



**INTERNATIONAL ASSOCIATION FOR THE STUDY OF YOUTH MINISTRY**

**5<sup>TH</sup> AFRICA REGIONAL CONFERENCE**

***The Africa We Want: Integrating African Union's Agenda 2063 in Youth Ministry***



**5-7 September 2023**

**Bolingo Hotel, Abuja, Nigeria**

## **The Africa We Want: Integrating African Union's Agenda 2063 in Youth Ministry**

Youth ministry can only flourish in a context that is intentional about the needs and well-being of its young people. [The African Union \(AU\)'s Agenda 2063: The African We Want](#) is a masterplan towards transformation, integration, prosperity and a united African continent. It is a strategic framework to enable Pan Africanism and African Renaissance through inclusive and sustainable development, continental integration, peace, freedom, and security. The aim is to place Africa in a dominant position within the global space. The treaty has various aspirations and flagship programs - Aspiration Six is focused on empowering and harnessing the potentials of young people in achieving this agenda. The IASYM is a network of people from all over the world involved in professional youth ministry research. The association meets every two years internationally. The African regional conference has previously met at Stellenbosch, South Africa (2014), Nairobi, Kenya (2016), Lusaka, Zambia (2018), virtually in 2021 and will be gathering in Abuja, Nigeria (2023). To further the academic study and research of youth ministry IASYM organizes conferences (both regional and international) and publishes The Journal of Youth and Theology (JYT) by Brill. See more at [www.iasym.org](http://www.iasym.org)

### **KEYNOTE SPEAKERS**



**Prof. Shantelle Weber** grew up in Johannesburg, South Africa but has been living in Cape Town for more than 20 years. She is married to Brandon and together they share two daughters, Shannon and Ashleigh. Shantelle has a PhD in Practical Theology from the University of Stellenbosch where she is currently employed as Associate Professor in the Department of Practical Theology and Missiology. She serves as Head of Programs through which she has facilitated projects like the decolonization of curricular and developing such curricular into hybrid modality to create greater access to higher education. Her research interests include Youth ministry, work and development; Faith formation of children and youth; Cultural and interreligious studies; Social justice and youth in South Africa; Religious education in schools and theological institutions and Youth, family, ecclesial and societal relationships and just teaching and learning practices and policy. Shantelle is the Director of Uzwelo Youth Development (a Non-Profit Organization focused on youth leadership development); and board member of I See U and the Wortelgat Outreach Trust where she lives out her passion in training youth workers who cannot study full-time and also mentoring youth and young adults with a passion for youth in South Africa. She is the president of the International Association for the study of Youth Ministry and serves with Child Theology Africa.

### **Keynote Speaker #2 TBC**

**Rev. Gideon Osabutey** Bio and picture TBC

**CONFERENCE PROGRAMME**

| <b>Day one (1) - Tuesday, 5th September 2023</b> |  |  |   |  |
|--|--|--|---|--|
| <b>From 8:00 am</b>                              | Arrival and Check in at Bolingo Hotel Abuja, Nigeria   |  |   |  |
| <b>11:00 - 1:00 pm</b>                           | Registration   |  |   |  |
| <b>1:00 - 2:00pm</b>                             | Lunch  |  |   |  |
| <b>2:00 - 2:30pm</b>                             | Opening Ceremony   |  |   |  |
| <b>2:30 - 3:30pm</b>                             | Keynote Speaker: <b>Prof. Shantelle Weber (IASYM President)</b><br><br>Topic: <i>Exploring the Africa we want through the lens of youth on the margin: What do science and faith have to do with it?</i> |  |   |  |
| <b>3:30 - 4:30pm</b>                             | <b>Macsel Bah Rev.</b><br>African Spirituality: The Faith Formation of the African Youth.<br><b>Chair:</b>   | <b>Tyifhuoh Emmanuel Mr.</b><br>Towards a Contextualization of the History of Christianity in Contemporary African Space: A bit for the Africa we want.<br><b>Chair:</b> | <b>Akarama Dan Jnr. Rev.</b><br>The Impact of Technology on the Church: A Challenge for Youth Ministry in ECWA.<br><b>Chair:</b>                | <b>Jacques Beukes Rev. Dr.</b><br>Towards The Demarginalization Of African Youth: Agenda 2063 - The Africa We Want - A Golden Opportunity Or A Pie In The Sky?<br><b>Chair:</b>  |
| <b>4:30 - 4:45pm</b>                             | Break  |  |   |  |
| <b>4:45 - 5:45pm</b>                             | <b>Raphael Idialu Rev. Dr.</b><br>A Biblical Wisdom Literature Cue for Youth Economic Empowerment.<br><b>Chair:</b>  | <b>Vivian Ritho Miss</b><br>The role of psychosocial development on teen’s spiritual growth focusing on the family context.<br><b>Chair:</b>                             | <b>Moses Iliya Ogidis Mr.</b><br>Jesus Christ, the Perfect model for Gender Equity among the Youth Towards the Africa we Want.<br><b>Chair:</b> | <b>Stephen Ofotsu Ofoe Dr.</b><br>Youth and the Political Space in Africa: Missiological and Theological Assessment of the Political Chamber Model of the Youth Ministry of the Church of Pentecost in Ghana.<br><b>Chair:</b> |
| <b>5:45 - 6:25pm</b>                             | Meet & Connect   |  |   |  |
| <b>6:25 - 6:50pm</b>                             | Notices  |  |   |  |
| <b>6:50 - 7:00pm</b>                             | Closing prayer   |  |   |  |
| <b>7:00pm</b>                                    | Dinner   |  |   |  |

| <b>Day two (2) - Wednesday, 6th September 2023</b> |  |  |  |   |
|--|--|--|--|---|
| <b>7:00 - 8:00am</b>                               | Breakfast  |  |  |   |
| <b>8:00 - 9:00am</b>                               | Morning Devotion/Prayers - <b>Rev. Dr. O.J. Dickson</b>  |  |  |   |
| <b>9:00 - 10am</b>                                 | Keynote Speaker: <b>TBC</b>  |  |  |   |
| <b>10:00 - 10:30am</b>                             | Discussion   |  |  |   |
| <b>10:30 - 10:45am</b>                             | Break  |  |  |   |
| <b>10:45 - 11:45am</b>                             | <p><b>Adesola Adeyemi Rev.</b><br/>'Japa' Syndrome and Desperate Search for Greener Pastures among Nigerian Christian Youth and It's Implication for the Church.<br/><b>Chair:</b></p> | <p><b>Idowu Oladele Okunlola Rev.</b><br/>Strategies for Eradicating Poverty among Youth of New Glory Baptist Association, Oyo State, Nigeria.<br/><b>Chair:</b></p> | <p><b>Adelakun Eyitayo Adewale Rev.</b><br/>Issues and Challenges in the Optimisation of Church-Based Youth Ministry for Leadership Development among Young People in Lagos State.<br/><b>Chair:</b></p> | <p><b>Samuel Mwangi Mr.</b><br/>Silencing the Guns; Illusion or Reality, A Scriptural View of the Cause of Violence.<br/><b>Chair:</b></p>                          |
| <b>11:45 - 12:00pm</b>                             | Break  |  |  |   |
| <b>12:00 - 1:00pm</b>                              | <p><b>Hannes Knoetze Prof.</b><br/>The Africa we want: Family and Youth ministry, inequality and poverty.<br/><b>Chair:</b></p>  | <p><b>Adriaan Adams Mr.</b><br/>The value of Generational Intelligence in a 4IR. <b>Chair:</b></p>   | <p><b>Luke Awino Rev. Dr.</b><br/>Building Community Strategy and Youth Ministry Performance among the Evangelical churches in Kenya.<br/><b>Chair:</b></p>  | <p><b>Olusola Ayo-Obiremi Rev. Dr.</b><br/>Evaluation of Impact of Discipleship on Practical Christian Living of Pastors' Children in Nigeria<br/><b>Chair:</b></p> |
| <b>1:00 - 2:00pm</b>                               | Lunch Break  |  |  |   |
| <b>2:00 - 3:00pm</b>                               | Discussion   |  |  |   |

|                      |  |   |  |  |
|----------------------|--|---|--|--|
| <b>3:00 - 4:00pm</b> | <b>Nathan Chiroma Prof.</b><br>Youth Migration: A Panacea for global mission.<br><b>Chair:</b> | <b>Edward Buri Rev. Dr.</b><br>A Youth Ministry perspective of the church response to Post Election Violence in Kenya.<br><b>Chair:</b> | <b>Caroline Manyoni Miss</b><br>Discipleship as a tool for engaging and empowering Gen Y, Z, and Alpha to bring about self-driven development in Africa in line with Agenda 2063.<br><b>Chair:</b> | <b>Jonathan Abbas Rev. Dr.</b><br>African Christian Youth Participation in Politics as a Moral Obligation. <b>Chair:</b> |
| <b>4:00 - 4:15pm</b> | Break  |   |  |  |
| <b>4:15 - 4:30pm</b> | Notices & Closing Prayers  |   |  |  |
| <b>4:30 - 7:00pm</b> | Optional City Tour   |   |  |  |
| <b>7:00pm</b>        | Dinner   |   |  |  |

| <b>Day three (3) - Thursday, 7th September 2023</b> |  |   |   |  |
|---|--|---|---|--|
| <b>7:00 - 8:00am</b>                                | Breakfast  |   |   |  |
| <b>8:00 - 9:00am</b>                                | Morning Devotion/Prayers - <b>Rev. Dr. Nene Muthuri</b>  |   |   |  |
| <b>9:00 - 10:00am</b>                               | Keynote speaker: <b>Rev. Gideon Osabutey (Methodist Church Ghana)</b>  |   |   |  |
| <b>10:00 - 11:00am</b>                              | <b>Kevin Muriithi Ndereba Dr.</b><br>Economic Justice as Youth Ministry for the Margins: Practical Theology during Pandemics.<br><b>Chair:</b> | <b>Jackline Makena Mutuma Miss</b><br>Addressing Gender Inequality and Modern Slavery to Empower Young People in Kenyan Informal Settlements: An African Feminist Perspective towards Agenda 2063.<br><b>Chair:</b> | <b>Ayodele Adeyeye Rev.</b><br>Inequality and Poverty in Africa: Hermeneutical Analysis and Intercultural Application of 1 John 2:13-14 to Integrating 'Agenda 2063' into Youth Ministry in Nigeria.<br><b>Chair:</b> |  |
| <b>11:00 - 12:00am</b>                              | Way forward for African Youth Ministry   |   |   |  |
| <b>12:00 - 12:30am</b>                              | Intercessory Prayers for African Youth Ministry  |   |   |  |
| <b>12:30 - 13:00pm</b>                              | Closing Ceremony and Feedback  |   |   |  |
| <b>13:00pm</b>                                      | Lunch Break & Departure  |   |   |  |

**NB:** You can see the speaker abstracts from page 5

## IASYM CONFERENCE ABSTRACTS

### KEYNOTE ABSTRACTS

#### **Prof. Shantelle Weber**

Faculty of Theology, University of Stellenbosch  
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***Topic: Exploring the Africa we want through the lens of youth on the margin: What do science and faith have to do with it?***

#### **ABSTRACT:**

Africa seems quite conservative in its theological perspective and approach to youth ministry. This article presents findings and recommendations from an introductory exploration of why we believe young people are not engaging with environmental issues. It reflects on the impact that the conflicted evangelical approaches to science and faith have on the faith formation of youth raised within evangelical faith communities. It investigates how fundamentalistic evangelical teachings concerning the creation story has hindered the faith formation of youth in this context. Within the context of environmental justice and inequality, this article highlights the need for church engagement on issues related to these conflicted approaches, its effect on how youth engage on issues affecting their environments, and youth ministry practice within evangelical churches.

### SPEAKER ABSTRACTS

#### **Adelakun Eytayo Adewale**

PhD Candidate, Heritage Baptist Church, Simawa Ogun State, Nigeria  
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**Co-presenting with Yinka Adewale Adewuni**, PhD Student Intercultural Studies and Administration, Department of Politics and International Relations, Lead City University Ibadan, Nigeria. [adewuniyinka@gmail.com](mailto:adewuniyinka@gmail.com); **Abiodun Omolara Adelakun**, PhD Student Old Testament Studies, Department of Religious Studies, University of Ibadan, Nigeria, [adelakunabbey86@gmail.com](mailto:adelakunabbey86@gmail.com); **Ouwaseun Afolabi PhD**, Department of Religious and Intercultural Studies, Lead City University, Ibadan, Nigeria, [oluwasonafolabi@gmail.com](mailto:oluwasonafolabi@gmail.com)

***Topic: Issues and Challenges in the Optimization of Church-Based Youth Ministry for Leadership Development among Young People in Lagos State***

#### **Abstract**

Leadership problem spreads across most African countries. Getting the ideal leadership to fight corruption and propel good governance has been everyday concern. On this note, the aspirations of Africa Union tagged "Agenda 2063: The Africa We Want" demand collective responsibility of individuals and every institution. A review of Africa Agenda 2063 blueprint and master plan requires the church-based youth ministry to wake up because, youth ministry is not alive in many churches while in some church's youth ministry is like an orphan begging for rescue. Apart from family institution, the church is another institution that God established to raise people who would dominate the world and provide leadership in every

sphere of life such as politics, private and public sectors, etc. Like every other ministry of the church, youth ministry is an indispensable organ of the church for youth growth and development. Youth ministry is a viable platform for youth leadership development and mentoring for leadership capacity. For this reason, the study focuses on issues and challenges militating against youth ministry in some selected Baptist churches in Nigeria. The study also intends to investigate possible solutions on how to maximize youth ministry for leadership development among youth in relation to Africa 2063 aspirations. It is important to develop emerging youth leaders alongside the aspirations to have Africa of our dream. The study will be premised on Pastoral theology and experiential learning leadership development theory as framework. Thus, descriptive survey research design and structured questionnaire will be employed to gather relevant information.

Keywords: Issues, Challenges, Optimisation, Youth Ministry, Leadership, Development."

**Adesola Adeyemi (Rev.)**

Nigerian Baptist Convention, Youth and Student Ministries Division, Nigeria  
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***Topic: 'Japa' Syndrome and Desperate Search for Greener Pastures among Nigerian Christian Youth and It's Implication for the Church***

**Abstract**

Human migration has been synonymous with people and societies from time immemorial. In contemporary times, people are desirous to explore foreign countries due to diverse social-political and economic challenges resulting in limited opportunities in their home countries. Young people in sub-Sahara African, and particularly Nigeria, are no exemptions. The desperation associated with desire of young people has led to the lexicon "Japa," meaning 'desperate desire to relocate abroad'. The slang became popular within the last four years through a Nigerian music celebrity. Consequently, there has been increased desire and desperation among Nigerian youths, Christians inclusive, to seek for greener pastures abroad. Hence, this study investigates the implications of 'Japa' syndrome among Nigerian Christian youth for the Church. Descriptive survey research design was adopted and the sample for the study were one hundred and sixty-three (163) Christian youths and fifty-two (52) pastors, selected randomly from different denominations in Nigeria. Two validated researcher-designed instruments, namely; 'Japa' Syndrome and Christian Youth Perception ( $r=0.806$ ) and 'Japa' syndrome: Implications for the Church ( $r=0.930$ ) Questionnaires were used for data gathering. Data was analyzed using descriptive statistics. Findings revealed that 127 (78%;  $\bar{x}:1.99$ ) respondents believe that young people have better opportunities outside Nigeria. Hence, they are willing to relocate at the slightest opportunity. Again, more than 80 (50.3%;  $\bar{x}:1.41$ ) respondents are already studying possible relocation avenues. On the part of pastors, 42 (78.9%;  $\bar{x}:1.96$ ) respondents agreed that relocation of active young people in the Church is a brain-drain with negative implications on the Church and her ministries. Considering this reality of the moment about relocation, the study concludes that "Japa" syndrome is a reality among Christian youths and thus, recommends that Nigerian Church leaders should tap into the opportunities of foreign missions. Young people should be intentionally trained as bi-vocational missionaries, before they migrate to other nations.

Keywords: 'Japa' syndrome, relocation, Youth, Young People, Implications, Christians, Church, Foreign missions."

**Adriaan Adams**

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***Topic: The value of Generational Intelligence in a 4IR***

**Abstract**

The fourth industrial revolution (4IR) is radically altering the world in which we live, as well as our understanding of and approach to youth ministry. We will look at how intergenerational intelligence helps bridge the gap between youth ministry and 4IR. Intergenerational intelligence is the capacity to comprehend, value, and collaborate effectively with individuals of different ages. As we enter the Fourth Industrial Revolution, it becomes increasingly important for youth ministers to possess this type of intelligence, as it enables them to connect with and guide young people through the challenges and opportunities of this new era. Through the discussions, we will explore the importance of intergenerational intelligence, which is crucial for effective youth ministry in the Fourth Industrial Revolution (4IR). We will utilize a variety of sources, including interviews with youth ministers, case studies of effective youth programs, and scholarly research on the topic. In the context of the Fourth Industrial Revolution (4IR), we will discuss how important it is to understand the unique needs and points of view of young people, as well as how important it is to build mentorship and support relationships with older generations. We will also explore how youth ministry can utilize technology to meaningfully engage young people. There are a variety of tools, ranging from social media platforms to virtual reality experiences, that help youth ministers connect with young people on their own terms. However, we caution that these technologies should not be used in lieu of interpersonal relationships and community-building initiatives. In the end, we will try to show that youth ministry in the 4IR needs a holistic approach that takes into account the unique needs and points of view of young people, the role of technology, and the importance of relationships between different generations. By embracing intergenerational intelligence and utilizing technology in strategic ways, youth ministers can effectively assist young people in navigating the challenges and opportunities of the Fourth Industrial Revolution (4IR), thereby enabling them to grow in their faith, cultivate meaningful relationships, and have a positive impact on the world."

**Akarama Dan (Rev.)**

Evangelical Church Winning All (ECWA), Nigeria

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***Topic: The Impact of Technology on the Church: A Challenge for Youth Ministry in ECWA***

**Abstract**

We live in an era known as the jet age, where technology has become the other of the day among the young people in Nigeria, it serves as a means of getting and sending information. Several Christian youths have devoted their time to the use of the internet and giving less time to their studies, spiritual life among other things important for their growth within the church. This poses the main question this research aim at answering: how can ECWA equip their pastors for youth ministry in an era of advanced technology? The internet has succeeded in trapping and destroying the spiritual lives of so many youths through many ways including being a distraction from spending quality time with God instead spending more time on social media. For instance, many youths are trapped with pornography,



gambling, this has led to many youths being addicted to such life style and destroying their life and relationship with God. Ethnography in this work will be integrated with theology since the focus is on doing youth ministry within ECWA. The method aims at bringing the understanding of God among the youths, in an era of technological advancement and how it can be incorporated within youth ministry. It aims at drawing from personal experience, observations, beliefs and perception on the topic under consideration. The use of this method aims at integrating it with theology in understanding the impact of technology as it posed a challenge to the church, youth, and pastoral ministry.

**Ayodele Adeyeye (Rev.)**

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Lead City University, Ibadan, Nigeria; The Nigeria Baptist Theological Seminary, Ogbomoso, Nigeria

***Topic: Inequality and Poverty in Africa: Hermeneutical Analysis and Intercultural Application of 1 John 2:13-14 to Integrating 'Agenda 2063' into Youth Ministry in Nigeria***

**Abstract**

'Agenda 2063: The Africa we want' is a plan for Africa to transition from its pre-colonial struggles for independence to a sustainable development path that includes all nationalities, and aims to create a united, self-governed, progressive, and prosperous Africa. This initiative seeks to use Africa's cultural diversity and abundant natural and human resources to position the continent as a dominant force in global socioeconomic empowerment integrated democratic governance, peace-building initiatives, and security concerns. Despite the United Nation's designation of African youths as a "ticking time bomb," their potential is seen as key to Africa's sustainable development. However, several key benefits for African youths are still lacking a decade after the declaration of Agenda 2063, particularly in Nigeria where youth empowerment is insufficient, resulting in rising unemployment and poverty rates, skewed wealth distribution, religious and politically motivated ethnic hegemony, and the disproportionate representation of youths in governance. The Church cannot take a back seat in addressing these issues. While previous studies on inequality and poverty in Africa have thrown up multifaceted discourses, little or no attention has been paid to the contributions of the Christian youth ministry to this discourse. Using descriptive research design, the paper will examine how to integrate African Union's initiatives of "Agenda 2063" into youth ministry in Ogbomoso, Nigeria by employing hermeneutical analysis and intercultural application of 1 John 2:13-14. While the study will rely on Marxist-Cultural Theory of inequality and poverty, its justification hinges on promoting equality and prosperity among African youths using theological solutions that envision Christian youth ministry in Nigeria as drivers and actors that bridge the gap between sustainable development in Africa and its socioeconomic issues.

**Keywords:** Agenda 2063, Christian youth ministry, Hermeneutical Analysis, Intercultural Application, Sustainable development"

**Caroline Manyoni**

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Nairobi Chapel; African International University, Kenya

***Topic: Discipleship as a tool for engaging and empowering Gen Y, Z, and Alpha to bring about self-driven development in Africa in line with Agenda 2063.***

### **Abstract**

African Union defines youth as a person who is between the ages of 15 to 35 years old. This means Millennials or Gen Y (1981-1996) have 8 years before exiting the youth bracket. Therefore, the majority of the youths in Africa are Gen Z (1997-2013) while Gen Alphas (early 2010s-now) are fast approaching. One of the African Union Agenda 2063 and the SDGs is to have an Africa whose development are people driven. One that relies on the potential offered by women and youth, and caring for children. It strives at engaging and empowering youth and children. In regard to this, this research paper aims to achieve this AU goal through Discipleship. Discipleship involves teaching, instilling, and emulating Biblical values from a discipler to a disciple. Discipleship is a journey that offers a young person an opportunity to do life with his or her peers while being guided by one who's gone ahead of them. Finally, discipleship is being like Christ. In a world that is slowly disconnecting from face-to-face interactions to virtual and AI, discipleship is the glue that helps young people to stay in tune with the real world. This study explores the psychological, physical, social, and spiritual needs faced by Gen Y, Z, and Gen Alpha. It creates awareness of how these four need areas can be met through a discipleship journey. The method used is a mixed method. As such, observations were made over a period of 2 years. Additionally, it has focus group interviews which enhances the research since discipleship happens in the small group context. The discipleship journey is important in Africa because it produces a youth who's equipped and empowered to bring about change and development in Africa.

**Edward Buri (Rev. Dr.)**

Presbyterian Church of East Africa, Kenya

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***Topic: A Youth Ministry perspective of the church response to Post Election Violence in Kenya***

### **Abstract**

Minimizing the youth is minimizing the mission of the church. With the young people in Kenya forming the largest statistic in the population, many of the community's issues are youth-related. A church that disconnects with young people therefore, disconnects with the context and in effect, disconnects with purpose. To ignore young people is to expose a weakness in missional discernment. A mission-sensitive church at such a time as this will invest intensely in Youth Ministry. The Post-Election Violence was a youth-heavy occurrence in that young people were the lead actors. This affirms the critical place of young people both in destruction and development. If the church chooses to narrow down its young people to young tasks, the relevance of the church relative to other institutions in the community will be inexcusably compromised. This paper, grounded in practical theology, analyses the role of young people in Kenya's Post Election violence (PEV) that occurred in 2007-8 with the aim of extracting a perspective that the church should shift from minimizing young people to placing them on the frontline of its mission in the community. This paper makes use of Positive Youth Development (PYD) as well the biblical theology of inclusion. The young people who are arrow-carriers can also be God bearers. When the sting of violence is removed, young people, as per the PYD, become assets, as agents of peace.

**Hannes Knoetze (Prof.)**

University of Pretoria, South Africa

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***Topic: The Africa we want: Family and Youth ministry, inequality and poverty.***

**Abstract**

In the strategic document of the African Union approved in 2013 and spanning over 50 years, known as Agenda 2063, we find a blueprint for transforming Africa into a global powerhouse of the future. Many of the themes mentioned in Agenda 2063 are also mentioned in the New Testament, such as slavery, unity, poverty, women, children, discrimination and diversity. It is therefore clear that Christianity has something to contribute to Agenda 2063. Another word used throughout the Agenda 2063 document is 'transformation'. Concepts such as 'transformative leadership' and 'radical transformation at all levels and in all spheres' are mentioned. This contribution draws on the Agenda 2063 document to engage the role of family and youth ministry in relation to inequality and poverty. The question this paper attends to is how do we read Agenda 2063 focusing on "The Africa we want" together with unemployed youth of whom many have given up on their dreams because of traditional cultural views, or who have given up on their education to struggle for liberation, not only political liberation but also poverty liberation and now face an uncertain future. And how does youth ministry collaborate with the poor and the marginalized in their struggles for survival, liberation and life, to live in the Africa "they" want.

**Idowu Oladele Okunlola (Rev.)**

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PhD Candidate, Lead City University, Ibadan, Nigeria

**Co-presenting with Oluwaseun O. AFOLABI**, Department of Religious Studies, Lead City University, Ibadan

***Topic: Strategies for Eradicating Poverty among Youth of New Glory Baptist Association, Oyo State, Nigeria***

**Abstract**

Poverty has continued to inflict pains on an average youth in Nigeria. This unending phenomenon has pushed several youths across the streets in Nigeria to engage in social vices that endanger the lives and properties of citizens. As a result of this, human dignity has been affected. Using descriptive research design, this paper aims to discuss various church-based empowerment strategies used to eradicate poverty among the youth of New Glory Baptist Association, Ilora, Oyo State, Nigeria. One hundred (100) questionnaire were distributed across five churches within the association. The findings revealed that production empowerment strategy has the tendency to liberate youth within the space of 12 months. Also, micro credit empowerment strategy meets daily needs of the beneficiaries and skills acquisition empowerment strategy trains the beneficiaries to become self-independence. This paper concludes that the church must put up empowerment programmes to intentionally eradicate poverty among the youth so that the social vices can be reduced and at the same time developing youth for national growth. This paper also recommends the need to re-orientate church leaders to look into touching the physical needs of the youth in the church and extend the same gesture to the society so that the expected and desired community can be realized.

**Jackline Makena Mutuma**

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***Topic: Addressing Gender Inequality and Modern Slavery to Empower Young People in Kenyan Informal Settlements: An African Feminist Perspective towards Agenda 2063***

**Abstract**

This research will explore the pervasive challenges faced by young people residing in informal settlements in Kenya, focusing on the detrimental impacts of intersectionality of inequality, poverty, transactional sex, HIV infections, and drug abuse. Additionally, it will highlight the distressing situation of young individuals seeking better opportunities in the Middle East, where they become victims of sexual exploitation and modern slavery, with women disproportionately affected. Drawing upon the African feminist methodology, this study will propose a multifaceted approach to liberate and mitigate the factors contributing to the aforementioned problems. This methodology emphasizes a holistic and intersectional perspective that will consider the unique experiences of women in addressing social, cultural, and religious issues. The research will underscore the need to incorporate gender-specific strategies that will empower women and challenge existing power imbalances. By adopting this methodology, the research will contribute to a comprehensive understanding of the complex dynamics at play and inform the development of targeted interventions. Moreover, this study will highlight the synergies between the proposed interventions and the Africa Union's Agenda 2063, specifically the goal of "Africa my Home." This future-oriented agenda envisions a prosperous and united Africa, where the dignity, well-being, and empowerment of all citizens will be upheld. By aligning with the principles and objectives of the agenda, the research will contribute to the realization of sustainable development, gender equality, and social justice in informal settlements across Kenya and beyond.

**Jacques Beukes (Rev. Dr.)**

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University of Pretoria, South Africa

***Topic: Towards the Demarginalization of African Youth: Agenda 2063, The Africa we Want – A Golden Opportunity or a Pie in the Sky***

**Abstract**

Africa boasts the world's youngest and fastest-growing population, resulting in a thriving youth population. South Africa has a population of 58.8 million people. There are 17 million children between the ages of 0 and 14 and 20.6 million between the ages of 15 and 34. This means that children and youth make up the bulk of South Africa's population (63.9%) (Statistics South Africa 2019). Youth in South Africa may play an important role in the Sustainable Development discourse, but their potential and influence have mostly gone unnoticed. Furthermore, in today's society, young South Africans are seen as vulnerable and marginalized. Poverty, unemployment, and exclusion were shown to be the three major contributing factors. Other factors include young people being excluded from education, employment, and/or training opportunities; a high drop-out rate in educational settings; insufficient skill development; insufficient youth work services; poor health; a high prevalence of HIV and AIDS; high rates of substance abuse; crime and violence; a lack of access to sporting and cultural development opportunities; a lack of social cohesion and volunteerism; and disability and exclusion. The fact that South African youth are vulnerable and marginalized is a challenge, but it also presents an opportunity, particularly in terms of the Agenda 2063 discourse and demarginalization. The slogan "pie in the sky" is used to describe or refer to something that is pleasant to contemplate but is very unlikely to be

realized or materialized. From this vantage point, this paper critically investigates aspiration 6 of the African development agenda, called Agenda 2063: "The Africa We Want". Within Agenda 2063, aspiration 6 is articulated as "an Africa whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children. This agenda has built-in a strategic plan, the implementation plan, and the monitoring and evaluation framework, with 2023 being the first goalpost for monitoring and evaluation. This paper aims to investigate whether Agenda 2063 could be put forward as a tool for the demarginalization of youth in Africa or whether it can already be regarded as a lost opportunity (a pie in the sky).

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***Topic: African Christian Youth Participation in Politics as a Moral Obligation***

**Abstract**

This paper lends a voice to the exigency of African-Christian youth political participation. As an encouragement for intensified efforts, appropriate and effective engagement by Christian youths in politics will yield desirable government reforms for the common good of Africans. Through a Christian philosophical perspective, the writer views political participation as a civic responsibility and a strong moral obligation. Ideal means of political participation, such as voting during elections, vying for official positions, accepting political appointments, identifying with proper political parties, and engaging the traditional and social media for orientation and evaluation purposes, are appraised to decimate political apathy, thuggery, and other related vices. Adherence to this would unleash the potential of Christian youth and empower them to contribute significantly to nation-building and spiritual vitality. In addition to other barriers, African Christian youths with little or no knowledge of their political landscape remain limited and restricted. Political participation considered a moral obligation by African Christian youths, would propel actions difficult to be disregarded by governmental structures. The findings of this paper reveal that many Christian youths are not participating in politics due to ignorance, lack of proper understanding of the separation of Church and State, already an existing perception that politics is a dirty game, and the attitude of indifference to politics. Sociopolitical realities in Africa are enumerated, and political involvement is presented as a viable means of exerting influence. Therefore, the paper employs a descriptive method and concludes that participation in politics as a moral obligation is an honor-bound responsibility toward developing a better society. This recognizes that as a moral agent, one's sense of value and personal beliefs are essential in moral obligation.

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***Topic: Economic Justice as Youth Ministry for the Margins: Practical Theology during Pandemics***

**Abstract**

The COVID pandemic valorizes the marginality of young people from many fronts. Kenya is currently navigating adversity in climate change, especially through the drought present in many parts of the country. This drought further entrenches food insecurity, and halts economic well-being and educational progress for young people. These factors create a dark present and future for Africa's youth. The Africa's Union Agenda 2063: The Africa We Want, must seek economic well-being and empowerment for youth. What might theology

have to say or contribute to the Africa that youth want? This paper is grounded in practical theology and analyses the Global Reformed Advocacy Platforms for Engagement (GRAPE) programme, which is hosted by the World Communion of Reformed Churches (WCRC) in conjunction with the Economic Policy for Reforms Initiative (EPRI). This project was focused on economic justice within the Kenyan and South African context, and this research centers on youth voices, youth issues and youth agency in the project. Additionally, this paper engages biblical ethical teaching on economic justice to further develop the normativity of economic justice. This paper proposes that economic justice must be a category of youth ministry theory and praxis, especially for marginalized contexts that define much of the African continent and will propose practical ways in which churches and Christian organizations can engage.

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***Topic: Building Community Strategy and Youth Ministry Performance among the Evangelical churches in Kenya***

**Abstract**

The study aimed at evaluating the effects of building community strategy on Youth Ministry performance amongst the evangelical churches in Kenya. There has been a worrying concern of the decline of the number of youths who participate in churches across the globe and particularly among the evangelical churches in Kenya. The objective of the study was to evaluate the effects of building community strategy on Youth Ministry performance amongst the evangelical churches in Kenya. evaluate the relationship between servant leadership strategies on performance of the evangelical churches in Kenya. Servant leadership theory and institutional theory were considered in developing the theoretical foundation for this study. The empirical literature was reviewed on the relationships between building community strategy on Youth Ministry performance. The study adopted a cross sectional research design. This study targeted a population of 174 churches registered under the umbrella of the Evangelical Alliance of Kenya. Stratified random sampling technique was considered to select a sample size of 122 churches scientifically calculated using the Lovin's formula. Out of the sampled churches, the head of the church or administrative representative responded to the data collection tool thus a total of 113 respondents. Self-administered structured questionnaires were used for data collection tool. Frequencies, means and standard deviations were used for descriptive statistics and multiple regression analysis for inferential analysis. The study found out that one-unit increase in the use of building community strategy by church leader's increases youth ministry performance by 0.288 units while holding other factors constant ( $b_2=0.288$ ). building community by leaders is therefore significant in relation to Youth Ministry performance of the evangelical churches in Kenya. This implies that applauding the youths around, engaging the youth responsibly for growth, socially connecting with the youth and encouraging participation on community social responsibilities can lead to better youth ministry performance of the evangelical churches in Kenya.

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***Topic: African Spirituality: The Faith Formation of the African Youth***

**Abstract**

These days, Africa has been projected to be the center of gravity of the Christian world. Previous research suggests that the younger generations are losing grip on their Primal worldview. This empirical study examined submission vis-à-vis the influence of modernism upon the African youth and the destiny of this prestigious position. Design/methodology/approach Findings: A qualitative approach was used in the study and data was collected from 30 participants through interviews. The data was analyzed under appropriate themes to ascertain their level of understanding the African spirituality and its contribution in the evangelistic process. Originality/value: Exploring the African Primal Religion, and impact of the loss of Europe's Primal past in the collapse of Christianity within the Western milieu, created awareness; for the great danger of relegating the primal spirituality of a people in the transmission of the Gospel, and encourages the study and passing on of the virtues within the primal religions of every people to both the enthusiastic young ministers and those they evangelize. African youths are enthusiast in participating in evangelism, the foundation of these youngsters poses a serious problem giving their off-rooted nature from the African primal, and their easy adaptation to foreign undiluted traditions.

Keywords: African Primal worldview, spirituality, modernism, enthusiastic, youth, ministry, evangelism

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***Topics: Jesus Christ, the Perfect model for Gender Equity among the Youth Towards the Africa we Want***

**Abstract**

Gender imbalance is one of the challenges that the continent of Africa is struggling with and this can be due to the way and manner youth are being socialize through culture, social norms, religious interpretation of sacred texts among others. These gave rise to toxic masculinity where it begins from childhood and now the young people are the victim of such abuse. To be able to achieve African Union agenda 2063 The Africa we want, there is need to reconsider the socialization of youths with regards to gender relations. This research tends to contextualize the model of Jesus Christ as a perfect example of transformed youth and how he relates to women specifically during his time that will provide a way forward to achieving agenda 2063 African union plan. This research is an endeavor to respond to the new and emerging gender challenges in Africa and thus how youths can be transformed and educated on transformative and redemptive masculinity and femininity for a better future for the African continent and realization of the continental dream, Agenda 2063: The Africa We Want. This paper therefore focused on young men who happen to be the perpetrators in most cases and are now creating gender imbalance both in the religious space and secular including the home.

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***Topic: Youth Migration: A Panacea for global mission***

**Abstract**

International migration has become the face of globalization. Migration tends to provide opportunities for people to make a better life for themselves and their families. In recent years, the number of migrants has doubled, and data is showing an increase in youth migration. According to International Organization for Migration (IOM) “in 2020, nearly 90 million migrants were 15–34 years old, of which 36 percent belonged to the 15–24 age group and 64 percent belonged to the 25–34 age group. This compares to around 52 million in the same age group in 1990, of which 42 percent were aged 15–24 and 58 percent were 25–34.” Realistically, youth migrant accounts are larger today than they were 30 years ago, and the size of the 15–24 age group has increased dramatically. Several reasons can be attributed to this exponential growth in youth migration. Young people who made the brave choice to migrate, or who have been forced to do so, are particularly full of potential. Yet, in a global context marked by crises, the world’s youth, and young migrants, have proven to be resourceful actors in development. Young migrants bring with them creativity and innovation and are often risk-takers, prepared to seize opportunities with greater foresight. Hence this paper will focus on the potential of young migrants as agents of global mission. Young migrants have dared many challenges and have brought transformation in different fields. This paper will explore how those potentials could also be used in the spread of God’s kingdom.

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***Topic: Evaluation of Impact of Discipleship on Practical Christian Living of Pastors’ Children in Nigeria***

**Abstract**

Practical Christianity is of utmost importance in a world of grime and filth. Christians must be that light as individuals and pass the light on from generation to generation. One of the ways of passing the light is through intentional discipleship. What has the impact of discipleship been on Pastors’ children who are between the ages of 8 and 45? Has discipleship played a significant role in their ability to live daily as Christians or otherwise? What may be responsible for the increase in awareness of and setting up of discipleship opportunities but no seeming correspondent growth in translating Christian faith to everyday living in the lives of Pastor’s children in Nigeria? What parameters need to be introduced in family and church discipleship opportunities to fill this yawning gap? These and other questions are what this research seeks to provide possible answers for, gleaning from responses of 146 pastors’ children.



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***Topic: A Biblical Wisdom Literature Cue for Youth Economic Empowerment***

**Abstract**

The Old Testament of Christian Bible is divided into three broad sections that are represented by the acronym – Tanak (the Torah, Nabiim, and the Kethivim). Wisdom Literature forms part of the Kethivim. Proverbs form part of the Kethivim, and chapter 31:10-31 will be the point of emphasis for this paper. The issue of Youth Empowerment is a global phenomenon. It is a call on the Youth to rescue the nations from their economic woes. A key purpose of the author was to instruct his readers on the significance of industry and productiveness in achieving economic empowerment. The economic situation in Nigeria warrants urgent call on the youth for urgent attention as the living standard of the people is below expectation. This is evident in the low quality of life. Existing studies on Prov. 31:10-31 have focused more on the womanist or feminist interpretation of the text to the praise of the woman that is represented in it without considering how such attributes could be viable catalysts for youth economic empowerment. Proponents and advocates of economic empowerment have not taken time to see how the qualities of this woman could serve as means of youth empowerment. This Paper will therefore investigate the attributes of this woman in the context of its application for youth economic empowerment. The grammatical-historical and textual-critical methods of interpretation will be used for the analysis of the text. Sociological approach will be used to apply the qualities of the woman to the youth, and on how the application can bring about the economic empowerment of the youth. This acrostic poem, when read from the current economic reality in Nigeria, will be seen that when the attributes of this woman, if consciously applied in Nigeria context, it will greatly empower the youth economically.

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***Topic: Silencing the Guns: Illusion or Reality, A Scriptural View of the Cause of Violence***

**Abstract**

It is almost as if violence and the African continent are synonymous terms. Furthermore, a lot of research has been undertaken regarding the issue of violence in the African continent and many of the studies think that there is a nexus between the youth and violence in the African continent. Recent studies propose that the youth are the primary participants in violence and their focus is on the external causes. Such a view presents the youth as victims of circumstances and that which leads them towards violence is always outside of them. However, the Scriptures seem to suggest otherwise because the anthropocentric view of humanity through Scriptural lenses does not place humans primarily as victims, but inherently as the chief perpetrators of it because of their basic human nature. The Scriptures comprehensively present that a right view of mankind leads to the conclusion that the problem is not outside of man but within man. It then begs the question of whether the African Union's quest of "silencing the guns" is an illusion or reality when the real problem is never addressed. Thus, scrutinizing the AU's agenda from the lens of Scripture is necessary because though the form of research on the issue has been anthropocentric,

humanity has primarily been presented as the victim of circumstances, which is a view foreign in the Scriptures. A proper view of the cause of violence will help us rightly find solutions that are geared towards changing an inherent worldview that puts man as the victim rather than humanity being the cause of it. Therefore, the implications of a proper view of the root cause of the problem of violence will help establish whether the AU's agenda is an illusion or reality.

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***Topic: Youth and the Political Space in Africa: Missiological and Theological Assessment of the Political Chamber Model of the Youth Ministry of the Church of Pentecost in Ghana***

**Abstract**

There has been an exponential growth of Christianity in Africa contrary to the general disposition at the 1910 World Missionary Conference in Edinburgh. This has made the place of the Christian religion integral to the socio-political fortunes of the continent. There should necessarily be a Christian response to the Agenda 2063 of the Africa Union which significantly seek to place the continent on an excellent pedestal insofar as its socio-economic posture and sustainable development is concerned. Meanwhile, the African continent is a youthful one. Its teeming number of young people are faced with an array of political consequences that have made their future bedeviled with uncertainties. Youth ministry in Africa has a vital place in tipping the balance with respect to impacting positively in the political space that would spurn transformative policies. This study uses a mixed design within the Church of Pentecost in Ghana to show how it is employing Youth Ministry to respond to the challenges within the political sphere. It is intentionally training young people imbued with political dexterity and moral stance who would venture into the political arena and influence it with the principles of the Kingdom of God toward a prosperous Ghana. The study argues that the theological inspiration of the youth political chamber has relevant coefficients with political thinkers who cry for the moral salvation of government. Its missiological intentions are in the right confluence with the formulated theology. However, the missiological fortunes of the program require a more rigorous measurement tool that would shape its approach often and produce the required results.

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***Topic: Towards a Contextualization of the History of Christianity in Contemporary African Space***

**Abstract**

Arnold Toynbee's usage of Zealots and Herodians as response categories on how to move forward when civilizations meet, as the case is with Africa in a growing globalized reality, seems to hold wisdom for African present terrain. But as these categories will also bring to the fore, it is a response options of only a very small percentage of the society, the elites. This ushers then a troubling phenomenon as to whether the masses can meaningfully contribute to the destiny of their society, and whether or not such contribution won't endure an elitists' response. It seems the circle that has characterized the African Situation is basically as a result of letting the response to civilizations encounters to only the hands of the elites, leaving the masses in a mostly indifferent response beyond their actual

survival. This paper argues chiefly that for there to be a lasting and positive move forward after the collision of civilizations, the masses must be involved and must own also the history of the identity/idea that will move the society forward. Relying on a historiography-theological framework, this paper will contain itself to the aspect of Christianity on the African continent to demonstrate such vacuum in the society. Especially concerned with the youthful demography, this goes on to reiterate that the thriving of positive nation-building-Christianity depends on how this demography is able to own the history of the faith they posit as their ultimate identity. This paper proposes and elucidates on the critical importance of 'contextualization of the history, not only the doctrines, of the faith' on identity creation on which man carries on with a meaningful life, on which also a better society is built."

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***Topic: The Role of Psychosocial Development on Teen's Spiritual Growth, Focusing on Family Context***

**Abstract**

Emerging research shows that those under the age of 24 will grow by about 50% by 2050. The continent will have the greatest proportion of youthful people in 2050. Africa will be home to 50% of all teenagers worldwide. Africa's influence will be felt in all subjects, including religion, politics, economics, development, and the like. Family remains a critical voice when it comes to the questions on meaning and identity that young people are asking. This means that if we are to strengthen their faith and spiritual growth, it has to be done in the context of family. We have to revive the family alter. This paper will highlight how family has failed in its assignment according to Joel 1:3, "Tell it to your children, and your children to their children, and their children to the next generation." This paper will use Erick Erickson's theory of Psychosocial development which looks at the effects of the environment (social environment - mainly family) on development of a child, noting the role of families in helping children grow spiritually as they grow physically, mentally and psychologically – that is, wholesome development. The study will also relate these stages of development with various Bible characters.

By proposing a holistic approach to development, this study will;

- a) Suggest ways of reviving and sustaining the family alter.
- b) Reveal and educate on the effects of psychosocial development on spiritual growth.
- c) Equip parents and or guardians with skills on holistic development of children. "