ABSTRACTS IN RELIGIOUS STUDIES

1. CHERONO, FANCY: A STUDY OF AGİKŨYŨ WIDOWED SINGLE FATHERS AND MOTHERS IN KĨAMBAA VILLAGE, KĨAMBU COUNTY THROUGH CHRISTIAN INCULTURATION- LIBERATION APPROACH

This Study examines Agĩkũyũ Widowed Single Fathers and Mothers in Kĩambaa Village, Kĩambu County through Christian Inculturation-Liberation approach investigating the challenges they face with a view to empowering them to handle these challenges effectively in order to be better parents within the realm of the of the Church Image of the “Family of God.” The Study is both anthropological and theological: Anthropological since it investigates Agĩkũyũ socio-religio cultural values on family, parenting and single parenting through oral and written sources; theological as it examines Church doctrines and Theologians’ reflections on Inculturation and Liberation as well as family and parenting, with finality to Inculturating them with related anthropological items. The main goal of the Study is to examine the challenges encountered by Agĩkũyũ Widowed Single Fathers and Mothers in Kĩambaa Village, Kĩambu County investigating how they can be empowered to be better parents within the realm of “Family of God” through Christian Inculturation-Liberation approach. This is achieved through the following specific objectives: To examine the nature of Agĩkũyũ Widowed Single Fathers and Mothers in Kĩambaa Village, Kĩambu County as we discuss the contemporary challenges they encounter; To explore the Agĩkũyũ socio-religio cultural understanding of family and parenting in view of our subject matter; To peruse selected Church doctrines and theologians’ reflections on Inculturation and Liberation as well as family and parenting in relation to our subject; To provide an effort in Inculturating Church doctrines and theologians’ reflection son Inculturation and Liberation as well as family and parenting using related Agĩkũyũ socio-religio-cultural values with reference to Agĩkũyũ Widowed Single Fathers and Mothers; and To draw out implications of the Study and emerging recommendations together with areas for further research. The main hypothesis of the Study is that through proper Christian Inculturation- Liberation approach, Agĩkũyũ Widowed Single Fathers and Mothers in Kĩambaa Village, Kĩambu County can be empowered to effectively handle the challenges they are confronted with so as to be better parents within the realm of the Church Image of the “Family of God.” The specific hypotheses are: Agĩkũyũ Widowed Single Fathers and Mothers are encountering contemporary troublesome challenges that need to be addressed through proper Christian Inculturation –Liberation approach; Agĩkũyũ socio-religio cultural understanding on family, parenting and single parenting is crucial for our kind of Study; There are very useful Christian doctrines and theological reflections on family and parenting necessary for our Study; An informed effort in Inculturating Church doctrines and theologians’ reflections on Inculturation and Liberation as well as family and parenting using related Agĩkũyũ socio-religio-cultural values with reference to Agĩkũyũ Widowed Single Fathers and Mothers is of immense importance; and that there are invaluable implications and emerging recommendations from the Study that may be benevolently used to empower Widowed Single Fathers and Mothers to effectively handle the challenges they are confronted with so as to be better parents within the realm of the “Family of God.” The Study is guided, in its methodology and pursuance of the above objectives and hypotheses, by two complementary theories namely: mediation theory expounded by Leonardo Boff and Clodovis Boff and redaction criticism theory expounded by exponents
such as E. Kasemann, G. Bornkamm, and H. Conzelmann et al. Mediation theory guides the method of data collection, analysis and way forward through the three mediations namely: socio-analytical mediation; hermeneutical mediation and practical mediation. Redaction criticism theory complements the first theory as a critical tool of sourcing scientifically and in a scholarly manner from Christian sources namely; Christian Tradition, Bible and tradition. Data is collected from both primary and secondary sources and sampling of the respondents is done through Non-Probability purposive sampling technique.

From the Study findings and analysis, awareness is created that Single Parenting encompasses not only the Single Mothers as often thought of, but also the Single Fathers. The Widowed Single Fathers and Mothers are one of the diverse categories of single parents. The Study therefore calls upon Pastoral agents to pay attention to these specific modes of parenting that are becoming more pronounced day by day in our contemporary society. They should not wish them away but instead provide relevant pastoral care expected in the “Family of God” that would empower these parents to be better parents by equipping them to handle the challenges more effectively.

Furthermore, the Study explicates some of the contemporary troublesome challenges encountered by these parents particularly parenting as such. A conclusion is drawn that Agĩkũyũ and generally African Family-hood and Parenting system reveals a value system that the Church can appeal to in order to address effectively some of the challenges facing Agĩkũyũ Widowed Single Fathers and Mothers and other Single Parents in African communities thus empowering them to be better parents within the realm of the “Family of God.” Inculturation of Church doctrines and theologians’ reflections on family and parenting using related Agĩkũyũ socio-religio cultural values through Christian Inculturation-Liberation approach is thus necessary for our subject. The Study further challenges the Church to unearth the values inherent in the “Family of God” such as love, fidelity, solidarity, accountability, responsibility and mutual interpersonal relationship. Consequently, the true image of the Church as the “Family of God,” should be pursued by all and reflected among the faithful at the very basic level of SCCs. The communion of sharing spiritual and material resources should be encouraged among the faithful.

2. KIAMBATI MBABU: CONTRIBUTION OF AMERU ELDERS IN EDUCATING THE CENTRAL IMENTI YOUTH, MERU COUNTY, IN LIGHT OF JESUS THE LIBERATING TEACHER

The purpose of this Study is to investigate the contribution of the Ameru Elders in educating today’s youth in the light of Jesus as the Liberating Teacher. The conviction is that properly investigated and adequately analyzed, the Ameru Elders have invaluable contribution in educating today’s youth when seen from the point of view of Jesus as the Liberating Teacher. This gives significance to the Ameru Elders in developing and preserving the cultural values of the Ameru people among the youth in Central Imenti District of Meru County as a contribution towards youth’s pedagogy. To achieve the above, two theories guided the Study. One is that propagated by L. Boff and C. Boff called mediation theory. The other is redaction criticism theory with exponents like E. Kasemann, H. Conzelmann and B. Bornkamm.

The theological reflections exposed in this Study looked at how education was passed on from the Elderly to the children and in this case orally among the Jewish culture as in the case of the Ameru. As such the specific objectives for the Study are to investigate the role of Elders in the Ameru worldview; to explain the liberation approach in theologizing with a view to enhance better education of today’s youth; to make use of the model of Jesus as the Liberating Teacher as an excellent one in educating today’s youth; to explain the invaluable contribution of Ameru Elders towards proper education of the youth in Imenti Central in the light of Jesus the Liberating Teacher; and draw out emerging recommendations from the contribution of Elders that is useful in education of today’s youth.

The Study was carried out in Imenti Central District of Meru County directed to the Ameru Elders, the DEOs, Secondary School Principals, Church youth leaders and the Ameru youth drawn from
Secondary Schools in Imenti Central District. The Study aimed at contacting 150 respondents a sample was identified through non-probability purposeful sample. This Study used both primary and Secondary data collected by the use of questionnaires while Secondary source was through the Jomo Kenyatta University of Nairobi, Hekima College Library and P.N. Wachege’s Little Eden Library among others.

The findings indicate that the present system of education is classifying the youth in age groups of ranges. This was the case in the Ameru worldview of peer group settings for the purpose of moral and social instruction. The Study also makes one appreciate the strength of knowledge passed on through oral tradition and not to dismiss it as primitive, naive and informal with the justification that the Ameru did not write down what they gathered in the course of teaching and learning. The Study, further established that in biblical perspective a lot of education took place outside the formerly established institutions. So the current education system should be encouraged to involve and seek to build the potential of the students that is displayed outside the classroom. The Study has established that for today’s Teacher to succeed in bringing out a balanced youth in School, the Teachers themselves have to conduct teaching in a multi-disciplinary way like Jesus the Liberating Teacher; who could act as a classroom Teacher, a preacher, a doctor, a Lawyer and also impact wisdom to the youth. Ameru Elders did make a big attempt to teach in a multidisciplinary way.

Therefore parents should introduce their children to a religious culture in their lives when children are young. All the Secondary Schools should in their programs embrace serious religious culture in all their activities. Counseling programs in the boarding and day Secondary Schools should be strengthened with the involvement of parents, School administrators and Boards of Governors need to recommend and enlist parents who are resourceful persons to visit Schools and participate in counseling programs at class or group levels. This can be extended when all parents come and participate at individual levels with their youth (boys and girls). In these programs the role of the mother in the growth of the female youth and that of the father in the male youth needs to be emphasized. It is time those single mothers with boy youths in School identify male figures at the family level to visit and counsel the male youth and vice versa for male widowers with girl youths in School.

3. N'GANG'A, KENNETH: THE WORLD VISION OF KENYA AND ITS IMPACT ON SOCIAL AND RELIGIOUS DEVELOPMENT: A CASE STUDY OF DAGORETTI SUB COUNTY IN KENYA

World Vision International (WVI) is a Faith-Based Organization (FBO). Evangelical Christian humanitarian Aid, development and advocacy Organization dedicated to working with children, families and communities to overcome poverty and injustice. It was established in 1950 to care for the orphans in Asia, World Vision International has grown to embrace the larger issues of community development and advocacy for the poor in its mission to help children and their families build sustainable future. It is founded on the principles and teachings of Christianity as propagated by the community of the edifice Jesus Christ. This study is a critical assessment of the gaps between the giver World Vision Kenya (WVK) and the receiver (the Riruta community). The World Vision of Kenya has been in Riruta Integrated Program Area (RIPA) for the last two decades. The main goal of this study was to establish whether they had achieved their intended objectives, that is to transform the lives of the poor and oppressed through Economic Transformational Development that is sustainable and community based, focused on the needs of children, to express God’s love and care among all people for holistic ministry. The study objectives of the study were; to assess the role played by World Vision Kenya in Riruta Integrated Program Area based/focused on the needs of the child, to investigate the impact of World Vision Kenya on Riruta Integrated Program Area community, to evaluate the achievements of the World Vision Kenya in Riruta Integrated Program Area and to find out the World Vision Kenya working relationship and strategies with the existing partners/stakeholders, to explore the challenges experienced by the World Vision Kenya in their contribution to spiritual concept of Transformational Development. The study adopted a qualitative research design. Secondary data was derived from existing literature, and reports on Riruta IPA community Based Organizations (CBOs), WVK's workers, GoK officers in the ministry of Education,
children department, church leaders, school pupils, contact teachers, sub-area program coordinators and the Sud-County administrators. The study covered the RIPA (Riruta, Uthiru, Waithaka). From the findings, the study revealed that the world Vision Kenya (WVK) in Riruta Integrated Program Area (RIPA) did not fully meet the needs of the child as evidenced in the study. The study established that; empowerment on the economic activities through engagement of the community in WVK-RIPA has impacted on transformational development; through training in entrepreneurial skills benefiting many families. It was established that, World Vision Kenya has a good working relationship with other existing partners/stakeholders; and it plays a complementary role in achieving their goal. The study found that parents were able to manage illnesses through good diet, warm clothes and Immunization programmes. In order to be more effective and efficient in addressing the economic empowerment for transformational development, World Vision Kenya should emphasize on skills training, economic development and spiritual growth.

4. NJOROGE, MIRIAM WAMBUI: A STUDY OF MAVUNO CHURCH AND ITS RESPONSES TO CONCERNS OF YOUNG ADULTS IN NAIROBI

Nairobi is Kenya’s capital city with a fairly heterogeneous population. It is currently experiencing unprecedented rates of urban population growth, consisting mainly of migrants who have moved from rural areas. Majority of these migrants are young adults between 18-35 years. These young adults move into the cities seeking education, employment opportunities, better living standards and services. These hopes are catalyzed by the fact that most industries are in the urban areas and the perception that urban life is better. When some young adults complete college or university and are unable to secure employment their hopes for a better life are crushed. Some of them as a result of economic hardships and hopelessness are lured into vices such as prostitution, drug abuse and crime. Alongside those challenges, the urban setting creates and encourages anonymity and formal relationships, which leaves young adults feeling lonely and isolated. Some young adults being away from their families are in a constant search for a place to belong, a family setting and a place to call home. Confronted by these challenges young adults in Nairobi are in a crisis. This research is a study of Mavuno church and its response to concerns of young adults in Nairobi. Mavuno is a non-denominational movement new religious Christian movement that has attracted large numbers of young adults. Eight years now since Mavuno was started, the membership has grown from 348 to 5000 members. The study has a sample of eighty-three respondents. Eighty of these respondents are young adults in various groups at Mavuno and three pastors. The researcher employs questionnaires, interviews and participant as the data collecting instruments. This study offers an analysis its historical background, development and administrative structure, teachings and practices, as well as exploring the various ways in which Mavuno has responded to various concerns of young adults in Nairobi. Attractions of young adults to Mavuno church are also identified. The study analyzes the responses of Mavuno church and their ecclesiological, pastoral and theological implications Mavuno church is traced to Nairobi chapel and the Plymouth brethren tradition. Mavunos' responses to specific concerns are the Marathon, sermons, and adoption of new activities, leadership development opportunities and frontline initiatives. Major teachings identified are personal responsibilities, sola scriptural, salvation, fearless influencers, the church in Africa and blessed to be a blessing. Major practices discussed are use of the Bible, baptism by immersion, Holy Communion, courtship and marriage, death and burial, worship night and live streaming of services. The attractions of young adults to Mavuno church identified are vibrant praise and worship, sermons, the marathon, testimonies, greenhouse, Mavunos corporate model, social media, outreach activities and interdenominational approach. The analysis will form the basis of recommendations to sociologists interested in the effect of new religious movements on urban life; economists who interested in studying the economic trends of the young adults in new religious movements, youth focused nongovernmental organizations, governments departments and churches with youth programs. The study will also highlight areas for further research in Mavuno church.

5. OCHIENG, JUSTINE AILA: THE IMPACT OF SEVENTH DAY CHURCH’S PASTORAL MINISTRY ON WOMEN: A CASE STUDY OF SUBA SUB-COUNTY, HOMA BAY COUNTY IN KENYA

This study investigated the tole of the SDA Church of Kenya in ministering to
contemporary African Mothers in Gwassi Sub-Station (Suba Sub-County). The main objective of this study was to explore the impact of the Seventh Day Adventists Pastoral Ministry on women, by focusing on Adventist women in Suba Sub-County. It points to the Church that African mothers have been crying for liberation, as they have been experiencing a serious ministerial gap in their lives. The study was conducted using a case study research design. The researcher undertook an intensive analysis on the prevailing situation using in-depth knowledge of the study variables. The study also employed stratified random sampling technique where various categories of leaders and women in the Church were interviewed. The total number of respondents in the study was 300. A questionnaire was administered to single women, widows, women in polygamous marriages and men. Focused group discussions targeting all women in the Church, pastors and elders were also employed. The study established that the work of SDA Church has not yielded much success in leadership. This has made many women join other churches in the Sub-Station. The study has also revealed that African mothers continue to suffer marginalization within the SDA Church and the church has ignored their plight. The study concluded that, there are many women suffering in Suba Sub-County, but the Church has kept quiet concerning their plight and is only interested in their numerical and financial benefit. The research recommended effective Pastoral Ministry guidance for pre-marital and post-marital counseling programs, inclusion of women in leadership positions and a review of Church doctrines which could be relevant to issues affecting African mothers.


This study involves the examination of the role of theological training in pastoral ministry within the Seventh - day Adventist church, a case study of the Adventist University of Africa (AUA). Four objectives were addressed in order to successfully conduct the study. First, to find out the social, economic, religious and academic background of SDA pastors, their motivation for joining ministry and how these factors affected their theological training. Second, to examine the content of curriculum for SDA pastors and teaching methods used so as to find out if the curriculum addressed the various pastoral roles and was sensitive to the African context. Third, to identify the challenges faced by students and lecturers in the course of theological education and the effect of these challenges on pastoral ministry. Fourth, to investigate whether SDA pastors applied what they learnt in pastoral ministry, the challenges they face and draw out insights gained from the study in order to come up with possible solutions.

Oral interviews and questionnaires were used to collect the information. Five randomly selected lecturers of AUA and five pastors from Nairobi were interviewed. A total of seventy nine questionnaires were distributed to students at AUA and to pastors working within Nairobi; of these forty four questionnaires were returned. After data collection analysis was done, where the collected information was interpreted to test the hypotheses and meet the objectives of the project. This research applied Mezirow’s and Freire’s transformative learning theories to theological education, in particular in situations where theological education is concerned with the purpose of formation. A field study among Seventh - day Adventist pastors and students of the seminary at Adventist University of Africa (Nairobi - Kenya) found that the transformative pedagogy can contribute to the formational aspects of the theological education programs and help to integrate the fragmented curriculum, and the separation of theology and spirituality thus bridging the gap between educational theory and practice. It can help students and pastors to broaden their concept of ministry to understand that ministry is not just preaching, teaching and church administration.

In order for Seventh-day Adventist theological education to bridge the gap between educational theory and practice the study suggests that Seventh - day Adventist seminaries adopt
transformative learning methodology. It was suggested that to make the curriculum more contextual it needs to include subjects on interreligious dialogue, social concern, African Religion and culture, finance (poverty, self-reliance), management skills and counselling. To create a conducive learning environment for students and a working environment where pastors can apply theological education effectively the study suggests teachers and church administrators must also be trusting, empathetic, authentic, sincere and demonstrative of high integrity. Mentoring and life coaching can also help pastors apply theological education - mentors can provide invaluable advice and guidance to pastors during and after their theological education. Church administrators should be willing and open to engage pastors in sincere dialogue in matters concerning their remuneration, their welfare, discipline, working conditions, career and/or academic development, ways of generating income, desertions, role of women in ministry and divergent theological views.

7. RUGENDO, FLORIDA: FACTORS LEADING TO PREMATURE DEATHS OF MALE YOUTHS IN PREDOMINANTLY ROMAN CATHOLIC CHURCH KARÛRI VILLAGE, KŬAMBU COUNTY: CHRISTIAN LIBERATION APPROACH

There is a challenge that the male youths are confronted with that is threatening many of them to useless and hopeless living, subjecting a considerable number of them to unfortunate premature deaths. As it currently stands in Karûri Village Kiambu County, the premature deaths of male youths is a problematic scenario that poses disturbing questions like: Why the phenomenon of parents burying their male youngsters in large numbers and not vice versa? How come this unfortunate occurrence is prevailing in an area which is predominantly Roman Catholic in faith affiliation?

This Study therefore set to investigate the factors leading to premature deaths of the male youths in the predominantly Roman Catholic Karûri Village Kiambu County using the Christian Liberation Approach. The Study employed the descriptive survey research. Purposive sampling was used to select the sample of two priests and six administrators. A sample of twenty parents and sixteen male youths was selected using the judgmental and snowball sampling method respectively. The Study employed questionnaires and structured interviews as instruments for primary data collection. Secondary data was collected from various relevant sources. Descriptive analysis was used to analyze the data. This Study is guided by two theories i.e. mediation theory of L. Boff and C. Boff as well as redaction criticism theory propagated by Biblical scholars like G. Bornkamm, W. Marsen and E. Kasemann.

A key finding of the Study was that alcohol is the major cause of premature deaths among the male youths in Karûri Village while unemployment is one of the serious challenges confronting them. The Karûri family is in crisis- the role of the parents, especially the father is wanting and the youths feel unloved. The rapid social change in the society brought about by modernization has had a profound negative influence on the male youth leaving many secularized. The families in Karûri hope that the Church will accordingly devise innovative methods of youth apostolate. The Study, therefore, recommends that parents should effectively play their parenting role with the full understanding that first and foremost the male youth’s upbringing ought to be carried out in the context of the family setting, since it prepares him to face the future responsibly. It is also recommended that the Church reviews Her approach to the youth ministry and that the Lay Christian get involved in the welfare of the challenged male youths in Karûri within and outside the Church to do justice to the image of the Church as the “Family of God.”
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