *Youth ministry and leadership in the world evangelical mission international (South Africa): An inclusive ministry approach*. Master's Degree, University of Pretoria, South Africa.

*Illustrated History of South Africa- The Real Story*. 1994 Reader's Digest Association South Africa Cape Town.

Julie, F. 2007. *The art of leadership and management on the ground*. Cape Town: Creda Communications.

Kanjere, M. 2014. *Perception of South African youth development programs a case in the Lepelle-Nkumpi municipal area*. Unisa Press ISSN: 1727-7140. Commonwealth Youth and Development, Vol.12, no. 2, pp. 77-89.

Kapic, K.M. & McCormack, B.L. 2012. *Mapping Modern Theology: A Thematic and Historical Introduction*. Grand Rapids: Baker Academic.

Keeler, R. 2011. *Anabaptist youth ministry revisited: Beyond the programming*. Journal of Youth Ministry,10(1).

Knoetze, J. 2015. *Perspectives on family and youth ministry embedded in the missio Dei - an African perspective*. In die Skriflig 49(1), Art #1874, 9 pages. <http://dx.doi.org/104102/ids.v49i1.1874>.

Kretschmar, L. 2006. *The indispensability of spiritual formation for Christian leaders*. Missionalia 34(2/3).

Kuper, A. Reeves, S. & Levinson, W., 2008. *Qualitative Research: An introduction to reading and appraising qualitative research*. BMJ 2008; 337: a288. doi:10.1136/bmj.a288.

Langford, M.D. 2014. *Spirit-Driven Discipleship: A pneumatology of Youth Ministry*. Vol 71(3).

Lars, N. & Leffler. E. 2017. *Learning in non-formal education: Is it "youthful" for youth in action?* Department of Education. Umea University, 901 87 Umea °, Sweden  
Lartey, E.Y. 2003. *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*. London: Jessica Kingsley Publishers.

Lee, Young. Woon. 2004. *Comprehensive Approach Toward Theology of Youth Ministry: How to Understand the Theology of Youth Ministry*. Torch Trinity Journal 7 pp197-211

Liebert, E. 2002. *The role of practice in the study of Christian spirituality*. Spiritus, 2(2), pp. 30-49.

Livermore, D. 2002. *The youth ministry education debate: Irrelevant theorists vs. mindless practitioners*. The Journal of Youth Ministry, 1(1).

Lucas, G.A. 2007. *Practices Of Effective Ministry*. By Glenn A. Lucas, South Eastern District LCMS: Center for the United States Missions.

Macallan, B. & Hendriks, H.J. 2013. *Post-foundational practical theology as correlational hermeneutic Acta Theologica* 2013 33(1): 135-157. doi: <http://dx.doi.org/10.4314/actat.v33i1.7> ISSN 1015-8758 © UV/UFS.

Maiko, S.M., 2004. *Contemporary African Theory and praxis of youth ministry*, (3)1.

Maiko, S.M. 2007. *Youth Faith & Culture: Contemporary Theories and Practices of Youth Ministry*. United States of America.

Makwetu, C.M., 2011. *Azania Cheated*. MX Print Design and Advertising, Queenstown, South Africa.

Mans. P.R., 2015. *The ministry strategy of the Church of Pentecost in ACCRA with a specific focus on children: An exploratory study*. Ph.D. Thesis. Stellenbosch University.

Mark, A. & Moon, P. 1986. *Christian Youth Work*. Britain: Kingsway Publications.

Martinson, R. D.1988. *Effective Youth Ministry: A Congregational Approach*. Augsburg Publishing House, Minneapolis.

Marshall, C. and Rossman, G. 2011. *Designing Qualitative Research*. Thousand Oaks, California: SAGE Publications Inc.

Maunder, D. 2006. *Youth Work Training Methodology*. Unisa Press ISSN:1727-7140 Commonwealth Youth and Development, Vol.4, no. 2. pp. 20-34.

Maxwell J.C. 1993. *Developing the Leader within You*. Thomas Nelson Publishers, Nashville.

Maxwell J.C. 1995. *Developing the Leaders Around You*. Thomas Nelson Publishers, Nashville.

- Maxwell J.C. 2004. *Winning with People*. Thomas Nelson Publishers, Nashville.
- Maxwell, J.A. 2013. *Qualitative Research Design: An Interactive Approach*. Los Angeles: SAGE Publications.
- Mason, J. 2001. *Qualitative Researching*. London: SAGE Publications.
- Maree, K. 2007. *First steps in research*. Pretoria: Van Schaik Publishers.
- Mentoring Fact Sheet. 2007. *Understanding the Youth development Model*. US. Department of Education Mentoring Resource Center.
- Mbigi, L. 2001. *The Spirit of African Leadership*. Randburg: Know press Publishing, South Africa.
- McCarty, R.J. 2008. *What is a Catholic youth ministry?* Volume 29 number 1 Spring.
- McCaston, M. 2005. *Tips for Collecting, Reviewing and Analysing Secondary Data*, USA: Program Quality Digital Library.
- McDowell, J. & Hostetler, B. 1996. *Handbook on Counselling Youth: A Comprehensive Guide for Equipping Youth Workers, Pastors, Teachers, and Parents*. Dallas: Thomas Nelson Publishers.
- McLane, A. 2010. *Youth Pastor is more than a title*. [Online]. Available at: <http://www.studentministry.org/youth-pastor-is-more-than-a-title/> [Accessed 24 August 2014].
- McMillan, J.H. & Schumacher, S. 2010. *Research in Education: Evidence-Based Inquiry*. New Jersey: Pearson Education Inc.
- Meyer, J. 2001. *A leader in the Making*. Oklahoma: Harrison House Publishers.
- Miller, M. 2011. *Reliability and Validity, RES 600: Graduate Research Methods* Western International University. [Online] Available at [http://michaeljmillerphd.com/res500\\_lecturenotes/Reliability\\_and\\_Validity.pdf](http://michaeljmillerphd.com/res500_lecturenotes/Reliability_and_Validity.pdf) [Accessed 23 August 2014].
- Miller-McLemore B.J. 2012. *Five misunderstandings about practical theology* DOI 10.1515/ijpt-2012-0002. International Journal of Practical Theology 16(1), 5-26.

- Mouton, J. & Marais, H.C. 1992. *Basic concepts in the methodology of the social sciences*. Pretoria: Human Sciences Research Council, 1990.
- Mouton, J. 2001. *How to succeed in your master's and doctoral studies: A South African Guide and Resource Book*. Pretoria: Van Schaik Publishers.
- Mueller, W. 1999. *Understanding Today's Youth Culture: For Parents, Teachers, and Youth Leaders*. Wheaton Illinois: Tyndale House of Publishers Inc.
- Mueller, W. 2006. *Engaging the Soul of Youth Culture: Bridging Teen Worldviews and Christian Truth*. Intervarsity Press.
- Mueller, W. 2007. *Youth culture 101*. USA: Zondervan Publishing House.
- Mentoring Resource Centre, 2007. *Understanding the Youth Developmental Model*.
- Myers, W. 1981. *Models for Youth Ministry. Religious Education*, Vol 76, no. 5.
- National Youth Policy, 2015-2020. We are generation 2020, we don't want hand-out, we want hand up #NYP2020
- Nel, M. 2003. "Youth Ministry as a Practical Theology: Making a Case for Youth Ministry as an Academic Discipline". *Journal of Youth and Theology*, 2(1): 68-83.
- Nel, M. & Thesnaar. C. 2006. *Theologically informed and culturally relevant youth ministry*. *Practical Theology in South Africa*, 21(2), 90-112.
- Nel, M. 2015. *Imagine-making disciples in youth ministry that will make disciples*. *HTS Theologiese Studies/Theological Studies* 71(3), Art. #2940, 11 pages. <http://dx.doi.org/10.4102/hts.v71i3.2940>.
- Neufeld, T. 2002. *Postmodern Models of Youth Ministry*. *Direction Fall*, Vol. 31, No. 2.
- Neville, C. 2010. *The Complete Guide To Referencing and Avoiding Plagiarism*. United Kingdom: McGraw-Hill International.
- Njiro, E. & Dichaba, M. 2013. *Continuous Education: Lifelong professionalize learning to youth work programs*. Unisa Press ISSN: 1727-7140. *Commonwealth Youth and Development*, 11(1), pp. 78-86.

Nkansah-Obrempong, J. 2007. *The Contemporary Theological Situation in Africa: An Overview*. Evangelical Review of Theology, 31(2).

Ntsike, A.L. 2001. *An African leadership paradigm*. Master's Thesis, Stellenbosch University.

O'Regan J, Pikoli, V (Commissioners). 2014 *Towards A Safer Khayelitsha Report of the Commission of Inquiry into Allegations of Police Inefficiency and a Breakdown in Relations between SAPS and the Community of Khayelitsha*. Cape Town.

Osmer, R.R. 2008. *Practical Theology: An Introduction*. Grand Rapids, Michigan: William B. Eerdmans Publishing Co.

Otabil, M.1993. *Beyond the Rivers of Ethiopia: A Biblical Revelation of God's Purposes for the Black Race*. Los Angeles: Pneuma Life Publishing.

Pelser, E. 2008. *Learning to be lost: Youth crime in South Africa*. Reserve Bank, Pretoria.

Peteru, P.S. 2008. *Youth development a Pacific context*. Unisa Press ISSN: 1727-7140 Commonwealth Youth and Development 6(1), pp. 23-35.

Potgieter-Gqubule, F. & Ngcobo, N. 2009. *The State of Youth in South Africa*. HSRC.

Powell, K., Ebstyn, P. & Clark, C., 2005. *The Needs of Youth Ministry at the Turn of the Century: Hearing the Voice of the People*. Journal of Youth Ministry 4, no. 1, fall.

Prins, J.M.G. 2003. *Ministering hope: An essential ingredient in youth ministry*. *Practical Theology in South Africa*, Issue 2, vol. 18, pp.143-157.

Pue, C. 2005. *Mentoring Leaders: Wisdom for developing character, calling, and competency*. Grand Rapids: Baker Books.

Rice, W. 2010. *Reinventing youth ministry again: from bells and whistles to flesh and blood*. USA. InterVarsity Press.

Robbins, D. 2010. *Youth Ministry Nuts and Bolts*. Grand Rapids: Zondervan Publishing House.

Root, A. 2007. *Youth Ministry as an Integrative Theological Task: Toward a Representative Method of Interdisciplinary*. The Journal of Youth Ministry, Vol. 5, No. 2, Spring 2007. pp. 33-50.

Root, A. 2009. *Practical Theology: What is it and How Does it Work?* The Journal of Youth Ministry, Vol. 7, No. 2, Spring 2009. pp. 55-72.

Root, A. & Creasey-Dean, K. 2011. *The Theological Turn in Youth Ministry*. IL (USA). InterVarsity Press. Downers Grove.

Root, A. 2012. *Taking Theology to Youth Ministry*. Grand Rapids: Zondervan Publishing House.

RSA, 2009. *The National Youth Policy 2009-2014*. Pretoria: GCIS.  
<https://www.gov.za/documents/national-youth-policy-2009-2014>

Rugg, G. & Petre, M. 2007. *A Gentle Guide to Research Methods*. USA: McGraw-Hill. Open University Press.

Rukuni, M. 2010. *Leading Afrika*. Johannesburg. Penguin Books, South Africa.

Saldana, J. 2012. *The coding manual for the qualitative researcher*. London SAGE

Salkind, N. 2012. *Exploring Research*. New York, USA: Pearson Education Inc.

Sandelowski, M. 2000. *Focus on research methods. Whatever Happened to qualitative description research in Nursing and Health*, 23, 334-340.

Santrock, J.W. 1995. *Life-span development*. Wm. C. Brown Communications Inc. USA.

Saundi, T. & Krauss, S.E. 2008. *The potential of youth workers as facilitators of values formation and development*. Unisa Press ISSN: 1727-7140. Commonwealth Youth and Development, Vol. 6 no. 1, pp. 2-14.

Schmoyer, T. 2010. *What is the role of the youth pastor in a church?* Camarillo, CA (USA): Salem Publishing.

Schoeman, S. 1984. *Development and Non-Formal Education. In Africa*. Insight, vol. 14, no. 1,.

Schweitzer, F. 2014. *Professional Praxis in Practical Theology: Theoretical and Methodological Considerations*. International Journal of Practical Theology, 18(1), 139-149.

Schweitzer, F. 2017. *Researching non-formal religious education: The example of the European study on confirmation work*. HTS Teologiese Studies/ Theological Studies 73(4), a4613. <https://doi.org/10.4102/hts.v73i4.4613>

Seekings, J. 2013. *Economy, society and municipal services in Khayelitsha*. Centre for Social Science Research, University of Cape Town.

Seidman, I. 2006. *Interviewing as qualitative research A Guide for Researchers in Education and the Social Sciences* 3<sup>rd</sup> edition. London: Teachers College Press.

Semuli, Q.K. & Mathipa, E.R. 2016. *Living to Learn and learning to live: The power of Non-formal education development of future directions for the young and adults*. Journal of Educational Studies 15(2).

Semuli, Q.K. & Mathipa, E.R. 2016. *Living to learn and learning to live: The power of non-formal education in the development of future directions for the youth and adults*. UNISA, Journal of Educational Studies, 15(2).

Senter III, M. Black, W. Clark, C. & Nel, M. 2001. *Four Views of Youth Ministry and the Church*. Grand Rapids, Michigan: Zondervan Publishing House.

Senter III, M.H. 2014. *History of Protestant Youth Ministry Education*, Volume 12, Number 2, Spring.

Shamoo, A. & Resnik D. 2009. *Responsible Conduct of Research - What is Ethics in Research and Why is it Important?* 2<sup>nd</sup> edition, New York: Oxford University Press.

Shortt, J. & Cooling, T. 1997. *Agenda for Educational Change*. England: Apollos, InterVarsity Press.

Singapore Statement on Research Integrity, 2010. Singapore: 2<sup>nd</sup> World Conference on Research Integrity (21-24 July).

Smit, B. 2017. *Introduction to Qualitative Data Analysis with ATLAS.ti* African Doctoral Academy. Stellenbosch University.

Stanley, A. Joiner, R. & Jones, L. 2008. *Seven Practices of Effective Ministry*. New York City: Doubleday Religious Publishing Group/Random House.

Stats, S.A. 2011. *Main place Khayelitsha*, census 2011 City: Stats SA.

Stats, S.A 2012. Statistics in South Africa.  
[www.statssa.gov.za › publications › SAStatistics › SAStatistics2012](http://www.statssa.gov.za/publications/SAStatistics/SAStatistics2012)

Stats, S.A. 2014. National and provincial labor market youth. Q1: 2008–Q1: 2014

Stott J. 1990. *Issues Facing Christians Today*. Great Britain: Marshall Pickering.

Strecker, A. 2018. *A practical theological study of multicultural youth work in Pretoria, South Africa*. Master's degree Unisa.

Strong, P. 2014, *Christ Alone ... Redeeming Youth Ministry*, In die Skriflig 48(1), Art # 1716, 9 pages. <http://dx.doi.org/10.4102/ids.v48i1.1716>

Strong, P. 2015. *Effective Youth Ministry: Theology-driven in a Cultural Context*, in die Skriflig 49(1), Art. #1889, 9 pages. <http://dx.doi.org/10.4102/ids.v49i1.1889>.

Student Ministry, 2012. *The role of the youth pastor is changing*. [Online]. Available at: <http://www.studentministry.org/role-youth-pastor-changing/> [Accessed 24 August 2014].

Steyn, T.H. & Masango, M.J. 2011. *The theology and praxis of practical theology in the context of the Faculty of Theology*, HTS Teologiese Studies/Theological Studies 67(2), Art # 956, 7 pages. <http://dx.doi.org/10.4102/hts.v67i2:956>.

Swart, I. & Yates, H., 2012, 'Listening to Africa's children in the process of practical theological interpretation: A South African application', HTS Teologiese Studies/Theological Studies 68(2), Art. #1310, 12 pages. [http:// dx.doi.org/10.4102/hts.v68i2.1310](http://dx.doi.org/10.4102/hts.v68i2.1310).

Swartz, S. & Codrington, G. 2003. *Challenges Facing Youth Ministry in the 21st Century*. A Crash Course in Postmodernism. The South African Baptist Journal of Theology.

Swartz, S. 2004. *The State of Youth Research in South Africa*. Journal of Youth and Theology, Vol. 3, Number 2. pp. 75-98.

Swinton, J. & Mowat, H. 2006. *Practical Theology and Qualitative Research*. London: SCM Press.

The CCR. Top Priority: *The urgency of youth development*. CCR Vol. 7, no. 3. Youth development, file://C:/Users/Bronwyn/Desktop/Track2/track2\_v7\_n3\_a3.htm [2016-06-27 10:39:11 AM].

Theron, P.M. 2013. *Practical theologian's calling to serve in the field of gerontology*. HTS Theologiese Studies/Theological Studies 69(2), Art. #1942, 7 pages. <http://dx.doi.org/10.4102/hts.v69i2.1942>.

Thesnaar, C. 2003. *Facilitating healing and reconciliation with young people living in the aftermath of political and cultural conflict: The challenges to the church and its youth ministry*. Vol. 2, no. 1 (Fall).

Thesnaar, C. 2011. *Substance abuse and domestic violence within families: A pastoral hermeneutic response*. Deel 52 Supplement 1.

Thoman Rick. 2011. *The Christian Education Journal*. Vol 8 p. (27)19. Peer Review-Journal.

Tittley, M. 1997. *The youth pastor's profile and the Commitment Level Model Youth*, South Africa: Windsor Community Church.

Tittley, M. 2014. *A Youth Ministry Planning Process*. Johannesburg: The Youth Ministry Resources.

Tracy, S. 2013. *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*. Hoboken, New Jersey: Wiley-Blackwell.

Van der Westhuizen, Z. 2008. *Mentorship Narratives in a local congregation. (A post-foundational practical theology study)* Pretoria UP Ph.D. Thesis.

Van Zyl, E. 2009. *Leadership in the African context*. Cape Town: Juta & Co.

Walker, J. & Dunham, T. 2017. *Understanding Youth Development Work*. <http://www.extension.umn.edu/youth/training-events/understanding-youth-development-work/july>.

Weber, S., 2014 *Faith formation of young people in an evangelical context: An empirical and theoretical investigation*. Ph.D. Thesis at Stellenbosch University.

Weber, S. 2015. *A (South) African voice on youth ministry research: Powerful or powerless?* HTS Teologiese Studies/ Theological Studies 71(2), Art. #2973, 6 pages. <http://dx.doi.org/10.4102/hts.V71i2.2973>.

Weber, S. & De Beer, S., 2016, 'Doing theology with children in a South African context: Children as collaborators in intergenerational ministry', HTS Teologiese Studies/Theological Studies 72(1), a3572. <http://dx.doi.org/10.4102/hts.v72i1.3572>.

Webber, R. Singleton, A. Joyce, M.R. & Dorissa, A. 2010 *Models of youth ministry in action: The dynamics of Christian youth ministry in an Australian city*. Religious Education, 105(2), 204-215.

Welman, C. Kruger, F. & Mitchell, B. 2011. *Research Methodology*. Third Edition. Cape Town: Oxford University Press.

White D.F. 2008. *A More Excellent Way: A response to Chap Clark's Youth Ministry as Practical Theology*. Journal of Youth Ministry. Volume 7, Number 1, (Fall).

Whitlock, J. 2004. *Understanding Youth Development Principles and Practices*. Cornell University Family Life Development Centre.

Widstrom, B. 2003 *Building contextually appropriate youth ministries*. The Journal of Youth Ministry, Vol. 2, no. 1, (Fall).

Wijzen, F.J.S. Henriot, P. & Mejia, R. 2005. *The Pastoral Circle Revisited: A Critical Quest for Truth and Transformation*. Maryknoll, New York: Orbis Books.

Wildsmith, A. 2011. *Contextualizing the Structure of Systematic Theology in Africa*. Evangelical Review of Theology. 35, no. 2, (April).

Wimberly, A., Barnes, S. & Johnson, K. 2013. *Youth Ministry in the Black Church: Centered in Hope*. USA: Judson Press.

WMA, 1964. *Helsinki Declaration World Medical Association (WMA) (1964 - 2013 as amended)*,.

Wolf, J. 2014. *Youth Ministry Theology*. USA: Church Education Resource Ministries.

Wolf, R. 1994. *Implementing a community-based model for youth ministry*. Vol. lxxxiv, number 3.

Woolfolk, A., 2010. *Educational Psychology*: Pearson New International Edition.

Yaconeli, M. 2003. *The Core Realities of Youth Ministry*. United States of America: Zondervan Publishing House

Yi, H. 2013. *Youth ministry and leadership in the world evangelical mission international (South Africa): An inclusive ministry approach*. Masters Thesis, Pretoria, South Africa: University of Pretoria, Faculty of Theology.

Zustiak, G.B., Mouton, J. & Greer, K. 2003. *Student Ministry That Leaves a Mark: Changing Youth to Change the World*. Joplin, MO: College Press Publishing Company with permission from Zondervan Publishing House.

## APPENDIXES

### APPENDIX A: LETTER REQUESTING PERMISSION TO CONDUCT AN EMPIRICAL RESEARCH IN KHAYELITSHA CHURCHES

73 Ermington Crescent  
Highbury Park - Kuilsriver  
Cape Town  
7580

November 2016

To .....

**Re: Permission to conduct a research study on youth ministry in Khayelitsha churches.**

My name is Mpumelelo Ntetha. I am currently doing my doctoral studies at the University of South Africa (UNISA). The theme/title of my dissertation is '*A practical theological reflection of youth ministry in Khayelitsha*'. My research question is: *What is the theological understanding of youth ministry among the youth in Khayelitsha?* My interest in studying youth ministry comes from my involvement with young people in Khayelitsha through my church and youth fellowships, being involved with Christian organizations like Scripture Union and by studying youth ministry as an academic. I always wanted to reflect on youth ministry in Khayelitsha. This reflection I am hoping, will not merely help me just as an academic exercise, but I am hoping it will help the churches as well as those who are trusted with the lives of young people in Khayelitsha. To reflect in this manner, we did ministry with our young people. Therefore, youth ministry in Khayelitsha should speak to the challenges the youth are facing, which can be enumerated as poverty, unemployment, substance abuse, crime, teenage pregnancy and a myriad of other serious challenges. A theological understanding of youth ministry should offer a better understanding of these realities, as part of a youth ministries program. The proposed study seeks, therefore, to reflect on the theological understanding of youth ministry, in the historically black township of Khayelitsha. This research intends to examine the theological meaning of youth ministry and its relevance to the black youth of Khayelitsha.

I hereby request your permission to use ..... Church as the focused case for my doctoral research. If this permission is granted, the empirical study (interviews and focus groups) will commence as soon as possible after ethical clearance from the University has been obtained. All pastors of the selected congregations will be contacted prior to commencement. A list of the selected congregations, as well as the final draft of my research proposal, will be forwarded to them. I trust that the information given in this letter is sufficient enough for you to grant me the necessary permission.

My objectives would be to:

- Conduct an empirical study in the form of interviews with senior pastors of the church and youth leaders/pastors or coordinators (unstructured interviews).
- Conduct an empirical study in the form of interviews with ten young people of the church (focus group interviews).

**Interviews:** Interviews will be conducted with senior pastors of the identified churches and youth leaders/pastors or coordinators. This means there will be ten pastors and ten youth leaders who will be interviewed in Khayelitsha.

**Focus Groups:** There will be five focus groups which will be conducted in five churches. The focus group will be made up of six members. Focus groups provide a rich and detailed set of data about perceptions, thoughts, feelings, and impressions of people in their own words. Secondly, focus groups are predominantly beneficial when a researcher intends to find out people's understanding and experiences about an issue and the reasons behind their pattern of thinking. In total, the number of participants that will be interviewed is ten pastors, ten youth leaders and thirty young people from several churches.

**Selections:** The ten churches which have been identified are as follows:

*Congregations:* Christian Worship Centre CWC, Methodist Church, Roman Catholic Church, Reformed Church, Anglican Church, Rapha Ministries, Faith Mission, Assemblies of God, Baptist Church and Moravian Church.

*Participants:* I would like to request that the selected churches should decide who the youth or possible church leaders would be. In the focus group, I would like the

group to balance in terms of its representations; for example, if we have six young people, three should be males and three should be females. Consent forms will be given to each participant and each parent/guardian of the youth.



---

**Mpumelelo Ntetha**

## **APPENDIX B: CONSENT FORM TO PARTICIPATE IN THE RESEARCH**

### **A practical theological reflection on the theology of youth ministry in Khayelitsha**

**Institution:** University of South Africa

**Degree:** Doctor of Theology (Practical Theology)

**Supervisor:** Prof G. Dames

**Co-supervisor:** Rev Dr. G. Aziz

#### **1. OBJECTIVES OF THE STUDY**

- To reflect on the theological understanding of youth ministry in Khayelitsha (Western Cape);
- to analyze the role of the church in supporting youth as they undertake youth ministry;
- to gain insight into the challenges facing youth pastors, regarding youth ministry in the black township of Khayelitsha (Western Cape); and
- to analyze the need, if required, for the local black churches to transform their approach to youth ministry.

#### **2. PROCEDURES**

**As the participant in this study, I would request you to take notice of the following:**

- i) As a senior pastor of the church, I request an in-depth interview about the youth ministry.
- ii) As a youth leader, I request an in-depth interview about youth ministry in your church.
- iii) Ten young people will be selected for a focus group discussion about the state of youth ministry in their respective churches.

#### **3. POTENTIAL RISKS AND DISCOMFORTS**

There will be no risk involved for any participant. You as participants you have the freedom to confirm your understanding of the questions within an open and relaxed atmosphere. There are no right or wrong answers.

#### **4. POTENTIAL BENEFITS TO THE PARTICIPANTS**

You will not benefit from the research as individuals, but your church and your community in Khayelitsha may benefit somewhat, as the findings of the results may help the church to understand more about youth ministry. I anticipate that this research will benefit the church in general, as it reflects on the practical theological understanding of youth ministry.

#### **5. PAYMENT FOR PARTICIPATION**

No payment is involved for you as participants.

#### **6. CONFIDENTIALITY**

Any information that is obtained relating to this study and that can be identified with the selected participants, will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of ensuring that electronic recordings will be erased after completion of the study. No names but those of writers will be included in reports or the dissertation.

#### **7. PARTICIPATION AND WITHDRAWAL**

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant him doing so.

#### **8. RIGHTS OF RESEARCH SUBJECTS**

You may withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study.

#### **9. RESEARCH FINDINGS**

Findings of this study will be made available to all participants in the form of workshops or focus groups and a letter.

For any queries regarding the research, please feel free to contact: Mpumelelo Ntetha on this number 072 265 0490 or 071 229 6876.

---

**Participant's Name**

---

**Signature of participant**

---

**Parents/Guardian**

---

**Signature of Parents/Guardian**