Faculty of Theology and Religion

Department of Practical Theology

YOUTH MINISTRY AND COMMUNITY DEVELOPMENT:

A PRACTICAL-THEOLOGICAL PERSPECTIVE

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DECLARATION

I, the undersigned declare that this research essay is my work and was never submitted to any other academic institution before.

_____   30/04/2021_
Mawethu Msebi   **Date**

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ABSTRACT

Many local communities across the globe are generally confronted by a myriad of challenges such as poverty, pervasive poor health conditions, substance abuse, poor access to basic services and inequality. Several scholars argue that the church should be involved with those who find themselves in this kind of a situation. Some go to an extent of suggesting that the wheel of community development depends on the productivity and creativity of young people. Contrary to these observations, local churches seem to be neglecting to take issues seriously that are confronting local communities, even though they are aware of them. For this reason, a need to study youth ministry's involvement in community development in Mayibuye community of Tembisa, Gauteng Province of South Africa was identified. This study was conceived to establish the mechanisms that local churches need to enhance youth involvement in community development in the absence of youth ministries in their established structures.

In conducting this investigation, the study applied qualitative methods of in-depth interviews and literature study. The study confirmed that youth ministry involvement in community development is crucial and beneficial in bringing the required change. To come to this conclusion, collected data were analysed thematically. The themes which emerged from data resulted in the crafting of a pragmatic strategy to be considered for utilisation by the churches to enhance youth ministry's involvement in community development. Informed by suggestions from field data which were subjected to theoretical interpretation using academic concepts, this pragmatic strategy is an open-ended guideline which could be used by local churches to set the vision, mission and objectives of youth ministry's involvement in community development. It further provides the guidance on the principles, institutional arrangements and systems required to run a youth ministry for impacting community development.

KEY WORDS

Collaborators, community development, Mayibuye, pragmatic strategy youth, youth ministry.

LIST OF ACRONYMS

AIDS: Acquired Immune Deficiency Syndrome

CBOs: Community-Based Organisations

CoE: Council of Europe

DNA: DeoxyriboNucleic Acid

FBOs: Faith-Based Organisations

GBV: Gender-Based Violence

HIV: Human Immunodeficiency Virus

NGOs: Non-governmental   Organisations

NPOs: Non-profit Organisations

SA: South Africa

Stats SA: Statistics South Africa

WHO: World Health Organisation

DEFINITION OF KEY CONCEPTS

Active citizenship	People of the community working together in different roles, but for one goal, that is, to transform the community.
Catechesis	Christian initiation of making disciples and ensuring that people believe that Jesus is the son of God.
Collaborators	People who work together for the purpose of achieving a stated goal.
Community development	An inclusive process used by people to bring about change which improves their situation.
Nyaupe	A drug cocktail consisting of illicit drugs such as methamphetamine, heroin and marijuana whose consumers usually take it to gain courage to commit crime.
Pastoral care	A caring service offered by pastors to the church members and community at large.
Pragmatic strategy	A realistic ways of addressing a situation.
Self-determination	The ability to think for oneself and take decision to act consistent with such thoughts.
Social action	People work together to achieve one goal, to change their lives in the community.
Social justice	An understanding that everyone deserves equal rights and opportunities, either economic, political or social. rights and opportunities.
Youth	Any person who is thirty-five years old or younger.

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CHAPTER 1

Background and problem statement

1.1   Background

Local communities are generally confronted by many socio-economic challenges such as poverty, HIV and AIDS, tribalism, racism, drugs, domestic violence, crime, school dropouts, unemployment, high alcohol consumption, greed and gender-related issues, marital crises, teenage pregnancy, and so on (Van Niekerk 2014:4; Atkins 2017:22-23; Buheji & Ahmed 2017:2405). These challenges co-exist with the continuous establishment of local churches in local communities. Though, churches are expected to play an important role in transforming the local communities (Mutemwa, Hattingh-Rust & Hatting 2018:3). One of these communities that have drawn the attention of the researcher is Tembisa township in Gauteng. Like many other townships in South Africa, Tembisa is also facing the above-mentioned socio-economic challenges amidst the presence of several local churches. Potgieter and Zuma (2019:4) allude that socio-economic challenges lead to the poor performance of learners and thus the poor performance of schools in local communities. Correspondingly, some of the socio-economic factors such as poverty lead to deviant behaviour among people particularly young people (Mudau, Chauke & Malatji 2019:12656).

In recognition of the above situation, the researcher developed an interest in studying the relationship between community development and youth ministry in Tembisa. Tembisa is the township in the City of Ekurhuleni (formerly, East Rand) of the Gauteng Province in South Africa. It is just a few kilometres outside Kempton Park, and is the second-largest township in Gauteng after Soweto. Tembisa was established in 1957 during the apartheid era as a beacon of hope to the black families who were evicted from their homes (SAHA n.d.). Accordingly, Tembisa community is among the communities that were forcibly removed and relocated during the apartheid era, and it continues to experience the effects of unequal development (Butler 2017:34). The word "Tembisa" is a Nguni word which could be loosely translated to mean "to promise". This background gives an indication that the people of Tembisa township have since lived hoping for a better life. However, many people in this township are

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still living in poverty and shacks or small houses benefited from the government programme, named Reconstruction and Development Programme (Charman 2017:3). Tembisa has a population of approximately four hundred and sixty-three thousand one hundred and nine (463,109) people. The population rate consists of mainly the youth with forty-eight-point one percent (48.1%), twenty-six-point three percent (26.3%) being males and twenty-one point eight (21.8%) being females (Statistics South Africa 2011).

In view of the Statistics South Africa (2011)'s reflection on Tembisa population, the researcher selected Mayibuye section in Tembisa as the research site. Mayibuye community has reserved a portion of land for the construction of churches next to Mayibuye Taxi Rank. Thus, most of the local churches have been built in this area, particularly those of shack structures. Additionally, the report has depicted that youth comprises a greater proportion of the community, it is, therefore, necessary that the role of the youth in community development, should be acknowledged. Many scholars such as Christen and Dolan (2011:533); Udensi, Daasi, Emah and Zukbee (2013:63); Buheji and Ahmed (2017:2407) believe that young people hold great potential for community development as they are the source of energy, knowledge, incentive, new ideas, creativity, experience, innovation and critical thinking. As for Buheji and Ahmed (2017:2407), youth is the greatest asset for the nation, hence the recognition of youth as such towards development at local level could make a difference in local communities. As a result, youth could fill many gaps in the socio-economy if given enough chance (Buheji & Ahmed 2017:2409).

1.2   Problem statement

Several scholars argue that the church should be involved with those who suffer, people who are poor, HIV and AIDS patients, vulnerable children, gender issues, and combatting crime and corruption (Verster 2012:83; Van Niekerk 2014:4; Akanbi & Beyers 2017:1; Modise 2018a:15; Mutemwa et al. 2018:3). In line with this argument, Van der Westhuizen and Swart (2015:731) posit that the historical role of the church is to be a caregiver to vulnerable people in communities. Likewise, this makes sense as the church usually draws its membership from the same community that is faced with these adversities. One way in which the church could be able to achieve this goal would be to involve young people. Adeline and Okechukwu (2015:50) contend that the

wheel of community development depends on the productivity and creativity of young people. On the basis of these arguments, churches should ordinarily engage or, where necessary, establish youth ministries that would be able to interphase with communities in addressing these challenges.

Baron (2017:4) postulates that youth participation in community development events can be beneficial for both the church and community. The researcher concurs with this as he has observed that young people are innovative, creative, and energetic, therefore, they can easily bring change in communities. From his observation, the researcher argues that if given the opportunities, young people could serve as key drivers of change for both faith and local communities. For Burns (2001:95), youth involvement in community development could be one of the true blessings of youth ministry.

Contrary to these observations, local churches seem to be neglecting to take issues seriously that are confronting local communities, even though they are aware of them (Mangayi 2018:10). Furthermore, young people particularly youth in the church need proper and adequate awareness and encouragement from the elderly people in seizing the opportunity to be involved in addressing challenges experienced by local communities (Udensi et al. 2013:64). This happens despite the prevalence of great community building models such as community model, gift development model, social justice model, service model, and urban model for youth ministry (Burns 2001:93). This study would, therefore, explore the stated models and how they could be applied in encouraging local churches to establish youth ministries that will apply them.

1.3   Preliminary literature review

1.3.1   Introduction

A literature review is regarded as a crucial element in the study as it seeks to summarize the literature available to any research topic (Aveyard 2014:4). Accordingly, the literature review makes sense of the body of the research and presents an analysis of the available literature. This section is elucidating the key themes, namely church and community mobilization; attraction and retention of youth; value of theological education; social justice and transformation; empowerment; and volunteerism that will be used in the study. Various views of different scholars on youth

ministry and community development are examined to clarify their etymological sense and highlighting the gaps. These key themes assisted in answering the research questions. The study explored literature which deals with the meaning of the contribution of the youth ministry in community development.

1.3.2 Church and community mobilization

Magezi (2019b:5) describes community mobilization as a process which aims to awaken the church to know and perform its role in the community. The church has to work with the community in contributing to the physical, spiritual, economic, psychological and social needs of the people. Local churches should work together with local communities in addressing their own needs using their available resources and indigenous knowledge (Scott, Foley, Dejean, Brooks & Batchelor 2014:2). For these scholars, this process encourages and equips people with vision in determining their future using available limited resources in their communities. In the process, the community is provided with the tools to be used in meeting the needs of the community, using available limited resources. Thus, the process assists in building the capacity of local churches and communities in carrying the development of the community. Church and community mobilization process awakens and makes the church understands its biblical mandate for holistic ministry (Magezi 2019a:6). For him, the church will start applying the metaphor of being 'salt and light' in the community. This is the biblical principle that should be kept by the church and its youth ministry. It is therefore that youth ministry through its services and activities should bring the light to the community. Activities like distributing and planting vegetables that are essential to old and sick people, especially to those who are living with a disease such as HIV and AIDS. Motivated people particularly young people normally volunteer themselves, and their major responsibility is community mobilisation which includes the role of organising meetings to discuss challenges facing communities (Poku et al. 2007:152).

1.3.3 Attraction and retention of youth

Jones (2003:13) asserts that youth ministry has been transformed from a fringe occupation to a must-have for any church that wants to influence its community. Youth ministry attracts people particularly young people to come forward and share their gifts and talents at church. These talents include the sharing of the Word with others, doing

evangelism, playing instruments in the church, doing social work in the community, and encouraging others and so on (Aziz 2017:4). This youth activeness is in line with Moser and Nel (2019:2)'s declaration that youth ministry should produce longevity in the lives of Christian young people and the means, to attract young people both inside and outside the church to the youth activities. In attracting young people and non-Christian young people, youth ministry should be characterized by a focus on entertainment and fun. This might include music, games, dancing, and other forms of entertaining activities. Anything entertaining is generally perceived as attractive to young people. Yonghi (2016:242) contends that these activities play a great role in promoting the economic and cultural development in the community. Youth ministry should be able to address the unique needs of young people (Beukes & Van der Westhuizen 2016:1; Moser & Nel 2019:6).

Therefore, it should be a norm for youth ministry to have fun as this will attract unchurched youth to the church. In attracting the unbelievers particularly young people, fun is understood as an essential element. Equally, youth ministry should ensure that fun is used as the basic component to engage with, and the ministry to the young people who already attend the church. Youth ministry leaders need to use a variety of entertaining skills to attract and retain young people to the church. In acknowledging the importance of entertainment and fun in youth ministry, Moser and Nel (2019:6) argue that youth leaders should also be careful of a 'vicious cycle', that is, young people will come for entertainment and fun, but when these activities are finished, they leave the church. As for the just quoted scholars, this would be the deficiency in the spiritual development of youth members. Youth ministry should always be grounded in prayer and Bible readings as these factors promote Christian life in the ministry.

Based on the discussion above, churches need to ensure that young people are trained, equipped and given opportunities to serve each other and the larger body of Jesus Christ through preaching, counselling and pastoral care regardless of their age. In addition, the skills and training that young people gain from the church should be of great importance to the community at large. For example, Christian youth should be able to counsel distressed people, especially young people in their neighbourhood when they are facing challenges such as depression (Potgieter 2015:1). Youth ministry

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should not only be in a continuous process of rethinking its own practices, but it should also be looking for other ministry opportunities in the church and the community and identify overlapping factors and intersections with its own ministry (Root 2007:211; Chiroma & Muriithi 2019:5). As a result, if youth ministry is absorbing more young people to the church, youth will understand the gospel as the set of rules of right and wrong that need to be outwardly performed, and there will be a limited number of young people engaging with unethical conducts both in the church and the community (Strong 2014:5). Consequently, there will be young people who dwell in the presence of God, and these people will be willing to walk the journey irrespective of how often they are prone to personal detours.

1.3.4 Value of theological education

Youth ministry should always strive to offer youth a biblical theology amid other theologies they come into contact with daily. Educators who offer theological education to youth should do a threefold exegesis, namely an exegesis of the Word, an exegesis of the culture and an exegesis of self and the community (Chiroma & Muriithi 2019:4). These scholars further state that theological education encourages leaders to serve the church and its community. Similarly, theological education equips theological students who will be future leaders to collectively work with their communities who daily experience oppression, poverty, and other social challenging issues (Adeline & Okechukwu 2015:50). This is in line with Mashabela (2017:4)'s assertion that theological education should train women and youth in order for them to face socio-economic challenges. For him, the role of theological education is to empower the church leadership and the church for community development, that is, to train them from spiritual, socio-economic and political liberation.

Moreover, De Beer (2012:258) postulates that theological education has a key responsibility to affirm creation and foster human responsibility for the management of creation. For him, this education needs to be assessed as to the extent to which it assists in fostering community development and interdependence. Embracing interdependence in the community starts with the discipline of reflecting trust in both the church and the community. Given the level of crime, drug abuse, poverty, teenage pregnancy, and so on, youth ministry through knowledge received from theological

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education could provide positive support and spiritual growth to people, especially youth in local communities.

1.3.5   Social justice and transformation

Human beings are entitled to a life in dignity and churches are called to work for human rights. Chiroma and Muriithi (2019:6) assert that youth has the power and potential to be involved in the fight for social justice and transformation. Therefore, a lot is expected from youth, but they are seemingly disengaged or being removed from community activities. Young people are perceived as the important players in robust social movements which transform the course of human history (Costanza-Chock 2012:1). For example, in October 2015 students organized the "#Fees Must Fall" movement. This movement yielded positive results and South African universities were unable to increase fees for the 2016 academic year. This illustrates that the voices of young people need to be heard in the community. This is in line with Beukes and Van der Westhuizen (2016:1)'s assertion that the voices of youth should be heard, especially in the church. Youth has the ability to take up the challenge of social justice and transformation. As for Chiroma and Muriithi (2019:6), youth ministry should among other things, empower young people for social transformation and justice. Accordingly, youth ministry needs to encourage youth to create a safer environment and better communities. Youth participation in social movements can provide people with important insights. Then, the church has no alternative but to be involved in the processes of transformation taking place within the community. To do otherwise would be detrimental to its mission in the world, and in effect, the church would become an irrelevant institution. For the church to remain relevant in the community, it should always participate in the social cohesion and social transformation process, especially in South Africa, where the country has been undergoing a process of transformation, and which presents the church with an opportunity to contribute to the shaping of the community (Van Wyk 2017:9).

1.3.6   Empowering

Empowering is the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes (Kim, Watts, Hargreaves, Ndhlovu, Phetla, Morison, Busza, Porter & Pronyk 2007:1976).

Likewise, empowerment is any process by which people's control over their lives is increased. Van der Westhuizen, Smith and Beukes (2019:3) exhort that empowerment improves the distribution of power and ability, and provides the knowledge needed to make positive decisions. Thus, empowering people is an important element of community development, and the church should take cognizance of it and should also empower youth through its youth ministry. This is in line with Lupton (2010:152)'s declaration that empowering people to meet their needs is an important component of community development. Linthicum (2003:152) affirms that any church which does not empower the community to directly deal with its problems does not deal with the root of the problems in the community. For him, Christian ministries, including youth ministries should empower people in order to face their daily challenges. Similarly, any ministry which does not enable the poor to directly deal with their problems does not deal with the root problems of the marginalised in the community. In the Bible, the Old Testament (Dt 24 & Lv 19) explains empowerment as an important aspect of God's care for the poor. Further to that, God instituted the collecting system that empowered even the marginalized (Lupton 210:152).

Manyaka-Boshielo (2018:5) declares that community empowerment can also be achieved through community participation, capacity building and access to appropriate information. Empowering members of the community is thus important, and their participation and voice in the decision-making process is the cornerstone of the community development process. However, Goel exhorts that not all members of the community have equal opportunity to participate in community development projects established in their communities (Goel 2014:8). Therefore, community participation is one of the gaps that need to be closed by the involvement of youth ministry in local communities. Young people's views may not only reflect their age-related issues but also share adult viewpoints influenced by their developmental stages and experiences. Ultimately, the church should encourage empowering and the inclusion of the voices of young people in community development programs as they are important stakeholders in the community developmental processes (Goel 2014:8).

1.3.7 Volunteerism

Volunteerism is a form of altruistic behaviour, or an unpaid activity done on free will to benefit the community (Musick & Wilson 2008:3; Bariu 2017:305). Normally, people volunteer to gain experience in specific tasks relevant to their own careers. Thus, churches should adopt and adapt volunteerism through youth ministry as a means of creating skilled youth who will enthusiastically participate in church and community activities. This will benefit both community development and accomplishing personal goals. Jere (20918:5) argues that volunteering should be the very step of sacrifice for individual Christians and the church in fulfilling its community role. For Bariu (2017:305), volunteerism is a key resource for youth ministry and local communities for two reasons, that is, an interdependent relationship that benefits the individual and the community; and attaining several principles, namely beliefs, attitudes, and ethics which are essential in establishing value-based relationships in cross-cultural contexts.

The above exposition of volunteerism by the scholars reveals that volunteerism is the backbone of any church. Therefore, youth leaders should encourage volunteerism in their youth ministries. For example, in every service, there should be two or more youth members who will be volunteering in accompanying young children to bathrooms. Further, youth groups should be involved in local community activities such as cleaning up the streets, prayers for the needy, and so on (Webber, Singleton & Dorissa 2010:210). These activities should at least happen monthly or quarterly.

1.4 Status of the research

1.4.1 Gaps in the current literature

The literature review has illustrated that there is substantial scholarship on youth ministry, however, with limited focus on youth ministry's involvement in community development. Much focus has been paid in areas such as the description of effective youth ministry (Strong 2014:5; Strong 2015:4), youth ministry as an agency (Aziz 2017:1; Aziz 2019:5), models of youth ministries (Webber et al. 2010:205; Weber 2017:1; Nel 2018:320) and making disciples in youth ministries (Nel 2015:2; Nel 2017:2; Moser & Nel 2019:5). Another point to note is that substantial research on youth and community development has been conducted by scholars from other

disciplines such as humanities and social sciences (Christen & Dolan 2011:538; Aminu 2012:28; Udensi, Daasi, Emah & Zukbee 2013:61; Yusuf & Mechanic 2014:13; Bariu 2017:301). This reality creates an opportunity for theological scholars to investigate youth involvement in community development.

The limited research in terms of youth ministry involvement in community development has created a gap as well as the need for conducting this study to ensure the contextuality as communities are facing social ills and youth participation in community development can, therefore, be seen as a perfect strategy for addressing them.

1.4.2   Value of the study

The results of this study are expected to contribute to the existing body of knowledge in areas such as Practical Theology, Youth Ministry, Theology and Development and or Community Development, Congregational Studies, Missiology, Anthropology and Sociology. The pragmatic strategy to emerge from the study is likely to be beneficial to local churches and community development in general.

1.5   Research problem,

The research problem this study investigated was based on what the preliminary literature study had unveiled, that there is a research gap in the study of the contribution of youth ministry in community development, and stresses that a pragmatic strategy is required to enhance youth involvement in community development among local churches.

1.6   Research question and sub-questions

The research question of this study is, what mechanisms do local churches need to enhance youth involvement in community development in the absence of youth ministries in their established structures?

In addressing the above main question, it became essential to look at the following sub-questions:
- What is youth ministry from the perspective of local churches?
- How do local churches understand community development?

- What is the involvement of youth ministry in community development where they exist?
- How does youth ministry contribute to community development?
- What theory could be developed to enhance youth involvement in the community among local churches in the absence of youth ministries?

1.7   Research aim and objectives

1.7.1 Aim

The aim of this study was to develop a pragmatic strategy to enhance youth involvement in community development.

1.7.2 Objectives

In order to achieve the main goal, the following sub-objectives had been considered:
- To describe youth ministry from local churches' perspective.
- To provide a holistic overview of community development and from the perspective of local churches.
- To assess the involvement of youth ministry in community development.
- To critically elucidate youth ministry's contribution to community development.
- To develop a theory that local churches could use to enhance youth involvement in community development.

1.8   Research methodology

1.8.1 Introduction

Research methodology is an approach in which the research troubles are solved systematically (Mishra & Alok 2011:1; Narayana et al. 2016:10). This study employed a qualitative research approach. It was undertaken in order to gain an in-depth understanding of the phenomenon and its underlying factors. The process included the description of the data collection process, sample selection, interviews, data analysis and interpretation. The research process applied Osmer's approach to conduct theological reflection as reflected in the following sections.

1.8.2   Data collection

The study primarily relied on the documentary analysis, as a first phase, and in-depth semi-structured interviews, as the second phase of the research. The two data sets were answering Osmer's question of "what is going on?" in terms of the church's involvement in community development through youth ministry. In terms of Osmer's model, this is a descriptive-empirical task whereby the researcher collects data to understand the problem in detail (Osmer 2011:5). The purpose of this task is to understand precisely what is happening in youth ministry and community development contexts. Ministers and youth leaders were requested to provide information as the study was seeking to understand broadly the involvement of youth ministry in community development in Mayibuye section, Tembisa township. The data was grouped into themes as it emerged during collection.

1.8.3   Sampling

This study employed the purposive sampling technique in selecting the interviewee participants. Therefore, for the purpose of this study, six people were selected for interviews, that is, three ministers and three youth leaders. The researcher ensured that the selected youth leaders are eighteen years of age and above as the Constitution of South Africa (1996:12) defines that any person under the age of eighteen is a child. Thus, people under the age of eighteen would not be able to sign the voluntary or informed consent for the research project. All participants were from different local churches that are operating in Mayibuye section, Tembisa township, in Gauteng Province. This selection was based on the assumption that since ministers and youth leaders occupy leadership positions, they are easily accessible. Furthermore, they would be able to give the required implicit information and capable to answer the questions posed by the researcher (Blackwell 2020:83).

1.8.3.1   Interviews

Interviews are the most commonly used method of data collection in a qualitative study (King & Horrocks 2010:1). This study has used semi-structured interviews as the primary data collection method. Interviews are normally intimate encounters that depend on trust. It is therefore that, interviewers should be good listeners and be skilful when conducting interviews. A pilot process of testing was conducted to ensure the

readiness to embark on the research process. This process helped in refining and improving the research process.

During the interview process, people may be willing or unable to answer certain questions, and the interviewer was flexible to understand their situations. Sometimes, they may wish to elaborate answers, which might be beneficial for the study. Consequently, interviewees were allowed to talk from their own perspectives using their own frame of references, ideas, and meanings that were familiar to them (Edwards & Holland 2013:30). It is for this reason that, the study adopted a flexible strategy in the form of an in-depth semi-structured interview design. The formulation of interview questions was based on the observations, the experience of the researcher, and the insight gained from the literature review.

1.8.3.2   *Documentary analysis*

In the documentary analysis, the study employed the purposive sampling technique to sample. The source of data was academic literature such as books and journals. This approach was in line with Harding (2013:20-21)'s guidance that this kind of sampling should include content analysis and counting of references to themes or concepts. Regarding the academic literature, the study used published sources as a point of entry. Then, the researcher developed themes that led to search both online and hard copy literature. In each literature, the relevant quoted references had been visited. This process was followed until cross-referencing among references increased.

1.8.3.3   *Data analysis*

Hair, Money, Page and Samouel (2007:291) argue that collecting and analysing data in interpretive studies are concurrent and not necessarily a successive process. As the researcher was collecting the descriptive-empirical data, he simultaneously grouped it into themes that emerged from the data themselves. Where necessary, he grouped the content under each theme into sub-themes. He followed this process to a point of saturation, whereby no new themes were emerging, and some themes were simultaneously merged where it made sense to do so.

1.8.3.4   Data interpretation

Data collected and grouped into themes was subjected to interpretation using theoretical concepts. Unlike data analysis which presents data under relevant themes that emerged from the data themselves, interpretation used theoretical concepts to answer the question "why is it happening?". In Osmer's terms, through this exercise, the researcher performed an interpretive task (Osmer 2008:4). The focus was to understand the state of youth ministry about community development in Mayibuye section. The study employed a qualitative research method, and interpretive inquiry was used as it is one of its common characteristics (Denzin & Lincoln 2011:14). The researcher read the text a number of times until he understood. Then, he made interpretations and developed themes.

1.9   Ethical considerations

Ethical consideration comprises the consideration of practical rules and regulations, situational preferences and participants' needs. As a result, the researcher should courteously consider the impact of his practices throughout the study (Blackwell 2020:285). The study posed a minimal risk, essentially on the accessibility of respondents and confidentiality of information as participants were identified from Christian churches. They are operating at senior levels in their churches which means they are experienced in dealing with sensitive and confidential information. Based on the explanation above, participants' experience includes the practice of pastoral care and counselling which deals with tremendously personal and confidential information of the people. Further, the study requested the ethical clearance from the University of Pretoria, in the form of a letter granting permission to conduct the study. In short, field work only started when the researcher received the ethical clearance letter from the university. Consequently, the study was strongly adhered to the university's ethical procedures.

Participation was voluntary as the researcher asked for participants' consent to participate in the study and to allow the researcher to record or capture the responses. This is ethical research practice as Gregory (2003:35) affirms that research should give primacy to the requirements of fully informed voluntary consent on the part of individuals concerned. Interviewee participants were requested to sign consent forms as the mechanism for ensuring that they understood what it meant to participate in the

research study. If some interviewees were not willing to be identified during interviews, a declaration was prepared, and the interviewer and interviewee would have signed for not publishing their identities. Likewise, information shared during interviews is treated as confidential and data is used only for the purpose of this study.

1.10   Research design

The research report will cover the following chapters:

Chapter 1:   Introduction, problem statement and research methodology;

Chapter 2:   Exposition of youth ministry from the local churches' perspective;

Chapter 3:   Overview of community development;

Chapter 4:   The contribution of youth ministry involvement in community development;

Chapter 5:   Pragmatic strategy to address the situation;

Chapter 6:   Conclusions to recommendations.

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CHAPTER 2
EXPOSITION OF YOUTH MINISTRY FROM THE LOCAL CHURCHES' PERSPECTIVE

2.1 Introduction

This chapter presents the situation of life in Mayibuye, in other words, it discusses the environment in relation to youth, families, communities and local churches in this area. In short, it answers the question of "what is going on?" in relation to the phenomena of youth ministry and community development in Mayibuye (Osmer 2008:9). To answer this question, the study has used data collected from academic literature and interviews with leaders of sampled local churches. Literature has been used to define the terms, then, followed by the description of the prevailing situation in Mayibuye. In Osmer's terms, this is the descriptive-empirical task and its focus is to give context to the detailed exposition of youth ministry in relation to community development. As described, the chapter elucidates the concept of youth ministry from the local churches' perspective. In the process, exposition of youth and youth ministry, collaborators in youth ministry, pillars of youth ministry, components of youth ministry, models of youth ministry, and challenges of youth ministry have been discussed. Table 1 depicts information regarding research participants.

Table 1: Information on research interview participants.

Name	Number	Title	Gender	Church
Mkhokheli*	Participant No. 1	Youth Leader	Male	Reformed Presbyterian Church in Southern Africa
Mbokodo*	Participant No. 2	Youth Pastor	Female	Life Abundance Centre Ministries
Nceku*	Participant No. 3	Youth Pastor	Male	Apostolic Prayer Ministries
Qhawekazi*	Participant No. 4	Youth Leader	Female	Global Life Church
Mdala*	Partcipant No. 5	Youth Leader	Male	Anglican Church of Southern Africa
Mongameli*	Particpant No. 6	Reverend	Male	The Methodist Church of Southern Africa

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[1] * The names reflectected above are not the real names of the research participants. They are the pseudo names to protect their identity and ensure their privacy.

The table provides information on research interview participants. Six people were selected to take part in the study, that is, three pastors and three youth leaders. They were selected according to their experience and knowledge in the subject area. The selected people are members of local churches in Mayibuye. They are 18 years old and above, and they are operating in leadership roles in their church structures. These participants shared information about the situation in Mayibuye with regard to youth ministry and community development. For the purpose of the study, their names have been changed to protect their identity and ensure their privacy.

2.2 Definitions of young people and youth ministry

2.2.1 Young people

The terms, youth and young people have been used compatible for the purpose of the study. In South Africa, young people are defined as people who are falling within the age group of 14 to 35 years old (National Youth Policy 2020:10). Young people form the greatest sector in communities and society at large. Likewise, youth forms the greater part of the church. For that reason, the church would seem as an incomplete entity without youth. It is therefore the responsibility of youth leaders to remind and motivate churches about the importance of youth ministry. Church leaders, including youth leaders, should act as the family of God in stretching out arms to young people in love and care. Perhaps, it would be useful for churches to overload the youth in grace and not with a judging attitude when they are in the wrong, knowing that they are still young Christians (Strong 2014:5). In supporting the aforementioned realities, participants define youth as follows:

> Mkhokheli (Interviewee 1): "*We define young people in our church as the pillars of the church. Mostly, they are between the age of 15 to 20 years old. They are the active part of the church, they like to learn, and we give them the freedom they want. They attend youth services because they want to grow in faith and in a safe environment*".

> *Mbokodo (Interviewee 2): "Young people are defined and categorised according to their ages. Our youth is between the age of 15 to 23 years old, from 24 years old and above are called young adults. The reason is that services are not the same as their age group is different*".

Nceku (Interviewee 3): "*Youth is the backbone of the church. Youth has been involved in almost everything that happens in the church as the church believes that young people are the future leaders of the church. Young people are between the age of 13 to 25 years old. The leadership of the church acknowledges youth as the pillars of the church*".

Qhawekazi (Interviewee 4): "*Our young people are between the age of 13 to 25 years old, who are the church members for the part of our youth ministry. We chose to have this ministry because we wanted to give our church youth a platform to engage with their peers in an environment which has a godly influence, unlike outside the church where they end up engaging in wrong things in the name of having a fun*".

Mdala (Interviewee 5): "*Our young people are the strength and the pillars of our church. They are between the age of 12 to 25 years old, who are the church members and active members of the youth ministry*".

Mongameli (Interviewee 6): "*Our church has two groups of young people, the first group is between the age of 4 to 17 years old, who are still attending the Sunday School, the second group is between the age of 18 to 35 years old, who are in the Wesley Guild, this is the youth ministry. Those are the groups in which our church defines as youth people*".

2.2.2 Youth ministry

Youth ministry is an age-appropriate ministry to children, youth and young adults. Youth ministry focuses on the spiritual development of the youth, however, for this development to be effective, youth ministry needs reasonable guidance and support from the entire congregation. Youth ministry is the ministry for young people, and it is characterized by several activities and responsibilities such as Bible study, teaching, discipleship, evangelization, and so forth that help in the spiritual growth and transformation of young people (Aziz, Nel & Davis 2017:5). Qhawekazi (Interviewee 4) concurs with the assertion above, she further expands on the debate by stating that youth ministry activities keep young people occupied and limit them to find enough time for world experiences. Mbokodo (Interviewee 2) asserts that most of the activities

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in her church take part on Friday evenings while others on Saturday afternoons. Activities that normally take part on Friday evenings are more educational and spiritual, for example, Bible studies, prayers, poetry, debates, et cetera. Saturday activities are more physical, they include drama, dancing, singing and so forth. In line with the above, several authors argue that the central role of youth ministry is to empower and assist in the transformation of the lives of youth in order for them to experience the eloquent relationship with God (Aziz 2019:3; Chiroma 2019:4).

2.3 Key collaborators in youth ministry

The section above, defined youth and youth ministry. The expositions attested that youth ministry cannot exist without young people. Besides, the section has revealed the importance of youth ministry as the arm of the congregation. In supporting the importance of youth ministry, this section stresses that youth ministry needs strong collaboration with stakeholders in order for it to be effective. Collaboration is when two or more people work together toward a common goal. Collaboration could only be effective if all people involved are truly committed to achieving common or targeted goals. This section introduces parents, youth leaders and youth as key collaborators for effective youth ministry.

2.3.1 Parents

Parents should play a parental role in the lives of young people whether they come or not to church, and to those who attend youth ministry. The parental role is very crucial for the church because not all young people attending the church come from well-structured families. Based on this premise, parental role is essential in the church. Furthermore, church leaders, youth leaders and parents should ensure that youth ministry is contextual and sensitive to matters relating to families in its operations. Strong (2014:5) alludes that parents are the most influential people in shaping up young people's faith life. For him, youth leaders, parents and youth should be the collaborators in order for youth ministry to function effectively. Their collaboration should build and encourage young people to attend youth ministry. This synergy should be of great assistance in building youth through youth ministry, as each member has a different calling in the functioning of the body of Christ. In addition, collaboration supports youth ministry in raising young people to spiritual maturity and the maturity of faith in Jesus Christ.

Aziz et al. (2017:5) argue that successful collaboration yields transferring of skills such as parenting, caring, teaching and so forth that prepare young people for civic responsibilities. Young people need these skills because they are facing several challenges in their early onset of adulthood. It is therefore crucial for parents and churches, particularly youth ministers to assist young people in addressing challenges they face in their daily life (Strong 2015:8). As for this author, parents should play an important role in inspiring young people to explore the pleasures of their childhood instead of trading for premature adulthood that lends them to problems. Although the literature is deliberating the essential role for parents in youth ministry, participants were silent on this perspective. The researcher could not conclude if the silence means parents understand or not their role in youth ministry.

2.3.2   Youth leaders (including the church)

Youth leadership is the crucial ingredient of effective youth ministry. Youth leadership should understand the mission and values of the church as youth ministry should be aligned to the vision of the church. In line with this, Aziz et al. (2017:5) argue youth leaders, particularly youth pastors should ensure that the ministry to youth is extended to the rest of the church. During interviews, Mbokodo (Interviewee 2) shared the same views. She argued that leadership is very important in her church, for example, she is the youth pastor and she grew up from the ranks of the church. She also revealed that she started from the Sunday school, later youth ministry and graduated to young adult ministry. Therefore, she has a better understanding of the processes, the mission and values of the church. "Leadership is essential for the entire church not only for the youth ministry, look I am the elder in the church and I am also the youth leader, this also shows that leadership is important in all structures of the church" (Mdala [Interviewee 5]). In an interview with Mongameli (Interviewee 6), it became clear that youth leadership is vital in his church, but the challenge is that young people who are in leadership ranks are not taking their roles seriously. He labelled the latter as the serious challenge they experience as senior leaders. However, church leaders should be cognizant of the fact that young people should not only learn about Jesus in youth ministry, they also need personal time to spend with God. This is the time that should be productive for them in knowing him better and to grow spiritually. Strong (2015:8) stresses that youth leaders themselves should demonstrate their own personal

relationships with God. He further states that a personal relationship with God is not something that could be taught; it is something which can only be received or experienced.

Aziz (2017:5) elucidates the importance of the role of youth leaders in youth ministries, though, he further asserts that sometimes this role seems contradictory in peer-to-peer movements. Furthermore, youth leaders should collaborate with parents in efforts to eliminate bad behaviours such as alcohol abuse, pre-schoolers wearing bra's, girls with heavy make-up, teenage sex, and so on from young people. In line with the argument above, Aziz et al. (2017:5) posit that for effective and easy implementation of discipline, youth leaders should not be too young, and they should not be too old as well. The age dimension will help in making cooperation easy. Also, youth leaders should have required a certain level of experience in order for them to relate easily with youth. These authors recommend that youth leaders should be in the age range between mid-twenties and mid-thirties, implying an exit from youth ministry. In conclusion, the collaboration of youth leaders and parents should give young people love, care and security they crave for at home and in youth groups.

2.3.3   The youth

Young people are the key collaborators for youth ministry. Youth ministry should be based on the actual needs of the youth, not solely on what adults believe. However, youth ministry needs to collaborate with the church, that is, youth leaders, families and parents in order for it to operate effectively. The latter leads to the fulfilment of the church's vision and that of youth ministry. Aziz (2019:3) notes that young people should collaborate with parents and peers in youth ministry. Therefore, young people should invite their peers to the youth ministry in order to share the love and to pursue the saving grace of God for their lives. Youth ministry should give young people an opportunity to share the love of God amidst their circumstances. In line with the above viewpoint, Sonnenberg, Nel, De Kock and Barnard (2015:6) assert that parents and other adults should be invited in some youth worship gatherings, especially those with a more intergenerational dimension. For them, this idea should make it easy for both youth leaders and parents to guide young people into life stages using the same principles. For example, youth pastors should encourage young people to come with their parents and peers to the church whenever the theme in the youth event is about

love and sex. For these authors, such youth worships create possibilities and a room for both adults and youth to encounter each other.

Collaboration in youth ministry nurtures and builds strong relationships between the church, families, parents and youth. Aziz (2019:3) posits that these relationships are birthed in love and passion, and through them, there should be care among the people. Love should yield to the reciprocal relationship among young people as they care for and help each other. For Aziz, love and passion have to be harnessed and channelled in order for God to be glorified. Mbokodo (Interviewee 2) exhorts that for youth ministry to operate effectively, it should cater for the needs of young people. She further articulates that as youth ministers, they should ensure that youth programmes are not boring. Therefore, the leadership of the church should design youth ministry programmes in collaboration with them. In an interview with Mkhokheli (Interviewee 1), it was clear that young people appreciate being consulted about decisions to be taken in their church, particularly those that affect them. For example, June is known as the youth month and there are many youth activities that take place in that month. Thus, for youth to be motivated in taking part in activities, they would appreciate being involved in the planning phase than the implementation phase.

2.4   Pillars of youth ministry

The previous section deliberated the importance of collaboration in youth ministry. It emphasized that goals are easily attainable if people work together. Likewise, this section unveils that the pillars of youth ministry should all be strong to give stability and sustainability to youth ministry. In summary, pillars of youth ministry should keep youth ministry firm and away from collapsing. Therefore, youth leaders should ensure that youth ministry is kept balanced through the strength of its pillars. Taking that into consideration, leadership, learning, social action, congregational involvement, worship and community building are introduced as prime pillars of effective youth ministry in this section.
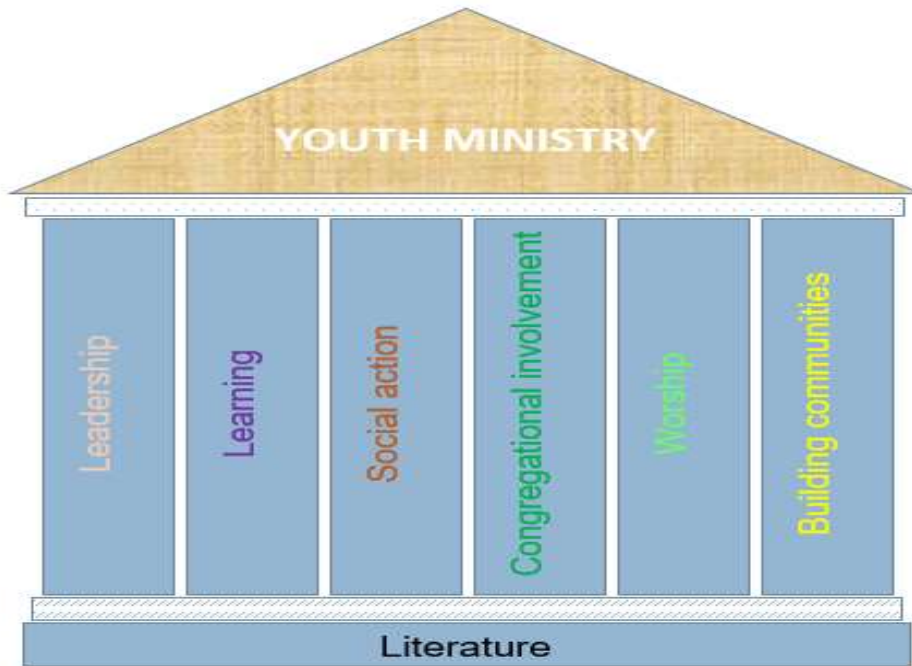
Figure 1: Pillars of youth ministry

These pillars are essential for the effectiveness of youth ministry. They are the strongholds which sustain youth ministry. In addition, for youth ministry to be effective, these pillars should be strongly interrelated.

2.4.1   Leadership

Leadership is the essential function of every institution. It gives direction to the institution and it also motivates people to perform exceptionally in order to achieve the expected results. For the institution to maximize its efficiency and deliver on projected goals, it depends on the effectiveness of the leadership. Magezi (2015:1) concurs with the perspective above, he further adds on the debate by noting that the role of leadership is strategic as it gives direction and success to the organizations. For him, leadership is critical for every institution. As a result, organizations spend significant resources investing in leadership development. Also, churches put more efforts into developing leadership initiatives. It is therefore empirical for churches to develop leaders, particular in their youth ministries structures. Leadership is the vital ingredient of the effective youth ministry. During the interview, Qhawekazi (Interviewee 4) argued that leadership gives direction to the church, as a result, her church encourages youth involvement in leadership activities. In this light, Mbokodo (Interviewee 2) contends that leadership is vital for youth ministry to operate effectively. However, youth leaders should understand that youth ministry is the responsibility of the church, hence it

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should be aligned to the vision, mission and values of the church. Based on this premise, Chiroma (2019:5) stresses the importance of leadership in youth ministry and further acknowledges that several leaders who are successful today, have attributed their success through early preparation from the youth ministry structures.

2.4.2 Learning

Learning is the process of acquiring new knowledge and skills. Through learning, certain traits such as behaviour, preferences, attitude, and so forth ordinarily change for the better but depending on individuals. Du Plessis (2018:1) concurs with the exposition above, she adds on it by stating that learning does not only change the behaviour but should also bring changes in cognitive processes. Thus, the effectiveness of learning depends on the teaching strategies employed. It is therefore crucial for the person responsible for learning to ensure that learning is imparting the knowledge of the subject matter in an understandable way. Sonnenberg and Barnard (2012:1) assert that learning is a key word for youth worship. Though, youth leaders should ensure that learning from the youth ministry inspires young people to live in God's presence. Learning should be the part of religious exercise during youth worship gatherings. In light of the above, Roebben (2012:203) accentuates that churches should be able to respond to the movements of the Spirit in the lives of young people. It is possible that the Spirit might develop during the learning process of the youth, hence youth leaders should be able to respond.

Additionally, worship should not merely be to attend the church, it should include learning and the integration of things learned from the church into daily living. Mongameli (Interviewee 6) concurs with the latter view, he further expands on the assertion by declaring that in his church they teach youth certain skills to be applied in daily living. For example, they teach young people to eat in a formal way, that is, to use a fork and knife. Additionally, they teach them how to dress up for different occasions. During interview, Mdala (Interviewee 5) said that churches should not only teach young people the word of God, they should incorporate behavioural teachings in their programmes. For him, such teachings prepare youth for the future as they inculcate behaviour and discipline. Sonnenberg and Barnard (2012:4) emphasize that youth ministry should introduce experiential learning to the youth. Experiential learning teaches young people to learn by doing things, for example, young people could learn

by preparing a prayer. In line with this perspective, Du Plessis (2018:6) further argues that churches should be creative in organizing activities for experiential learning such as community services. In this way, young people will learn and be exposed to social issues. As a result, they will be aware of the social challenges affecting their communities. Most importantly, they become innovative, leaders, collaborators, and so forth in their communities.

2.4.3   Social action

Social action is a process whereby people collectively work together to achieve one goal, which is, to change their lives. Social action is the group action that focuses on learning and transformation; it is a collaborative effort which does not look for individual outcomes. Pillay (2017:1) argues that churches as the agents of transformation should be involved in any activities relating to social change. For Baron (2017:5), churches should do more than being institutions for themselves, but should be involved in social issues that impede prosperity in local communities. Though, young people should play a role alongside their churches in addressing the social ills confronting communities. Therefore, youth leaders, should ensure that church youth is engaged to partake in social action through youth ministry. "Youth must be included to the activities that transform the community. I am saying this because we have noticed that most problems in the community are discovered by youth. Now, if we are not engaging them, we will miss a lot, or all" (Nceku [Interviewee 3]). In addition, Mbokodo (Interviewee 2) said "Many young people in our church are members of Mayibuye community, therefore, they should be included in social actions. We must remember that some of them might be directly affected with certain challenges, hence their inclusion could be very important".

Mbokodo (Interviewee 2) also made an example about the teenagers who used to be drug addicts but later became believers. She explained how these teenagers become passionate about preaching to drug addicts during their outreaches. These participants acclaim the inclusion of young people in social actions as the better strategy for transformation. The inclusion of youth in social action through youth ministry inspires them to grab and use the opportunity to transform communities at different levels. Additionally, young people who take part in social actions appear to gain certain benefits such as knowledge, experience, and more. Considering the

above perspectives, Pye and Michelmore (2016:5-6) argue that youth participants in social action usually believe that rewards of their contribution would only be beneficial in the future. Nevertheless, young people do not recognize these benefits in most cases. Weber (2017:5) asserts that youth ministry should ensure that its programmes integrate with the ways of addressing social challenges that young people experience alongside their faith formation process. It is therefore imperative that youth ministry takes social needs seriously, particularly those of the youth. Eventually, social action should bring life to young people as it is the consequence of sharing the word of God, spreading the gospel and bringing young people to God's life (Woodbridge & Joynt 2019:4).

2.4.4 Congregational involvement

Congregational involvement means to be actively involved in activities of the congregation. This involvement means to be more engaged and utilized and having the opportunity to share gifts with the congregation. This is to be involved in the life of the congregation. Congregational involvement also means to participate and connect with all people, that is, young and old. The congregation should try to connect culturally to young people because the involvement of young people through youth ministry is crucial as it fulfils the calling of the congregation and connecting to young people (Strong 2015:6). In supporting the aforementioned realities, Cloete (2015:4) exhorts that youth should ask the church to address them in their specific cultural and developmental experiences as young people. In this manner, youth ministry needs to serve as a laboratory where young people could learn to contextualize ministry. Involvement through youth ministry is characterized by numerous activities such as evangelism of youth, familiarizing of youth with the congregation's vision, skills development, preparing of youth for civic responsibilities, integration of the youth into the church, teaching and discipling of youth to maturity in faith in Jesus Christ, and so forth (Nel & Davis 2017:5).

Klaasen (2018:4) exhorts that youth ministry should engage and seek to understand the secular as young people have to carry out the mission of the congregation effectively inside and outside the walls of the congregation. For him, the congregation should be concerned with the extent to which it involves in congregational activities and the environment for the youth. Based on this premise, Cloete (2015:2) contends

that congregations are the agents of transformation and relationships where youth should be developed. Thus, congregations should ensure that young people are developed instead of being viewed as passive objects of ministry. Accordingly, congregations should engage youth in order for them to be active participants that should minister. As for Cloete, the involvement of youth ministry as an essential part of the congregational ministry does not only focus on youth development. Also, it focuses in the theological understanding of God's inclusion of all the human race through the covenant and the congregation as a manifestation of the togetherness of God's people on earth. Participants did not share any information in relation to congregational involvement.

2.4.5   Worship

Worship is the vital and meaningful aspect of effective youth ministry. Worship takes place as part of youth group gatherings that happen on certain days such as Fridays and Sundays. These youth worship gatherings serve as a special form of worship which involves youth on weekly basis, specifically on Sunday services. Sonnenberg and Barnard (2012:2) acknowledge that youth worship gatherings possess specific characteristics of youth hence they are appreciated by young people, as a result, they cater for the needs of young people. However, these authors further emphasize that youth worship is not an independent phenomenon, for that reason, it should relate to other worship gatherings and to the church as a whole. For example, some youth ministry services are conducted through the guidance of the liturgical order of the church while some innovation could be introduced. During interview, Mdala (Interviewee 5) revealed that leaders of the church should ensure that youth ministry runs parallel with its mother body, that is, the church. For him, youth should be trained on processes of the church to understand what is expected of them when they become leaders. He further argued that his church trains youth by using manuals that are used to conduct church services. In an interview with Mkhokheli (Interviewee 1), he said that service in his church is guided by the liturgical order. For him, this is the best process because pastors are contracted for five years, thus, they would be implementing new changes in every five years. Likewise, young people use the liturgical order that is designed for the youth ministry. He further stated that liturgical order also guides new people such ministers and elders on how to conduct sermons in his church. Nevertheless, there is no compromise when it comes to a sermon as it

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is a central element in the order of youth worship service (Sonnenberg & Barnard 2012:4).

Some youth worship services are obviously based on regular liturgical order of the congregation, but some innovations can be introduced. Different kinds of interaction are employed, for example, outdoor activities, theatrical performances, a short Bible reading followed by a group discussion on themes of the worship, instead of a monologue form of speech (Sonnenberg & Barnard 2012:4; Sonnenberg et al. 2015:1). These services differ significantly, for example, some have a particular order while others are designed and organized for certain categorical sub-groups. For youth leaders, these categories improve youth attendance because peers motivate and encourage each to attend and participate in their youth worships. These authors conclude by noting that, the experience of being together in youth worships should be viewed by young people as the potential of being a sacred quality.

2.4.6 Building communities

Building communities is when members of the community collaborate, share ideas and responsibilities for improving and maintaining their community. Building communities gives community members time to share ideas and values, to know each other, and to bond with one another. Idike and Eme (2015:59) postulate that young people should be encouraged to participate in developmental activities as their services appear to form the most critical element in numerous patterns of building communities. Young people have a numerical strength more than any sector in communities, therefore, communities should use this element as the advantage to engage them excessively in community development programmes. Taking the above perspective into consideration, young people are capable of driving economic development faster and play a significant role in social development of their communities (Udensi, Daasi, Emah & Zukbee 2013:61). For these authors, young people involvement in community building activities should play a dual role, that is, to empower them with knowledge and skills while simultaneously changing communities for the better (Udensi et al. 2013:65). For these authors, young people should be engaged at high levels such decision-making and implementation to sustain both youth development initiatives and community development programmes.

In light of the above, Iwuchukwu, Ogbonna and Agboti (2015:41) resonate that young people should be given opportunities in the transformation efforts that take part amid communities. These authors believe that such opportunities would build and prepare youth to function as effective and responsible members of the community. Baron (2017:5.) coincides with the above perspective, he further expands on the debate by arguing that churches should involve young people to participate in activities that transform the lives of community members. Moreover, churches through youth ministries should foster youth involvement in projects of social transformation. Youth ministry should ensure that its programmes take care of the social needs for young people seriously. Most importantly, youth programmes need to include youth culture in order to encounter challenges and experiences that young people face daily (Weber 2017:5). Young people need to lead communities, that is, church and local communities in efforts of transforming and building better communities (Ragira, Wepukhulu & Angeline 2017:49). For these authors, young people should be guided by the love for Christ when building communities. "Things have changed, in most cases, we are not informed when church youth is partaking in community development activities. We tend to know by default. Sometimes, we find information through social media, or publications such as local newspapers. In the olden days, churches were viewed as the important stakeholders in the community hence they would be notified of any activities that take place in the community. To be honest with you, regardless of such issues, we encourage our youth to be involved in projects that build our communities. We also take part because our church belongs to this community, and we are parents as well. I would like to conclude by saying, we try by all means to be involved in certain projects, especially for those that might happen to know about them" (Mongameli [Interviewee 6]).

2.5   Components of youth ministry

The preceding section has discussed the pillars of youth ministry. Pillars of youth ministry hold and keep youth ministry away from collapsing. When pillars have established a strong balance and youth ministry is stable enough, components of youth ministry creep in and give identity. It is therefore critical that the work for the components of youth ministry is done on the firm and well-established structure. Having said so, advocacy, catechesis, community life, evangelization, justice and

service, pastoral care, prayer and worship are discussed as components of youth ministry in this section.

Figure 2: Components of youth ministry

These components of youth ministry reveal certain areas of the mission of the church, particularly for youth ministry. They work together to ensure the effectiveness of the ministry for young people. Their focus is to transform youth for the better and most importantly to bring them into salvation. These components provide a framework for local churches to respond to the needs of the youth.

2.5.1 Advocacy

The term advocacy means an act of pleading or arguing in favour of something. Normally, advocacy is the support for a particular idea, cause, or policy. In view of the exposition above, churches together with other role players such as FBOs should play a vital role with regard to joint advocacy strategies and to promote human dignity. Churches should ensure that religion plays an important role in communities because it cannot be part of the problem, but a part to the solution (Van Zeeland 2016:6). In supporting the aforementioned assertion, Baron (2017:4) highlights that churches should not only focus on advocacy, they should also concentrate on other practical matters such as the transferring of skills, empowering the marginalized, collaborating

with government and private institutions to fight poverty and inequality, et cetera that challenges local communities. Ribbens and De Beer (2017:9) allude that churches should be encouraged to use the Bible not only because it is the good solution for personal and interpersonal morality, and familial relationships, but a close companion in advocacy work. For example, to speak for and on behalf of the poor, engaged public leadership and, promotion of human rights and justice.

Canales (2018:251) states that churches should foster advocacy work although it might be more difficult to implement as compared to pastoral care against Cristian communities. For him, the implementation of advocacy depends on the personality and demeanour of the communities, that is, church and local communities. Chifeche and Dreyer (2019:5) concur with the latter view that advocacy work should be fostered as they note that there is a violence perpetrated against children under the umbrella of discipline. As for these scholars, faith communities should lobby for some changes in by-laws and policies in order to reduce violence against children and Gender-Based Violence (GBV). Thus, faith communities should perform advocacy as the alternative form of discipline at home, school, church and communities. Moreover, faith communities and churches should facilitate discussions on issues that contribute to the deterioration of living conditions, poverty, violence and multiple forms of discrimination amid communities. Therefore, churches should examine their priorities and practices to integrate people, especially young people into life, mission, and work of the church and the community. Mongameli (Interviewee 6) confirms that advocacy policies are crucial in the community such as Mayibuye. He further argues that GBV is one of the problems in the area, hence, local churches and other faith-based organizations (FBOs) should work jointly and say "no" to GBV acts. For this research participant, now, it is the time that churches should be frequently involved in activities such as voice of the voiceless. Given the above, the ministry of advocacy should protect the sanctity of human life, speak with and on behalf young people, encourage the voice of young people to the challenge of discipleship.

2.5.2 Catechesis

Catechesis is the process of spreading the Gospel to Christians and non-Christians. Then, Christians should ensure that people have received the Gospel, understand, live, celebrate, and communicate it to the world in many ways. Several authors argue

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that the word catechesis is derived from the Greek verb "*katecheo*", meaning to teach or impart information (Espinoza & Johnson-Miller 2014:16; Obielosi 2016:22). Based on this premise, Dames (2006:9) posits that the etymology of catechesis implies an oral instruction to people. Churches should foster an education for children, young people and adults in their faith developmental programmes. This education should include the teaching of Christian doctrine that would transform people into the fullness of Christian life. In other words, catechesis is the foundation of churches' efforts in making disciples, helping people both young and old to believe that Jesus is the Son of God. Thus, they should believe in him to have the eternal life.

In light of the above, Espinoza and Johnson-Miller (2014:17) postulate that churches should practice catechesis as it thrusts believers of all ages, particularly young people into receiving and giving of instruction in faith, and the dialogue of wisdom. Catechesis supports young people to develop a deeper relationship with Jesus Christ and the Christian community. It also assists them with the knowledge and growth in the content of God's faith and the faith in general. Furthermore, catechesis supports young people to improve their understanding of Scripture. This support includes the application of Scripture to daily life experiences and to live more faithfully as disciples of Jesus Christ in their daily lives. The latter could only happen through a life of prayer, justice, and loving service. Da Silva (2019:15) concurs with the above deliberations, she further expands on the debate by indicating that catechesis transforms life and creates the person anew. Youth ministry should embrace catechesis at the core of discipleship in fulfilling the great commission of Jesus, as written in the book of Matthew 28 (Espinoza & Johnson-Miller 2014:9). "Mayibuye community needs people or believers, especially young people to walk up the streets and spread the word of God. We do it, but it seems that we are not doing enough" (Mkhokheli [Interviewee 1]). This research participant recommends the exercise of walking up the streets as one of the efforts of taking the gospel to people. However, he acknowledges that this exercise is seemingly not working effectively as it takes part twice a year. In his observation, this exercise becomes fruitful only during the Easter period. In this period, almost all the churches, particularly mainline churches go to people and share the word of God. They do not wait for people to come to them, this missional work normally starts on Palm Sunday.

2.5.3 Community Life

Community life is the environment where love, support, appreciation for diversity, meaningful relationships; and so forth are effective and efficient practiced. In other words, community life is the environment where Christ should be served in a way that people live their earthly lives. Churches should therefore play the role of life-giving in all areas of life, the effectiveness of their role should result in the theological reflection on the relationship between the church and the local communities. Thus, the role of the church should promote life in its fullness for both in church and local communities (Van Niekerk 2015:1). As for him, the church should be involved in matters of the communities and should also try to find for solutions that are directed towards the coming of the new heaven and earth in which the church is expecting, where justice will reign. Most importantly, the church and theology should not only be concerned with spiritual and religious matters, but with all of daily life. Besides, the theology should not only focus on building up the church, but also on improving the quality life of the local communities (Van Niekerk 2015:6).

Vorster (2018:5) exhorts that churches should serve as moral agents in search for life in its fullness for the community, in other words, they should be a source of inspiration, of insight, of new energy, of dedication, and so on. For this author, churches exist for the glory of God. Thus, they should take care for all, including the marginalised people from outside their own ranks. However, churches should depend on God to give gifts that bring life to people, these gifts should bring salvation to people, more specially to the youth. Given the above, churches should through youth ministries play a vital role in preventing young people of church community and local communities from being trapped in destructive ways of thinking and behaving in life (Iwuchukwu 2015:42; Van Niekerk 2015:6).

2.5.4 Evangelisation

Evangelisations is the proclamation of good news of Jesus Christ and his gospel into every human situation. It is done through the way of sharing God's word, testimony of life and fulfilment of Christ's command. Niemandt and Lee (2015:1) define evangelization as key to the expansion and the growth of individual churches, regardless of the size. For these authors, churches have the responsibility to be both functionally and structurally sound to ensure the efficient growth of the Kingdom of

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God. Though, for this to happen, churches should foster evangelisation in all congregational structures. Churches should use evangelisation to revive the spirit of preaching which challenges the living conditions of the marginalised and seek to alleviate them from suffering (Mkandla & Dreyer 2020:10). In this light, evangelisation should be built on the foundation of salvation that should liberate people from all kinds of oppression from social, cultural, economic, political, and religious spheres (Molobi 2014:5; Shambare & Kgatla 2018:3). The aforesaid authors further argue that evangelization should liberate and take care of the oppressed. For them, if the marginalised people are taken care of, they might love and support the church. In the process they will be saved, and the message of salvation would be fulfilled, which is, the message of integral human liberation.

Local communities are faced with socio-economic challenges; thus, churches should use evangelisation as a vehicle to transform local communities. The transformation process should not be difficult as evangelisation has an element of social dimension, and one of its essential objectives is to gather people into a community, which is the body of Christ. Molobi (2014:2) concurs with the latter view and further argues that evangelisation should take full account in solving the troubles that are confronting both Christian and local communities. Mkandla and Dreyer (2020:12) allude that evangelisation should not be performed by the ministers only as it is the responsibility of all the believers and faithful people of Christ, including young people. For this reason, youth ministries should ensure that young people are invited to a relationship with God through evangelisation and ongoing witness. In addition, young people should be used as the best people to win people over, specifically youth for Jesus Christ. During the interview, Mbokodo (Interviewee 2) highlighted that she believes that Mayibuye could be changed if believers could focus on evangelization. She further acknowledged that life in Mayibuye is challenging, but everything is possible unto God. For her, people should not stop proclaiming the good news of Jesus Christ because of the situations they face in life. Qhawekazi (Interviewee 4) concurs with the latter view that life situations could not be the reason for people to stop proclaiming the good news of Jesus Christ. She expands on the debate by asserting that if Mayibuye community could stop evangelization, the situation would be worse in the area. "As leaders of churches, we should be strong and courageous even during trying times. We should pray and lift up the word of God with faith" (Mdala [Interviewee 5]). This

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research participant also accentuates that Christians should always be strong and faithful, even during difficult times. In his view, believers should learn from people like Job and understand that difficult times come and go.

2.5.5   Justice and services

Justice and services are essential components of youth ministry. These vital components should teach people better ways of living the faith of God both at home and in communities. Some scholars acknowledge justice and services as resonant with several positive associations, namely fairness, equality, inclusion, diversity and so on (Birdwell 2013:48; Mathiesen 2015:199). Birdwell further stresses that community stakeholders such as CBOs, FBOs, churches, et cetera should ensure that services offered promote social justice and lighten concerns within local communities. Le Roux, Hankela and McDonald (2018:1) add that stakeholders, including churches should promote services that address issues related to social justice in order for communities to experience social cohesion. For these scholars, churches as the role players in social community development should play a more central role in the transformation process. Udensi et al. (2013:66) concur with the above viewpoint, they further expand on the debate by uttering that community development stakeholders should ensure that youth is involved in welfare services and social development programmes such as sustainable livelihoods, social protection, social assistance, and more.

Aleksandrov (2014:10) contends that Christian doctrine of churches should bind the principles of social justice to the fundamental values of human dignity, mercy and love of communities. This suggests that churches should encourage their members to work hard in serving communities in the spirit of Christian mercy and selflessness. Also, churches should through their youth arm endorse services such as the provision of food, counselling, cleaning, and so forth to the community. These services might happen once a week, month, quarter depending on the availability of young people (Youniss & Reinders 2010:238). In light of the above, Bariu (2017:304) asserts that these services should work perfect for young people as they seemingly easy for them to form faith-based support groups that advocate for justice and social inclusion of disadvantaged youth in the community development programmes and services. The

latter should stimulate youth ministries since such initiatives are grounded in the principles of its essential mission.

Ultimately, youth ministry empowers young people to work for justice by concrete efforts to address the causes of human suffering, and infuses the concepts of justice, peace, and human dignity into all ministry efforts (East 2009:234). "Our church takes social justice very serious. For example, once a week, our church prepares kitchen soup for the poor. We serve people with bread and soup. Sometimes, we visit places for the marginalized and give food, clothes and other services, such as pastoral care, where necessary" (Mongameli [Interviewee 6]). During interview, Mkhokheli (Interviewee 1) uttered that youth from his church normally visit places such as crèches and old age homes to offer services such as cleaning, laundry, distributing food parcels, and more. He also highlighted that they usually distribute blankets to the marginalised during winter season. For him, youth executive needs to ensure that these activities do happen as they form part of the reporting in the annual general meeting.

2.5.6 Pastoral Care

Pastoral care can be defined as a service that is performed by pastors. It is a practice in which pastors use to take care for individuals in their local congregations and wider communities. Pastoral care includes several aspects, namely visits to disabled and elderly church members, hospitals, and sick local community people. It also includes activities like pastoral counselling, prayers, premarital counselling, weddings, funerals, and so on. In Christianity, pastoral care is perceived as a shepherdship for the people of all walks. Gourlay (2017:2) simply defines pastoral care as the care given by the pastor. Miller-McLemore (2012:270) defines pastoral care as a form of practical theology which is specified as an intentional enacting and embodying of a theological presence, particularly in response to suffering or needy. Pastoral demonstrates and increases the love of God among people. Therefore, pastoral care is the form of ministry which strives to help people meet their needs regardless of their backgrounds or personal situations. People, whether young or old, sick or healthy, rich or poor have ongoing needs such as love, relationship, community, and so forth.

Magezi (2019:1) notes that local communities are confronted with socio-economic challenges that require different types of interventions to be effectively addressed. For him, pastoral care is expected to intervene and address these challenges as it is a community frontline ministry. In view of the above, Canales (2018:252) further expands the argument by expressing that there are no official standards set for pastoral care, however, there are elementary competencies such as healing, reconciling, listening, and so forth that pastors must have. In addition, pastors should use different approaches in addressing challenges facing members of the communities as their problems differ. It can be concluded that, pastoral care should offer care on spiritual matters and physical healing (Magezi 2019:8). Mongameli (Interviewee 6) views pastoral care as the prime service needed in Mayibuye. As for him, the community is confronted with several socio-economic challenges such as crime, unemployment, domestic violence, et cetera. Pastoral care would bring hope to the hopeless, and comfort those who are in distress. In line with this, Mbokodo (Interviewee 6) articulates that crime, drug abuse and violence bring anxiety and depression to families and the community. She further argues that counselling is on high demand during weekends as people are ordinarily traumatized due to violence and crime.

2.5.7 Prayer and Worship

Prayer is the way of talking to God, while worship is the service in which believers give to God by means of praising him. Prayer starts with confessing and believing and leads to worship God. There is a fundamental relationship between prayer and worship, and it is therefore impossible for believers to separate prayer and worship from living. Scott, Van Wyk and Wepener (2019:1) describe prayer as a form of communication amongst believers, and between believers and God. For these authors, prayer forms a massive part of the liturgy in a worship service. Considering the above argument, Plaatjies-van Huffel (2020:4) further notes that worship exposes and safeguards the Christians' belief and it also guides them to live the Christian life. Accordingly, prayer and worship are viewed as an activity of the common life of the people of God. Prayer and worship exult and expand people's relationship with God through the bestowal of grace, communal prayer and liturgical experiences (Plaatjies-van Huffel 2020:2).

The aforementioned realities illustrate that prayer and worship nurture the relationship with God. Stern and Kohn (2019:4) expatiate on this assertion by stressing that churches should encourage prayer and worship to their youth structures. For these scholars, prayer and worship are critical in youth gatherings as they develop a connection between young people and God. In considering the above, East (2009:275) postulates that prayer and worship should integrate young people more fully into the sacramental life of the church, specifically eucharist. Prayer and worship should strengthen the relationship between young people and God. This relationship is commonly acknowledged as the vital aspect of personal religiosity for the church youth (Manglos-Weber, Mooney, Bollen, Roos 2016:2). "We have discovered that prayer and worship are good elements of youth ministry. We, therefore, encourage our young people to be strong on them if they want their relationship with God to grow" (Qhawekazi [Interviewee 4]). In an interview with her, she stated that her church leadership motivates young people to conduct short prayer and worship services on Friday evenings and Saturday afternoons. The idea is to take them away from the streets and give them enough time to build and maintain their relationship with God. Mongameli (Interviewee 6) concurs with Qhawekazi (Interviewee 4)'s view that prayer and worship strengthen the relationship with God. For this reason, leadership from his church motivates young people to pray and serve God on daily basis.

2.6   Models of youth ministry

The previous section has discussed the components of youth ministry. It has disclosed that the components of youth ministry focus on faith development among young people. This section introduces the models of youth ministry. Models of youth ministry give guidance on strategies to employ in reaching out to youth. In addition, models of youth ministry form a framework of how youth work should be done for the success of youth ministry. Therefore, models of youth ministry are the methods in which churches should entrench to meet young peoples' needs and to face challenges in youth ministry. However, Weber (2017:1) contends that there are no perfect youth ministry models that could be recommended, it is for this reason that, youth leaders should ensure that the models employed take into consideration the vision, mission, and needs in the context in which they are implemented for. In short, there are no models of youth ministry that put pieces together in a perfect way for every youth ministry. Thus, for a church to decide on models to be employed for its youth ministry, it should

consult various stakeholders, namely parents, youth leaders, community, and youth themselves. The above assertion has revealed that there are several models for the effective youth ministry, however, for the purpose of this study social justice, Christian discipleship, friendship and discipleship had been discussed.

2.6.1   Social justice model

Social justice model focuses on feeding the hungry, being the voice for the voiceless and taking care for the widows. This model includes evangelising, but the emphasis should be on spreading the word of God, particularly to the poor and unchurched people. Further, social justice model empowers all, especially young people to take care for the disadvantaged. Nieuwenhuis (2010:273) defines social justice model as the framework that provides reasonable outcomes for all, including the marginalised people. Considering the above, McDaniel (2017:137) accentuates that social justice model fosters both young and old people to work together to achieve one goal, which is, the quality life for all. For him, this goal is attainable only if people start with self-examination, then be more involved in fighting injustices in their local communities. For effective social justice model, young and old people should work together in partnership to build better environment for all. This partnership should include awareness of injustices and the strategies of breaking oppressive forces. Moreover, the engagement of young people on social activities such as fighting for equality for all, ensures that social justice model could be able to implement the common practice that works for all without discrimination (McDaniel 2017:144).

Loewen and Pollard (2010:12) illuminate that social justice model should put emphasis on ethics and values as the strategy to reduce discrimination, exclusion, deprivation and inequality experienced by poor and disabled people. Its therefore that social justice model should enable people to acknowledge and address social inequalities amid their communities. Also, social justice model should require every member of the community to take responsibility to protect, advance and promote the values, principles and ideals of social justice. Then, this model should inculcate social justice in the hearts and minds of people, and it should be lived by all people regardless of their situations. The marginalised and oppressed people should also be given the access to the resources, and opportunities for developing and exercising their capacities and capabilities for living a decent human life (Nieuwenhuis 2010:269). "As

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the youth leader, I lead by example and encourage equality for all in our youth ministry. We normally prepare and distribute food parcels to the poor. Sometimes we distribute toys gifts to local crèches and the nearby orphanage. In short, we take care of the marginalised" (Mkokheli [Interviewee 1]). Also, this research participant highlights the importance of engaging young people in social justice activities. He further claims that the engagement of youth to such transformational activities improves sustainability to the justice system amidst local communities. In conclusion, the fundamental goal of social justice model should be to raise awareness of social consciousness that leads to a life of justice and service in the love of Jesus Christ.

2.6.2   Christian discipleship model

Discipleship is the process of becoming a disciple, growing in faith and sharing the word of God with others. Thus, for a person to be a disciple, he or she needs to teach and encourage people, especially unbelievers to accept Jesus Christ as their saviour. Likewise, the disciple should encourage other believers to continue with the process of helping others to grow in faith and maintain a continuous lifestyle of discipleship. Ordinarily, new believers or learners should follow the teachings and instructions of people who are more advanced in the faith. Niemandt (2016:1) explains discipleship as a journey in search for flourishing life. This author further relates discipleship journey with life in the Kingdom of God. Webber et al. (2010:209) concur with Niemandt's assertion above, they further expand on the debate by arguing that Christian discipleship is the vital element of all youth ministry programmes. Christian discipleship model is key to the church as it assists in developing the life skills that enhance Christian characters and promote the reading of the Bible among young people (Weber 2017:3). The aforementioned realities illustrate that Christian discipleship model should introduce young people to opportunities to act as disciples. Additionally, several activities such as prayer meetings, Bible study groups and home-cell groups, retreats, worship, and more should be used to achieve youth discipleship.

In line with the above viewpoint, Canales (2012:43) further argues that Christian discipleship model should make good theological and pastoral sense for the youth ministry because learning the ways of discipleship could benefit young people. Moreover, churches should encourage and incorporate discipleship in their youth ministry curriculums. Though, this integration would not be easy because this model

is perceived as the most challenging one, but rewarding as compared to other youth ministry models. For Canales, this model might be challenging because youth ministers should study and learn several components of Christian discipleship such as friendship, relationship-building, the word of God, et cetera that need to be integrated in the curriculum. In addition, Christian discipleship should not only be about learning more about God, it should also focus on how to live life in a manner that glorifies God (Baron 2017:4). For him, churches should through youth ministry arm guide young people on how to live a better life. Based on this perspective, Canales (2012:35) asserts that Christian discipleship model should be cultivated and sustained within youth ministry. He further notes that the goal of the Christian discipleship model should be to engage, inspire, empower, and challenge young people throughout their faith journey.

2.6.3   Friendship model

Friendship model is the central element of the youth ministry. It gives people, particularly young people a sense of belonging. Therefore, friendship is very important for young people as they need adults to be their friends, and to be there for guidance in life. Hankela (2014:8) describes friendship as friendly relations between individuals. Also, Webber at al. (2010:205) define friendship model as the model which is deeply rooted in relationships. Kotze and Noeth (2019:2) coincide with the above expositions, they further expand the argument by accentuating that friendship is not something exclusive, but it needs the community, care, relationship and freedom. Friendship model should nurture and maintains healthy relations between adults and young people, and among the youth. This model should employ several activities such as social youth groups, Bible studies, and so on to create relationships among young people (Webber et al. 2010:211). Most importantly, friendship model should encourage young people to develop friendship with Christ and other people, particularly the youth. Furthermore, friendship model should build and encourage young people to be committed to their faith and be courageous to their ministers.

Friendship model ought to motivate young people to attend the church and church related gatherings because of the urge of nurturing and maintaining relationships, rather deepening their faith (Strong 2015:2). As for DeSousa and Cerqueira-Santos (2012:326), friendship should be an emotional and cognitive developmental resource

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that should benefit and protect the youth while passing through the adolescence stage negative experiences. As a result, youth would grow up as people with roots, grounded in faith and in relationship with elderly (Adawu 2019:4). For Buys and Nogueira (2019:6), the positive aspect of friendship model should be the restoration of friendship value as a bridge to reach people, relatives, neighbours and friends who are not Christians or members of any church. For these authors, this model should close the gap felt by non-Christian people as they ordinarily complain that Christians do not care about them anymore. It can be concluded that, for friendship model to be efficient and effective, it should contribute to spirituality and spirituality need to contribute to friendship (Sonnenberg et al. 2015:3).

2.6.4   Youth fellowship model

Fellowship is a grace of God which transforms people into a companionship that welcomes and loves all. Henry (2018:7) delineates fellowship as a primary principle of missional Christianity. For this author, Christianity should continuously be a fellowship of believers. In light of the above, Nel (2017:6) underlines that fellowship should be the work of God's grace. The grace of God transforms people into fellowship that welcomes and loves all. Nyanjaya and Masango (2012:10) concur with this viewpoint and further expand on the argument by attesting that the book of Acts 2 explains thoroughly the power of love in fellowships. For these scholars, sharing the gospel of Christ in love fellowship should encourage people to become part of the body of Christ. In other words, fellowship should spread the gospel and the word of God. Woodbridge and Joynt (2019:6) agree with the assertion above, they further debate by averring that the book of Acts 2:42 explains that the apostles of the early church were dedicated in eliminating poverty among people through fellowship. Their fellowship included amid other things, the teaching of the word of God, breaking of bread, and prayer.

Youth fellowship is the ministry which is dedicated to the welfare of young people of the church. It builds young peoples' potentials and imparts them with spiritual substance. Additionally, youth fellowship empowers young people for better lives, according to God's will. Nel (2018:326) alludes that youth fellowship model should train young people to serve the Lord. The training should comprise preparations and presentations on programmes that are based on the Bible and its application to life. For him, fellowship model should not only enable youth ministry to gather and preach,

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it needs to create a family where young people should have the opportunity to share their personal and group experiences. Activities such as meetings with leaders to discuss and plan tasks, weekly meetings, retreats, and social meeting should take part frequently. Young people should also be trained and encouraged to take leadership roles. For all these to happen, church leaders and parents should play a strong supporting role. "Growth of our young people is boosted in youth fellowships" (Mbokodo [Interviewee 2]). In qualifying her statement, she illuminated that every Sunday, young people attend youth service. Further, she highlighted that they give young people a short break after the service, then, youth activities begin. In addition, she articulated that the service and activities assist young people to grow spiritually.

2.6.5   Discipleship model

Discipleship model is about teaching and training young people to be God's people. Contrary to Christian discipleship discussed in 2.6.2 above, which is the practice of the book of Matthew 28, that is, the great commission of Jesus, discipleship seeks to teach and train people, particularly young people to be God's people. This process also assists in revealing and enhancing gifts and talents from young people. Church pastors are ordinarily the trainers of young people in the church. Most of the training sessions take place in Bible studies. Abilities to pray are instilled in a caring atmosphere, that is, in forums such as home-cell groups. Youth leaders should be viewed as backbones of discipleship model while parents should play a supporting role (Nel 2018:323-324). Parents are the prime educators of faith. In addition, parents are the people who could bring a sense of trust, love and faith into the future of the youth. In light of the above, Strong (2014:5) believes that youth leaders should become collaborators with parents in developing young people. For the just mentioned scholar, parents should realize that in the functioning of the body of Christ, individuals have different callings, and it is for this reason that youth pastors could appreciate their assistance in discipleship of the youth. Thus, youth ministry, through discipleship model should be the helping hand for parents in the discipleship process of their children. Consequently, the inclusion of stakeholders such as parents in Christian education and discipleship should enhance the effectiveness of the youth ministry (Nel 2015:8).

Based on comments and debates during the interviews, the study labelled the Christian discipleship model as the best model for the churches in Mayibuye. During the interviews, it was clear that the community is broken. Life is difficult for the greater part of the community and people. The community is facing several challenges and people are despair and destitute. Then, the aspects of Cristian discipleship model such as evangelism and pastoral care could be of prime to this community.

2.7   Challenges facing young people in Mayibuye

The preceding section has discussed the models of youth ministry and identified the model that could be implemented by the churches in the area. Also, the section has given the assumption that there is a strong relationship between theory and practice in relation to youth ministry. This section introduced challenges that young people are grappling with in their daily lives. These challenges make it difficult for youth ministry to put the theory into practice Therefore, this section looked at the challenges that make it difficult for models of youth ministry to work efficiently. Young people are confronted with several challenges during their adolescence stages. Challenges introduced in this section have come up strongly during the interview process. Unemployment, teenage pregnancy, HIV and AIDS, alcohol abuse, drug abuse, violence, and crime are discussed as the major socio-economic challenges facing the Mayibuye community.

2.7.1   Unemployment

Unemployment in this research report refers to the people who are diligently looking for work but cannot find any job. Stats SA states that unemployment is staggered at 30.8 percent during third quarter in 2020, this high rate reveals that unemployment is a serious problem in South Africa. In addition, the report also discloses that in the same quarter youth unemployment is staggering at 34.2%, which is also extremely high. In line with this, Mbokodo (Interviewee 2) argues that unemployment is one of the serious challenges in the community. She further states that some of problems in the community are the result of such high unemployment rate. Towards the end of the interview she asked if the study would contribute to the efforts of transforming the community, especially to address challenges confronting youth such as unemployment. The researcher's response was that, the purpose of the study was to understand the situation in relation to youth ministry and community development. The

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outcome of the study should indicate what is needed. After the question, the researcher's personal judgement was that people, or the community is desperate for help. During interview, Mdala (Interviewee 5) shared the same view by classifying unemployment as one the serious challenges in Mayibuye, however, his views contradicted with those of Mbokodo (Interviewee 2) that it is hard for young people to find work. He believes that young people in Mayibuye are not serious about looking for employment, especially boys, and he exaggerated by saying that they only want the alcohol and drugs.

Nceku (Interviewee 3) argues that unemployment rate is too high in Tembisa, specifically in Mayibuye and it needs attention as it is getting out of hand. In his view, every year unemployment rate inflates drastically and is a threat to the community. In addition, Molobi (2016:3) argues that the high unemployment rate affects the economy of the country negatively. In line with viewpoints above, Cloete (2015:519) further argues that youth unemployment does not only affect individuals, family, communities, but the society at large, in the form of economic and social consequences. Additionally, the high rate of youth unemployment means that young people are not acquiring the skills or experience needed to drive the economy forward. Therefore, the assistance from the government and other development agencies to fund the technical and tertiary education, health care, and so forth is needed to investment future for the youth. Walters and Vorster (2019:3) exhort that unemployment together with other social ills lead to the dilapidation of moral fibre amongst the community and society. The effect of these challenges does not only affect communities, they also affect the stability of the country's economy. Considering these deliberations, Ononogbu, Chiroma, Nche and Ononogb (2020:1) further assert that unemployment, particularly youth unemployment is a major socio-economic and it needs to be addressed as it leads to the deviant behaviour such as crime. Aziz (2019:2) concurs with the assertion of the above authors, he further argues that youth ministry should take note of the changing dynamics in life such as crime, poverty, unemployment, teenage pregnancy, to name but a few which affect young people.

2.7.2   Teenage pregnancy

Teenage pregnancy is a social problem. In line with this perspective, Freeks (2017:4) accentuates that teenage pregnancy is a serious concern in the Christiana area. As

for him, it is approximately 9% of female learners who fall pregnant between the ages of 16 and 18. Today's teenage girls are no longer changing their dolls and playing dress-up pretending that they are adults, as a result, they are paying the actual adult prices, in early youth pregnancies (Strong 2015:8). "I grew up in Mayibuye, my primary school is down the road, when I say, life is not good here in Mayibuye, I am talking from experience. Several households are in dire poverty here, consequently, young girls sleep with old men because they want money to buy food for their families. In some of the households, there is no income, families are dependent on social grants. In other cases, young people have a responsibility to take care of their siblings for different reasons such as parents died, parents are working in other provinces, and so on. Therefore, such cases thrust teenagers to fend for themselves, and young girls end-up dating or sleeping with older men in exchange for money. This is also a contributing factor to the teenage pregnancy in our area" (Mbokodo [Interviewee 2]). In an interview with Nceku (Interview 3), he also stated that teenage pregnancy is a challenge in Mayibuye. He further mentioned that alcohol, drugs and lack parental guidance as the contributing factors. For him, parents are also facing challenges such as alcohol, being a single parent, unemployment, and more. Thus, they don't find enough time to guide their children. In an interview with Mkhokheli (Interviewee 1), he added that teenage pregnancy is a problem in local communities, including Mayibuye. However, his view was that teenage pregnancy is exacerbated by the change in moral values. For him, not all young girls who sleep with older men are trapped by the circumstances. He said some of them do it for the love of money. It is therefore important that the supremacy of spiritual well-being and its effect on healthy lifestyle choices for youth should not be taken lightly. Youth leaders should include spiritual well-being, teenage pregnancy, and so forth into comprehensive programmes such as HIV and AIDS prevention programmes.

2.7.3 HIV and AIDS

HIV and AIDS is the disease that causes the progressive failure of the immune system. HIV and AIDS has been ordinarily acknowledged as the global diseases that have infected many people, predominantly young people. it is for this reason that Kgatle (2019:2) calls on transformational agencies such church to play their role to educate youth amongst communities about the severity of this disease. Churches should ensure that they communicate the message of HIV and AIDS prevention to people,

though, the message should be in line with today's experiences and realities, particularly for young people (Van Dyk 2017:1). It should therefore be the responsibility of the churches to provide sexuality and HIV prevention education to the youth in their ministries (Van Dyk 2017:2). The church leaders, more specifically youth leaders need to encourage young people to refrain from any sexual activity before marriage. However, if the leaders observe that it might be difficult for youth to desist or control themselves. Then, the church leaders will be left with no choice but to encourage them to use condoms as the alternative (Marashe 2014:7). In order for young people to receive the proper education on issues such as HIV and AIDS, churches ought to be open and encourage informative sessions (Kgatle 2019:2).

Church leaders should create an environment that inspires adults to speak freely about HIV and AIDS. If such environment is created, young people would also feel free to open up to talk about such issues. The view of churches towards promoting HIV and AIDS interventions such as condom distributions to unmarried youths is understandable because it stems from a deep commitment to uphold the holiness and purity of sexual activity before marriage. Moreover, churches should not be seemingly promoting unfaithfulness in marriages. It is evident that many unmarried youth do not seriously desist from sexual activities until marriage. Therefore, it is imperative for the churches to formulate a comprehensive theological response to the problem of HIV and AIDS to avoid new the infections and the spread of the virus (Banda & Mudzanire 2019:9). Participants were silent about HIV and AIDS. The researcher was of the opinion that this ailment is no longer a problem to the community because of awareness programmes that took place in recent years, the availability of medication and the distribution of protection measures such as condoms.

2.7.4 Alcohol abuse

Alcohol abuse is also understood as the contributing factor in the spread of HIV and AIDs because it is easy for people to engage in sexual activities with more than one person when they are under the influence of alcohol. Parents and youth leaders should collaborate and stand firm in fighting youth alcohol abuse (Strong 2015:8). Alcohol has caused instability in many households which resulted in divorce and related problems that affect the children of the concerned families. It is viewed that uncontrolled drinking is also the source of violence in local communities (Ademiluka 2020:8). Based on this

premise, Qhawekazi (Interviewee 4) alludes that alcohol abuse is very high in Mayibuye and contributes excessively to the instability of the community. For example, domestic violence, including GBV is ordinarily influenced by excessive drinking. "Alcohol abuse is getting out of hand in Mayibuye, I don't know why, maybe it is caused by the high number of shebeens in the area", added (Mkhokheli [Interviewee 1]). This research participant further highlighted that shebeens and spaza shops are the most common types of businesses that operate in Mayibuye.

In an interview with Mbokodo (Interviewee 2), she declared that alcohol is a problem in the area. As a result, churches are losing talents to alcohol. Churches should include alcohol recovery programmes in their scheme of activities. The programmes should involve the teaching of Proverbs 23:29–35 and similar texts periodically in the sermons (Ademiluka 2020:9). These activities should be prepared and presented in various church groups, that is, men's and youth fellowships. Churches should also organize for the services of the professional counsellors for effectiveness of their programmes. Ultimately, when alcohol dependency is severe, the greater part of the salary is usually wasted on alcohol, tobacco and drugs.

2.7.5   Drug abuse

Consequently, if a young person is using drugs, the risk for developing an addiction is exceptionally high during teenage years. Drug use and addiction are preventable. Ministers, teachers, parents, community development organizations, and health care providers have crucial roles in educating young people and preventing drug abuse (Kumar, Dangi & Pawar 2019:35). In line with this perspective, Thesnaar (2011:25) acknowledges that drug abuse among young people is an ever-increasing reality and is one of the most significant contributing factors to the domestic violence within families and communities. Drug abuse has serious consequences in our homes, schools, and communities and society at large. For students, drug abuse leads to memory loss, poor attendance and performance, difficulty in concentration, educational consequences in drug abuse (Okafor 2019:157). "Drug abuse is one of the serious challenges in our community. We as parents and leaders of the congregations are very worried about this problem. Every day, we witness and receive reports about young people misbehaving because of drugs. We try by all means to stop them, but we are not winning the battle. We need government to join hands with

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us because the future of the society is dark. This is worrying because young people are viewed as future leaders, but that belief is seemingly not possible, here in Mayibuye" (Mdala [Interviewee 5]). During interview, Mbokodo (Interviewee 2) alluded that drug abuse is high in Mayibuye community. For that fact, young boys bunk classes. Consequently, it is normal to see a group of boys using drugs, including dagga during school hours. Qhawekazi (Interviewee 3) concurs with the latter view, she further expatiates on the argument by declaring that most young people in their community do not complete grade 12, they drop out in lower classes. For her, drug abuse and other family related issues such as unemployment contribute to school dropouts. In an interviewee with Mkhokheli (Interviewee 1), he added that drug abuse is a challenge in Mayibuye. He disclosed that there is a certain drug called "nyaupe" which is common in Mayibuye. For the aforementioned participants, youth life in Mayibuye is in crisis because of drugs. These participants appeal to churches, particularly youth ministries to collaborate with government agencies and other FBOs in curbing the drugs in communities as they are destructive to the individuals and to society at large. Consequently, when dependency is high on alcohol and drugs, in some cases, people end up losing their jobs (Janse van Rensburg 2013:5).

2.7.6   Violence

Violence is a behaviour which is unnecessary, hurtful, unwanted, nonessential, intentional and unlawful use of power. Thesnaar (2011:26) supports the aforementioned realities and further defines violence as a reality within the South African communities and society. Violence in South African townships is rife and is a problem as it endangers peoples' lives and hampers the economy. For Thesnaar, violence brings the distressing effects on the victims, communities and society at large. Mongameli (Interviewee 6) postulates that violence is rife in townships, but it is worse in Tembisa. This research participant further asserts that, it might be possible, that some development agents are sceptical to bring development projects in Tembisa because of high violence in the area. The level of violence in Mayibuye is exacerbated by excessive use of alcohol and drugs. He acknowledges that violence is immanent even in between the church walls. For him, the churches find it difficulty in dealing with it, especially if it is internal. The difficulty is caused by the processes to follow. In expressing this challenge, he asked "How do you discipline a colleague pastor who is

abusing his wife?". He revealed that these are some of the challenges they face as ministers.

Community development stakeholders such CBOs, FBOs, government organizations, and churches should work together in fighting violence among communities. Churches are the transformational agents; therefore, their leaders should be the living examples in fighting against violence. Also, they should encourage people, particularly young people to follow the suit (Oliver 2011:5). In addition, youth leaders should be empowered with skills in the theological and social sciences in order to minister to the youth, who might be victims of crime. Additionally, they might have lost their loved ones, and the hope and trust as well. Oliver (2011:2) resonates that churches should rescue people from the violence through their practices. Nonetheless, for the practices to be effective, they should include the application of beliefs, liturgy and evangelism. It is therefore imperative that the churches should educate their members to fight against violence and crime (Huber 2011b:5).

2.7.7   Crime

Crime is an act of offense that violates the law of the country. It is strongly detested by the communities and society at large. Crime is viewed as an anti-social behaviour which includes rape, burglary, drunken driving, murder, robbery, and so on. Yoon (2019:4) delineates crime as the violation of law and the state. Aziz (2020:2) argues that the high rate of crime in South Africa is caused by the population's limited access to socio-economic resources such as better education, training and employment. Aziz further acknowledges the efforts made by the agencies such as government agencies and community development agencies in assisting people to access the socio-economic resources. However, large sectors of the population such youth continue to have limited access to such resources. "Crime is so rife in the area. On weekends, we are scared to walk, especially at night. Unemployment, drug abuse, alcohol abuse and poverty are the main drivers of crime in Mayibuye" (Mdala [Interview 5]). As for this research participant, churches as agencies of transformation should restore the nature of God's justice as means of curbing crime in communities. Aziz (2020:2) coincides with this view, he further recommends that the justice system would also focus on the re-establishment of broken social relationships amid people and communities. In conclusion, youth ministry should, thus, be practically and theologically in ministering

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to young people in order for them to live a life which correlates with their faith and God's faith.

2.8 Summary

The chapter discussed the exposition of youth ministry in local churches' perspective. It answered Osmer's question of "wat is going on?". In answering this question, the researcher collected data from academic literature such published books and journals and interviews. The researcher used both set of data to achieve the objectives. The research participants gave the explicit information with regard to youth ministry and community development in Mayibuye. Then, the researcher used literature review to interpret data from the interviews. Themes that gave the context to youth ministry were developed. These themes brought some definitions and discussions which gave the picture of the situation in relation to local churches and community development in Mayibuye .Narrations from the literature revealed the importance of collaborations between all the stakeholders of youth ministry, the relations amid pillars of youth ministry, components of youth ministry and models of youth ministry. Also, the chapter identified key challenges that are confronting the youth in Mayibuye. In conclusion, the chapter exposed youth ministry as the important arm for the church, consequently, churches should foster it in their existing structures.

CHAPTER 3
OVERVIEW OF COMMUNITY DEVELOPMENT

3.1   Introduction

This chapter unpacks the concept of community development. With the use of academic literature, it defines the concept, highlights its principles, unveils its impediments and elucidates its intended goals. The concept of community development has been introduced as the process of alleviating the community levels of living while promoting the notion of active citizenship whereby individuals work together to improve human conditions for the well-being of their communities (Rahim & Asnarulkhadi 210:62). Principles of community development have been discussed as the drivers of community development. These principles have been deliberated as interconnected cornerstones for the success of any development practice. In the community development process, there are impediments that are stumbling to the success of the development projects. The barriers to community development projects have been discussed, and the chapter concludes by debating few outcomes of community development activities.

3.2   Exposition of community development

The concept and practice of community development has drawn attention of various scholars (Rahim & Asnarulkhadi 210:62; Westoby & Ingamells 2012:384; Goel 2014:7; Iqbal & Khan 2020:3). From their scholarship, it is evident that this concept is about alleviating the community levels of living and involving the community in determining their destiny. Dhamotharan (2009:10) perceives community development as a collective process that involves community members with an aspiration to improve community life collectively. For him, this process could be successful only if management processes such as planning, decision-making, reflection on achieved results, and so on are organized in a way that allows local communities to participate. Community development is traditionally seen as the practice of working together by community members, in a group, to act and proffer common solutions to their shared challenges in order to make their living standards better, especially when the government and other development agents are failing them (Bappi, Singh & Dahiru 2018:49; Bakare 2018:220). It is a process of development and enhancement of the abilities of the community to act collectively. The result of that action is for the

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improvement of the community in aspects of physical, social, political and economic spectrum (Ahmad, Yusof & Abdullah 2013:440).

The above expositions by scholars reveal that community development fosters active citizenship whereby individuals work together to improve human conditions for the well-being of their communities. Churches and other FBOs have a vital role to play in community development process, however, their role is seemingly not well understood from an empirical perspective (Magezi 2017:1). These stakeholders should involve youth in community development activities as young people themselves have a great role to play. Youth should be considered as the active working group in social issues, and their involvement should lead to the acceleration of local development (Aminu 2011:27; Udensi et al. 2013:61). In supporting the aforementioned realities, Christens and Dolan (2011:528) conclude that community organizing groups who establish coalitions for local developments should embrace youth as leaders in efforts to improve the quality life of the citizens. The effectiveness of community development is measured by the change or transformation in the lives of the community. Thus, it should change the community living aspects such as social, economic, cultural as well as environmental. Community development should be the continual improvement, staring with the help of the change agents, and later, by the people themselves to bring about change in their lives, which ultimately improves their quality of life (Rahim & Asnarulkhadi 210:63; Bappi et al. 2018:49).

3.3   The institutionalisation of community development in South Africa

The previous section has introduced and discussed the concept of community development. It demonstrated the essence of the involvement of various stakeholders in community development. All the role players involved in the development process should work to achieve a common goal. However, some form of coordination and cooperation is required to achieve the expected results. Coordination and cooperation efforts contribute to the institutionalisation of community development as indicated by the scholars. Chile (2012:43) states that community development practice evolved more than thousand years ago in Africa and other countries, including Western European countries. For him, community development emerged as a profession through a number of different practices ranging from advocacy for the poor, urban

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renewal work in the inner cities, and work with marginalised and oppressed communities, in countries like the United Kingdom.

In South Africa, the evolution of community development could be traced back in the early 1980s, in other words, during apartheid era (Luka & Maistry 2012:14). In contrast, De Beer and Swanepoel (2012:5) assert that opportunities for community development were promoted after 1994 in South Africa. On the other hand, Luka and Maistry (2012:14) contend that they do not mean community development did not take place prior to its institutionalisation by the apartheid government. Organizations such as community-based and non-governmental organizations (NGOs) used community development as the important element of the liberation struggle. Based on the above expositions, it is evident that, in all the countries, the focus of community development is social justice and should be built on the pillars of human rights, equity, empowerment and sustainability. As a result, Luka and Maistry (2012:14) declare that the institutionalization of community development in all the countries took place as a part of social welfare. Klaasen (2012:2) affirms that during the period leading up to and after the dismantling of apartheid, many attempts were made by several stakeholders, namely non-profit organisations (NPOs), religious institutions, church denominations, and more to contribute to the development of South African community. Youth and women were amid the parties that played such crucial role in the institutionalisation of community development in South Africa. This inclusion of youth gave young people an opportunity to make their voice heard not only to the participation, but to be given an opportunity to decision-making power in all levels (Klaasen (2012:7).

3.4   Principles of community development

The section on institutionalisation of community development clarified that the focus of community development should be on social welfare. For this reason, community development needs a strong foundation to be successful. The principles of community development are the cornerstones of community development. These principles form the framework and guidelines for the development activities to have a holistic approach (Latopa & Saidu 2015:9). Principles of community development should be able to influence and achieve the developmental goals in local communities. For the purpose of this study, several principles, namely reconciliation, social justice, leadership development, capacity building, sustainability, participation, social

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cohesion and social work with youth are being discussed. Figure 3 below, depicts the connectedness of these principles for the effective development.
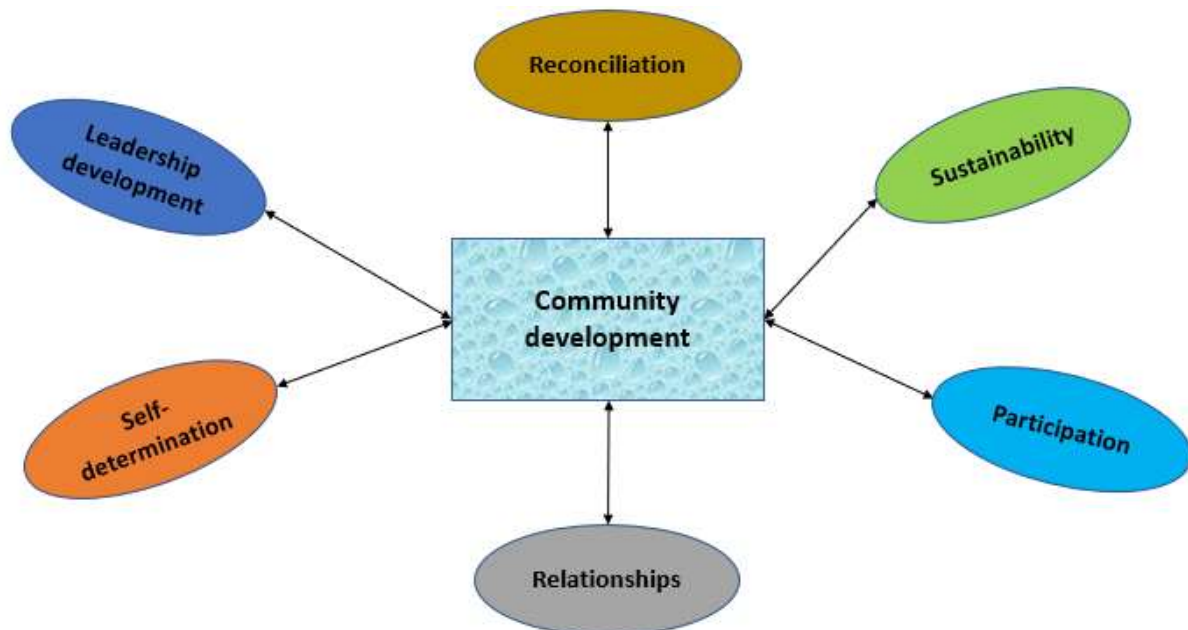
Figure 3: Principles of community development

These principles provide a framework or guidance for community development. They are the rules that determine the right action or value-judgment as to what is sound or good community development practice. These principles are strongly inter-related, and as such are used in most community development activities. Successful community development projects depend on basis that basic principles are being strictly followed. Depending on the activity, some principles might seem to have a greater focus, but the other principles are still considered as well. In essence, all these principles are essential for the success of community development.

3.4.1   Reconciliation

Reconciliation is the foundation of community development as it attempts to build peace amongst people. Generally, if there is no peace in the community, it would be impossible for people to act collectively in improving their lives as discussed under the definition section. Thus, reconciliation promotes collaboration, honestly and respect in the community. Reconciliation is the restoration of justice (De Gruchy 2002:201; Boesak 2008:640; Boesak & DeYoung 2012:70; Lephakga 2016:3). Boesak (2008:636) alludes that reconciliation is radical as it goes to the roots of injustice, and it is the source of transformation to the community, particularly the wronged

community. Brounéus (2003:3) elucidates reconciliation as the societal process which involves mutual acknowledgment of the past suffering and the changing of destructive attitudes and behaviours into a constructive relationship towards sustainable peace. Haider (2016:20) views that reconciliation at the community level has been associated with the efforts to promote intergroup relationships and to challenge stereotypes and perceptions of different groups in the community.

In South Africa, reconciliation has been regarded as the guiding concept in Christian discourses since the publication of both the Cottesloe Declaration in 1960, and the Message to the People of South Africa in 1968 (Headley & Kobe 2017:4). Reconciliation emanates from Christian tradition and has been seen as a theological concept that belongs to the field of systematic theology, mystical and spiritual experience of Christians (Vorster 2018:1). It is therefore that churches are called to be ministers of reconciliation. Churches need to realize that reconciliation is an active process which is necessary to practice theologies inspired and guided by the wisdom received from God (Thesnaar 2003:40). As for Vorster, churches should act as moral agents, in other words, they should operate as examples of the fruit of the reconciliation in Christ (Vorster 2018:4). Moreover, it is important for the churches to understand that reconciliation is something that should be worked together with people of different faiths, and with all communities. For effective reconciliation, the churches should ensure that people break down every racial, ethnic and economic barrier. Consequently, if those barriers are broken down, Christians would be able to engage in an effective community development process. This would reflect reconciliation which is rooted from the experience of reconciliation with God (Thesnaar 2003:47; Emmanuel 2013:183). Churches should therefore thrust the agenda of reconciliation as they have the ability to reach out to many people, including the young people and exert a moral influence, which imparts reconciliation with a potentially powerful role in many areas of the community (Thesnaar 2014:2).

Based on the above discussions, Kosic and Tauber (2010:82) commend that it is very important to reach out to young people and facilitate them with the process of reconciliation. In so doing, the focus has to be on the future as today's young people are the leaders of tomorrow. Further, young people need to acknowledge the importance of reconciliation, and they should view it as a framework which ought to be

used to address the lasting effects of trauma and oppression experienced in many ways. Youth should also understand reconciliation as the process that heals, and improves relations within their local communities, with non-indigenous people, the government, and so on (Indigenous Youth Voices 2018:39). The church through its youth ministry should facilitate the forgiveness, healing, and reconciliation process inside and outside the church settings. A reconciled community is a peaceful and developed community. Thus, it is essential that the good news of Jesus Christ is proclaimed, and that individuals place their faith in Christ for the salvation.

3.4.2 Sustainability

Sustainability is generally the process of continuity. Goel (2014:10) defines sustainability as the important principle of community development. Iqbal and Khan (2020:5) view sustainability as the element of development that accomplishes the requirements of the present without compromising future needs, that is, the implications of today's development should be long term. Adewale (2016:2) concurs with the above assertion, and further describes sustainability as the element of community development that meets the needs of the present without compromising the ability of future generations to fulfil their own needs. In community development, sustainability has become the most popular principle because it combines the community development with components like economic, social and environment (Bakare 2018:220). This is in line with Fu and Ma (2020:4)'s argument that sustainable development to local communities depends in the coordination between the natural and social capital, the covering of various economic and social activities in the community. Sustainability is important to creating integrated and sustainable communities with better environment and to ensure the higher quality of life (Van Schalkwyk, Schoeman & Cilliers 2013:255). In addition, Yahya (2020:1) indicates that sustainability possesses developmental goals that are important opportunities in improving the quality of life and health for all mankind in all ages. However, the effectiveness of the goals is dependent on the efforts put in developing the youth in the community. Nevertheless, it is important for the latter to be discussed at the initial phase of the development, which is, during the foundation and planning stages.

Yahya (2020:3) asserts that young people are the pillars and driving force to the success of the sustainable developmental goals. Jegede, Irewole and Dada (219:139)

argue young people should be given attention and be empowered in order for them to meet their needs, to be independent, and contribute in the development of the community. Young people are the source of strength and continuity in sustaining the development (Adewale 2016:1). Additionally, sustainability in community development requires new ideas for the future and nurturing of new relationships that redefine what is possible for communities hence the involvement of young people need to be flagged in community development (Dale & Sparkes 2010:2). Churches and other FBOs, including youth should be involved in the programmes such as training, facilitations, and so forth that provide sustainability to the development introduced to the communities (Russel 2015:60).

3.4.3 Participation

Participation is the important principle of community development. Positive participation is the reflection of a good relationship between the community and development stakeholders. Also, it indicates that development stakeholders have listened to the voice of community. In positive participation, local people are encouraged to participate in the development projects because they address their needs, and in a way, they want to change their lives. Waweru (2015:66) introduces participation as one of the important elements of community development. Zadeh and Nobaya (2010:14) view participation as the key indication of the effective community development process. Based on the assertions above, if there is no community participation, community development could not be a success.

Community members are responsible for identifying their problems, developing actions, and following solutions from start to finish. In community participation process, it is the responsibility of local people to organize themselves and manage their problems. Bappi et al. (2018:54) accentuate that community participation could only take place when the community is organised and has full responsibility for the management of its problems. This is in line with Nkwate, Trandafili and Hughey (2013:3)'s proclamation that participation provides community members with the belief of addressing their problems through collective action and reflection. Thus, participation encourages all members of the community regardless of the age, race, sex, and so on to take part in a process that allows them to express their needs and to decide their own future (Okoji & Ayuba 2018:12224).

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Community development embraces all spheres of the community, including the youth. In this view, young people are seen as bedrocks of the development in their communities. Then, their participation in the development process would be seen as the pre-requisite for the overall development of their communities (Yusuf & Mechanic 2014:13). Youth participation is therefore a mechanism that enables youth to gain the skills while simultaneously changing their communities. The involvement of today's youth in community development programmes especially youth participation in decision-making is critical to sustainability and youth development (Udensi et al. 2013:65). Schoeman (2012:7) ascribes that churches should play a vibrant role in partnership-building with communities. However, this author argues that participation is the key challenge for the church community as the level of trust between groups and institutions has been eroded by the legacy of apartheid in South Africa. Nonetheless, the church youth have the privilege of participating in the transformation process through encouraging young people to take charge of their lives by giving them the word of God, and their participation has become an act of faith in community development (Fedessa, Haile & Mansigh 2018:2; Chiroma 2019:6).

3.4.4 Relationships

Relationships between development agents and community members are crucial ingredients for the success of the community development. Therefore, relationships should be at the heart of the development process, in other words, there should be a strong partnership amongst development stakeholders from the beginning to the end of the project. Yusuf and Mechanic (2014:17) indicate that relationships between the youth, community leaders, development agents and community members are key to long-term participation in community development efforts. The development agents should build relationships with community leaders to ensure that the voice of the community is heard, and the development caters for their needs. Kgatla (2016:6) posits that development stakeholders should nurture relationships during the development process as they yield social justice in communities. Consequently, justice is not possible in a community without interpersonal relationships. This author further states that, a person should have relationships because to be human is to be in relations, and to be bound in love to one another. Based on the above arguments, relationships within local communities are key to the success and survival of the

development projects in the community. Additionally, failures to the development projects are ordinarily caused by the ignorance and poor maintenance of relationships.

Young people are the valued citizens of their communities, for this reason, they should be engaged in more sustained relationships with community development practitioners. Such partnerships might lead to skills enhancement and confidence-building traits which are growth and development for them. In addition, these partnerships should assist in sustaining community development activities (Udensi et al. 2013:61). Based on this perspective, Le Roux et al. (2018:5) highlight that there is a lack of trust among people in communities. These authors further argue that, this is an opportunity for the youth to build relationships with other social groups. For example, the lack of faith amid young people, adults, government agents, FBOs, CBOs, churches, and et cetera could be an obstacle to the implementation of the developmental projects. Churches should play the critical role as builders of moral regeneration and build the relationships amongst communities across the racial barriers to transform local communities (Pillay 2017:11; Van Wyk 2017:9). In considering the above viewpoints, Suderman (2011:1) argues that churches as social agents need to create and embody peace that demonstrates, restore and foster relationships among communities. Breedt and Niemandt (2013:3) exhort that churches, including the youth should use the Kingdom acts such as reconciliation, healing, caring and ministering to foster relationships in communities. Moreover, youth through youth ministry should help to facilitate and empower young people in developing deep and meaningful relationships, however, starting with the relationship with God (Aziz 2019:4).

3.4.5 Self-determination

Self-determination is the aptitude to think for oneself and to take actions that are relevant to the ideas. Self-determination fosters essential motivation to individuals to engaging in positive activities in their communities (Imamudin, Nandang & Suherman 2020:118). In addition, these authors further acknowledge that every human being should be motivated in himself or herself, but how the process of self-determination becomes an encouragement for the achievement of a purpose in life is the different issue. Similarly, when people volunteer themselves in communal activities, including

different motives for volunteering can be associated with either self-determined or controlled types of motivation (Güntert, Strubel, Kals & Wehner 2016:311).

Hui and Tsang (2012:5) argue that self-determination should be promoted as early as at primary school level. This should be an educational goal for all students with or without disabilities. The idea behind this promotion, is that, the school should be an important social context or institution where self-determination for students need to be fostered as their strength. Self-determination should encourage the validity of moral values such as truth, freedom, charity, and more that promote better life for all. In line with this argument, De Villiers (2016:6) states that the peculiar value of human life does not lie in the freedom to decide the value, but in the freedom to acknowledge and serve the value that is given by God. A church is perceived to be self-determined, in other words, it should initiate and support initiatives which deal with the depressive situations in its community, including youth and in local communities (Tshaka 2015:1). Churches through youth ministry teachings need to promote self-determination amongst young people. Accordingly, churches have to ensure that Christian teachings that include Christianity's conceptual support for ideals of freedom and self-determination are encouraged in local churches (Smith 2015:3).

3.4.6   Leadership development

Leadership development is a process of producing more effective or better leaders. It is the vital principle for building and sustaining the community and it also ensures that community people are equipped to be participants of the thriving future for their communities (Kabongo 2019:1). Leadership development programmes such as presentations on quarterly meetings, marketing participation, and more are developed to encourage community involvement. As a result, through hands-on experiences, participants start learning about the social and economic challenges facing their communities. Leadership development is important in local communities because it improves the quality of life and health status for the members of the community, particularly for those who are poor and disempowered (Majee, Thullen & Goodman 2018:144). Likewise, leadership development ought to improve individual capacities and collaborative processes in the community.

Local communities need leaders who are dedicated to work in collaboration with participants such as churches, CBOs, youth, and more to address the challenges, and promote the local strengths (Cleveland & Cleveland 2018:158). Community leadership has to include young people in addressing the issues of development in communities. This inclusion should be understood as a multi-level intervention that affects both the leadership development and youth development (Christens & Dolan 2011:544). As for Canales (2014:24), leadership development has a natural connection with Christian discipleship as it encourages and empowers various gifts, talents, and abilities of adults and young people. In addition to the youth service, the church needs to create various leadership roles such as chorister, Sunday school teacher, personal assistant to the pastor, children oversee among others, and so on. Normally, these responsibilities support the development of leadership from young people at an early age. Additionally, these responsibilities should prepare young people for the future challenging roles in their churches and local communities (Odeleye 2016:8).

Young people are not just leaders of tomorrow, but they are the important partners of today. In church, they should be considered as the important players due to their potential in terms of their roles in the local church, divine placement and integrity. The church leadership needs to foster a policy of cultivating youth maturity, that is, spiritually and secularly. The policy should ensure that youth participation in leadership roles is prioritized in the church (Odeleye 2016:10). In supporting this viewpoint, Bariu (2017:304) accentuates that it is imperative for the churches to include the leadership development of young people as one of their strategic objectives. Adewale (2016:18) affirms that church leaders ought to play a crucial role in attaining community development by the teachings of the biblical principles. The significance of this assertion is that, leaders are ordinarily coming from the followers and the followers in the church believe so much in their leaders. Geiger and Peck (2016:173) view that for leadership development to be successful, it should be undergirded by the church culture that sees it as part of its essence as the body of Christ. These authors hypothetically state that local churches should foster leadership development as the core part of their organizational DNA in order to promote the Kingdom of God, for both inside and outside the walls of the church. Christian leadership for youth ministry has to be much more than teaching young people about the pastoral skills but should require a lifestyle that empowers young people to become responsible and genuine

leaders in their churches, neighbourhoods, schools and communities (Canales 2014:24).

3.5   Barriers to community development

The earlier section introduced the essential principles of the authentic community development process. The principles are discussed as the framework to the success of the development process, though, not all community development initiatives become successful. Several factors such as poor planning, misallocation of resources, poor monitoring, and so on contribute to the failures of certain community development initiatives. In addition, there are barriers that block the advancement of the development in communities. Based on the above assertions, this section explicated crime, discrimination, corruption and violence as key barriers to community development in local communities.

3.5.1 Crime

Crime is rife in South African communities, especially in townships. Negligence is the contributing factor to high crime rate in the country. Most people believe that the responsibility of controlling and the prevention of crime vests solely on government (Manaliyo & Muzindutsi 2013:122). These authors note that it is a challenge for government to mobilise communities in curbing the crime in the society, but community members should mobilise themselves and take the first step to fight and control crime in their communities, using the informal social controls as they normally know their places better than anyone else.

Mangayi (2018:5) confirms that churches acknowledge crime as one of the most pressing issues amid local communities. Van Wyk (2017:5)'s assertion is that local churches stood up for social injustice during the Apartheid era in South Africa, therefore, they should not turn a blind eye to the evils such as crime that confront local communities. Based on the above assertion, churches have the capability and responsibility to fight crime in local communities, however, they should not exclude the youth, which forms part of the church participating in God's mission on earth (Baron 2017:4). For Baron, youth through its youth ministry should be engaged with the activities like evangelism to transform the lives of the people in the community. In efforts to curbing the crime, Pegram, Brunson and Braga (2016:299) declare that

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church leaders, including youth leaders should be encouraged to walk-up the streets of high crime, singing inspirational hymns and inviting residents to join them in prayer.

3.5.2 Corruption

Corruption is the misuse of public resources or a position of supremacy for personal gain. It yields negative consequences for the development and erodes peace in communities. Vorster (2012:133) describes corruption as misappropriation of public office or a position of authority for private, material or social gain at the expense of other people. Olufemi (2012:47) views the term 'corruption' as a household name, in other words, it is common in every community in nowadays. The above expositions revealed that corruption has a negative impact in the development, particularly in poor communities (Olufemi 2012:60; Brimah, Bolaji & Ibikunle 2013:60; Arroyo 2016:85; Monye 2016:102; Lewis 2017:7). For Murimi (2018:1), corruption is an obstacle to the development and to identify certain ethical challenges in local communities. For him, corruption involves but not limited to giving and taking the bribes, misappropriation and misallocation of public funds, and procurement expenditures, interested misguidance of policies, financial and political scandals, electoral fraud, and other administrative misbehaviours that stimulate reactive public perceptions. The arguments above disclose that, corruption is rife in local communities and the negative impact it poses on socio-economic and political settings of the country can hardly be over emphasized (Olufemi 2012:47; Arroyo 2016:87). Poor and vulnerable people are generally the most victims of corruption in every community and society (Vorster 2012:133). As for Vorster, South Africa is progressing on the process of nation-building, however, corruption is increasing on the other hand and it endangers the social fibre, and it also impedes moral renewal in communities and in society as a whole. Consequently, the culture of corruption paralyzes the country as it invades in all spheres of life which results in the lack of trust in institutions and the leadership (Vorster (2012:134).

In the Bible, churches are given a role to curb the corruption, 1 Cor 12 states that God gave churches the role to work towards addressing the problems related to corruption (Du Plessis & Breed 2013:1; Monye 2016:103). Churches through Christian ethics should provide moral directions to be followed in enhancing the success of the development in local communities. Further, if ethical leaders such as ministers,

pastors, youth leaders, and so forth could be more involved in community development activities, corruption might be trimmed down. For this to happen, churches should embark in developing more ethical leaders that include youth (Vorster 2012:135). This viewpoint is in line with church's involvement in community development activities. Laver (2010:52) believes that the fight against corruption is the role of the church. For him, the church needs to work with God in bringing his Kingdom, including "Good News" for the people. Church youth, through youth ministry activities such as outreach could enhance the alertness that corruption is wrong with its behaviours, namely greed, nepotism, careerism, favouritisms, exploitation, and the rest, as they are ethically and socially destructive (Vorster 2012:142). In fact, young people are the most social group which is exposed to and hardest hit by corruption in Africa (Murimi 2018:1).

3.5.3 Violence

South Africa is faced with a number of challenges that need to be addressed, amongst them is violence (Huber 2011a:1; Meylahn 2011:1). Taking this into consideration, Landman (2011:2) defines violence as the physical harm done to people or property. Biblically, violence is rejected across all religions. The sermon on the Mount is the good example of expressing the rejection of violence. Jesus's message on that sermon is characterized by a rejection of violence (Huber 2011a:6). This author further reveals that Jesus himself suffered from violence which resulted to his death on the cross. Violence does not only impact development negatively, women and the children are ordinarily the victims of violence and this has been continuing as part of their daily lives (Landman 2011:3; Kruidenier 2017:4).

The church as the agent of transformation has the role to play in fighting violence (Weber & Bowers-Du Toit 2018:4). For the church to respond to violence, the first step is to embody peace, then, restore and reconcile the relationships in communities (Suderman 2011:1). The response is necessarily an activity in which the church needs to be an active participant that seeks to restore and reconcile broken people in local communities. The book of Ephesians 3:10 states that the church holds the solution to violence (Suderman 2011:6). The church leaders, together with youth leaders should be encouraged to preach peace as well as encouraging their members and communities not to engage in violent acts (Landman 2011:5). Churches should involve

youth ministry as it is the part of the church and not an exclusive entity (Weber & Bowers-DuToit 2018:4). Thus, the churches through their youth ministry should create spaces in which God is discovered amidst youth's exploration of self and identity. For these authors, youth ministry should be given an opportunity to fight corruption as it is theologically based in the covenant of God's faithfulness toward young people. Most importantly, youth ministry ought to focus on faith formation practices such prayers, evangelism, and more that lead to the life-giving nurturing of the soul.

3.5.4   Discrimination

Discrimination is to criticize the actions, disadvantage people or groups of people because of certain characters such as sex, race, ethnicity, religious beliefs, but also disability, weight, age or genetic constitution. Ageism, sexism, genderism, and racism are introduced as components of discrimination in this section.

3.5.4.1   Ageism

Ageism is the discrimination against older people, because of their age. Ageism disadvantages older people as their knowledge, skills, capabilities and experience are not taken into consideration because of their age. Theron (2014:5) introduces ageism as an intergenerational conflict and the glorification of youth which reveals the negative attitudes towards older people and their ageing process. Button (2019:7) asserts that ageism discourages senior people to seek for employment as companies prefer to hire younger people than older ones. For him, consequences of ageism bring instability in families and communities. For example, older people are normally discouraged and depressed for not being able to secure jobs. In some cases, people are ending up taking jobs that pay lesser than expected, and the inability to secure jobs leads them to poverty. Therefore, ageism is the negative attitude towards older people, and it also break-down the moral values which results in elderly abuse (Theron 2014:2; Palmore 2015:873).

In line with the above viewpoints, Donizzetti (2019:1) further argues that ageism needs to be addressed amid communities. For her, ageism might impact the development in communities if is not properly addressed. Churches should take the platform to address ageism, and to restore the family values and family bonds in local communities. Moreover, churches should be involved in addressing the core social

problems such as break-down in moral and family values, the lack of respect for the elderly people, the lack of respect for the sanctity of life and ageism in communities. In addressing the aforesaid problems, churches need to work in collaboration with other FBOs, youth and government (Theron 2014:8). For him, these agents should promote values such as love, respect compassion, care, and more within local communities. Considering the above arguments, Kgatle and Mofokeng (2019:4) view that churches should take care of the marginalised, that is, to help them overcome ageism through the experience of the Spirit.

3.5.4.2 Sexism

Sexism is a form of discrimination among human mankind. It is a gender hierarchy expressed in several ways, in communities and society. Generally, sexism is a tradition or culture which discriminates women against men, in other words, it ordinarily ranks women in a lower class as compared to men. Lowe (2020:54) views sexism as a sin because it impacts women and girls negatively, and it is an act of injustice against women. Labeodan (2016:3) concurs with the argument above, she debates that the sin of sexism should be eliminated from all church structures, religion institutions and in communities. For her, sexism is one of the social evils that block the development and experience of abundant life for people and the environment. Additionally, she further acknowledges that women have been silent for too long, thus, they might have suffered, and others died because nothing has been happening to address this issue. Despite increased efforts to combat gender inequality, women continue to be confronted by sexist behaviour and the aggression that sexism promotes. For example, there is a limited number of women holding senior executive positions in companies. This reality happens irrespective of their level of competency. In some cases, women earn lesser salaries than their men counterparts (Hajnosz & Ganz 2017:36; Cross, Overall, Low & McNulty 2019:338).

Colver (2020:22) views sexism as a reality that has been experienced almost in every aspect of community such as schools, neighbourhoods, businesses, and churches. Churches, youth, FBOs and secular institutions should work together in addressing social issues that confront the marginalised and vulnerable men, women, children and disabled people who continue to suffer under racism, genderism, sexism, and so forth (Van Deventer 2015:7).

3.5.4.3   Genderism

Genderism is the belief that a certain gender is superior and has the right of control over the other. In a nutshell, genderism ordinarily gives the advantage to men against women. This is a discrimination among different genders, and it impacts community development negatively. It is therefore imperative for the development agents to deal with such social issues for the success and sustainability of the development projects. Carrera-Fernandez, Lameiras-Ferna´ndez, Rodriguez-Castro and Vallejo-Medina (2014:655) define genderism as a social system of beliefs which emphasizes the negative evaluation of people by others, who do not conform to their gender roles or whose sex is not consistent with their gender. Van Deventer (2015:7) argues that the churches and other religious institutions should address the predicament of marginalised vulnerable women and children who suffer under genderism. Based on the above assertions, Kgatle and Mofokeng (2019:4.7) exhort that genderism is the destructive practice which needs to be condemned in local communities. These authors further argue that genderism is a contributing factor to the harassment activities in some cases. Considering the above arguments, it is evident that genderism promotes inequality in local communities.

Casimir, Chukwuelobe and Ugwu (2014:167) postulate that women, especially in Africa hope that churches are their redeemers that should liberate and restore their tradition-denied human rights and opportunities for human development. In contrary, Theron (2014:4) argues that both men and women are the victims of abuse, but women are physically weaker and thus more vulnerable to the abuse. It is for this reason that, the development agencies should ensure that they listen to the voice of the community not to the voices of a certain genders, and the development should be addressing the needs of the entire community. Modise (2018:11) concurs with the above arguments, he further expatiates on the debate by stating that young people are also confronted by social ills like genderism. For him, the future of youth would be uncertain if such challenges are not properly addressed. In acknowledging the concerns raised above, Strecker and Naidoo (2018:163) exhort that youth ministry is multicultural, therefore, it should address challenges facing communities, especially those of youth from all backgrounds.

3.5.4.4   Racism

Racism is about the racial superiority of one race group over another. It happens when some races of people believe that they are better than others. Racism is the system of configuring an opportunity and assigning value based on the social interpretation of how one looks as compared to others (Trent, Dooley, Dougé 2019:2). For these scholars, this system is unfairly disadvantaging some individuals and communities. Based on the definitions given above, it is obvious that racism deteriorates social capital in communities, since the cooperation between different people of different race and the members of a disfavoured racial group is limited or does not exist (Bonick & Farfán-Vallespín 201618).

South Africa has not seen the death of racism, despite the number of activities such the release of the former president, Mr. Nelson Mandela from the prison in 1990, the struggle for human rights in South Africa, and the adoption of the new constitution in 1996 that took place in the country (Dames 2019:2). For him, young people, meaning black and white need to develop a progressive racial consciousness that would refuse to succumb to historical racial prejudice and racism which oppresses and stimulates inequality in communities and society. Aldana, Josefina Bañales and Richards-Schuster (2019:5) concur with Dame's assertion, they further expand on the deliberations by arguing that youth engagement in civil society is a process in which young people are given an opportunity to act in addressing the issues of public concern. Their suggestion is that, young people should be involved in unravelling the issues of public concern, such as racism. Young people believe that they are ultimately their own best advocates and are strategically positioned to assess their community needs (Aldana et al. 2019:5).

Churches, particularly in South Africa view racism as a crucial phenomenon that needs serious attention as the overwhelming majority of people including immigrants to the country are affiliated to Christianity as well as active participants in worshipping communities (Klaasen 2016:1). In line with this viewpoint, Pillay (2017:10) alludes that racism has become a worldwide issue and the greatest challenge in communities. For him, churches should address racism from a biblical and theological perspective. Racism in the church can easily destroy the early work of evangelism. For this reason, the church and its youth should ensure that it is dealt with inside and outside the church walls. The church needs to help its members and the community to humble

themselves, pray and seek God's face. It is therefore believed that people would turn from their wicked ways and confront their demons of racial prejudice. The outcome will not only yield results for community development, the church will also be equipped to minister to the rest of the world in faithful and coherent ways (Sanou 2015:101).

3.6 Outcomes of community development

Community development is expected to meet certain objectives as set out at the beginning of the projects. Generally, not all developmental projects produce the expected results because they are confronted by the number of challenges and obstacles as discussed in the previous section. Nevertheless, community development has all the features needed to yield positive outcomes. This section discussed ownership, active citizenship, human agency, social cohesion and awareness as positive outcomes to community development.

3.6.1 Ownership

Ownership means the power to make decisions. In community development, ownership means community members are main role players, and other stakeholders are there to assist and support them in meeting the objectives of the development. Vorster (2019:1) explains ownership as an important identity marker which provides people with a sense of autonomy. Lelegwe (2015:194) posits that ownership is to realize that the local people are important asset, in fact, the existing assets of their development. Local leaders should give the entire community an energy to take actions such as the teaching of new skills that build the capacities of self-reliance and ownership. In line with this approach, Zeeland (2016:6) exhorts that this approach inspires and strengthens the capacities of local development partners as well. For him, the strong commitment and collaboration with the development partners should result in self-empowering learning processes that might enhance local ownership. De Beer (2018:7) asserts that community development approach should create a strong partnership with local communities. The partnership will ensure that people have the access to the services and opportunities. Moreover, the partnership ought to contribute in developing self-reliance for communities to take ownership in shaping their own future.

Local people should be active and take ownership of the affairs of their local communities. In other words, they should not be the passive community, whereby people would wait for government and other agencies to solve their social problems. Okoji and Ayuba (2018:2224) affirm that people become encouraged if they have a sense of ownership to the projects, and if they believe that the projects meet their needs. Community members should be involved and ready to take the ownership in the development, however, churches should also participate as active citizens in the transformation process (De Beer 2012:255). As for Bariu (2017:303), churches should also encourage young people to participate in the transformation process. For him, the inclusion of youth should start at churches' board meetings to ensure that their voice is recognized as part of decision-making process, for the growth of healthy local churches, and for the development of local communities. The early exposure of youth in decision-making process in the church and community will create the ownership skills that should provide better stability for both the church and community. The ownership of community development projects as well as locally available resources should be given to the residence of the area (Iqbal & Khan 2020:3).

3.6.2 Awareness

Awareness means that people are becoming aware of themselves with respect to their needs, resources, environment, and so forth. Community members gain more awareness in community development activities as they encourage certain kinds of awareness. The church has to act within community as an awareness-raiser (Vorster 2012). Over the last few decades, social workers have encouragingly been involved in environmental issues and building awareness at community levels (Goel 2014:11). The encouragement has been about the harmful impacts of unsustainable, unequal and unjust practices in the ecological sphere. Balia and Kim (2010:46) postulate that churches should be encouraged and empowered to initiate trainings and education with regard to awareness and the importance of interfaith engagement. It is therefore empirical that churches should be venturing outside their safety zones in order to introduce awareness programmes such as GBV, violence, sexual abuse, and more amongst the communities. Additionally, theological education does not only serve in building the church from the perspective of the reign of God, but it also creates social awareness, political discernment, social involvement, and empowering in the transformation processes of community (Balia & Kim 2010:168). Considering the

above arguments, Magezi (2017:8) declares that church members as members of the community are generally aware of the existing needs in their communities and possible responsive development solutions. They should ensure that awareness and formation sessions are taking place in their local communities. There is a growing awareness for the great need for spiritual and ethical guidance in the local communities. Nonetheless, for this to happen, churches through ministry leaders, including youth leaders should be theologically formed, shaped and equipped for ministry in the communities (Forster & Oostenbrink 2015:4). For Baron (2017:7), church leaders need to identify and develop youth capital in their respective churches and encourage them to join the mission of the triune God in the transformation of local communities. Young people are active and might show an interest in engaging with activities and affairs of the church. If youth could be aware of social changes in their communities, that would show their agency in the confines of their own churches (Baron 2017:7). Thus, youth ministry should guide young people, particularly youth church to a spiritual relationship with God that would be in line with the purpose of the great commission of Jesus Christ, as it is articulated in the book of Matthew 28:16–20. Furthermore, youth ministry should ensure that young people and local people are aware of socio-economic issues in their communities (Strong 2014:2).

3.4.3   Social justice

Community development should promote social justice. Inequality is a major problem for the South African society. Also, this crisis is not only a human crisis, but a crisis of rights and social injustice (Govender 2016:256). Therefore, community development agencies like churches and other FBOs should not allow injustice to continue unimaginable. Hence, they have to play their role as transformational agencies to curbing injustice amid communities. Community development projects need to involve community members equitable, in other words, community members should not be disadvantaged or denied their democratic rights by any form of community development processes. Social justice is a fair and equitable distribution of power, resources and obligations in the community, that is, to all people regardless of race or ethnicity, age, gender, ability status, sexual orientation, and religious or spiritual background (Mangayi 2014:132). In today's world, socio-economic challenges such as poverty, violence, crime, injustice, and et cetera are increasing more than ever. South Africa, like many other countries is facing similar socio-economic challenges

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(Kgatla 2016:2). For him, biblical relationships that are premised in social justice should help to create a new community, which is, transformed and empowered to embrace equality and justice in communities and the country. The church has to play its role, that is, to engage in and continue with the task of being an agent for social transformation. Biblically, the church has to proclaim the Kingdom of God and make disciples of all nations. However, this proclamation should include the promotion of social justice in communities (Woodbridge & Joynt 2019:1). This is in line with Todd and Allen (2011:222)'s view that religious institutions should play a role in social transformation as they have the potential to provide mediating structures for social justice engagement for the common good of the local community. Likewise, local churches have to provide platforms for people to participate in social justice activities such as religious education, food distributions, prayers, and more at congregational level, and take them further to local communities (Todd & Allen 2011:235). For Woodbridge and Joynt (2019:2), the church should follow the example of Naboth's vineyard (1 Ki 21) in promoting social justice. For example, Elijah stood up for social justice and the rights of small landholders against royal prerogative.

Weber (2017:8) exhorts that there is a need for churches to engage young people in issues related social justice that impact peoples' daily lives. For her, young people have to support the idea of prioritizing with social justice in communities. In addition, today's young people are becoming more and more socially active and justice conscious, therefore, churches should provide them with a biblical framework that will give guidance to live faithfully and contribute positively to social justice. Youth should be engaged in social justice processes as youth itself is facing social adversities which are based on race, gender, gender expression, or sexual orientation (Akiva, Careyb, Crossa, Delale-O'Connora & Brown 2017:21). Ultimately, churches alongside with their youth ministries should play a more significant role in promoting and ensuring that social justice is being served in local communities (Le Roux et al. 2018:8).

3.6.4 Human agency

Human agency is essential to social work. It is the autonomy and capacity of individuals to act in fulfilling their own goals. Goel (2014:7) introduces human agency as one of the fundamental goals for community development. For this author, effective community development has to promote human agency, in other words, community

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members should be free to choose actions that would maintain existing relationship, self-help, defensive opposition and visionary act of citizenship. Mtika (2015:3) views human agency as the capacity of individuals or group to act in pursuit of their goals. The development of human agency as the fundamental goal for community development includes the broad spectrum of community development which involves the improvement of quality life in local communities (Parsell, Eggins & Marston 2016:238). The expositions above reveal that human agency fosters the spirit of self-belief which encourages people to do for themselves in transforming their communities. In addition, human agency makes people to believe in their own capabilities. Moreover, Goel (2014:8) postulates that community development work with emphasis on developing human agency that would transform the prevailing conditions of powerlessness, and act as a collective to change human conditions in local communities should begin with individual empowerment.

Madondo (2015:33-34) accentuates that human agency is located in the social doctrine of the church. Then, the church should respond to socio-economic challenges confronting communities such as hopelessness, poverty, HIV and AIDS, crime, corruption, and more. In responding to social ills issue, Aziz (2020:4) recommends that the church should allow youth to engage with the fundamental social norms through its experience and agency. In the great commission (Mt 18), the church has been given the responsibility and authority to get on with the job of mission. The prominence in this responsibility has been based on human agency (Konz 2018:335). Local communities are facing with many challenges, it is of great importance for the youth to embrace and exercise their agency in order to be fully human and live in greater wholeness (Peck-McClain 2015:95).

3.4.5 Social cohesion

The Council of Europe (CoE) outlines social cohesion as the capacity of the community to ensure the welfare of all its members, and to minimize disparities in the community (Council of Europe 2005:9). This council further states that social cohesion ensures that the community has the ability to secure the long-term well-being of its members, this includes the respect for human dignity, personal and collective independency, equitable access to available limited resources and responsible participation of all community members. This in line with Baird (2015:6)'s contention

that social cohesion equates with the reduction in disparities and insecurities, discrimination and social exclusion in the community. Mekoa and Busari (2018:108) view social cohesion as the existence or presence of social ties that unites and foster an integration in the community.

In South Africa, social cohesion is an important issue, given the country's history of social division, separation and strife, and the policies of successive colonial and apartheid administrations, which deliberately placed the welfare of the minority above that of the majority (Potgieter-Gqubule & Ngcobo 2009:10). Based on the discussions above, Masondo (2014:1) applauds the role played by churches in the democratic dispensation and recommends that they should be given the opportunity to foster social cohesion in communities and the country. For him, the community of the South African rainbow-nation is experiencing socio-economic challenges. However, this rainbow-nation focuses in tolerating and recognizing the diversity as strength. Unfortunately, tolerance does not build nor address fundamental issues facing communities and the nation, it is social cohesion that should build and holds the nation together. Van Wyk (2017:9) asserts that the issue of social cohesion remains a huge challenge and it has become the problem of moral regeneration as well. The church as the agent for transformation has to address the issues of social cohesion. Thus, it cannot deal with it on its own, collaboration with stakeholders such as FBOs, youth, CBOs, and more is needed. In considering this argument, Le Roux et al. (2018:2) support the view that churches should collaborate with other actors, specifically youth in facilitating social cohesion. These authors argue that the experience of young people would actualize the facilitation of social cohesion, and address issues related to social justice. Based on the above arguments, churches should give youth an opportunity to be involved in social cohesion processes. Youth's voice needs to be heard in respect of social cohesion, which has been seen as the comfort zone for senior generations to cling-on.(Speckman 2015:77).

3.6.6 Active citizenship

Active citizenship is when people are not shy of taking the responsibility for their well-being. This process can be taken as a form of individualised action or it can be a collective endeavour. In line with the above definition, Hylton, Kisby and Goddard (2018:9) view citizenship as an active process of negotiation and consensus building

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about social norms, rules, and practices. Thus, this process can be a collective or collaborative endeavour, and it is the reflection of the positive results yielded in community development. Hylton et al. (2018:9) allude that the role of being active citizens can be performed in four ways, namely relationships between the giver and the welfare recipient under the guise of civil virtue; individualized self-help or do it yourself; defensive opposition, that is, where citizens could challenge a particular policy and resist change to an existing relationship or assets; the idealistic version of visionary active citizenship, that is, different ways of thinking and doing and changing the existing relationships in the community for the benefit of people who have been oppressed and marginalized.

Young people should be encouraged to be good citizens in their local communities (Hylton et al. (2018:1). Shun-Wing (2014:127) accentuates that teachers, parents, classmates and friends in peer groups are key social agents in transforming young people into becoming active and participatory citizens. Likewise, the influence of the church to young people is of prime importance. Churches and other religious communities are the important part of local communities. Therefore, they should be involved by fostering to a higher or lesser degree of citizenship (Sinner 2015:440). Young people are regarded as both the human resource for development and key agents for social change in communities (United Nations 2010). They should be engaging in activities such as volunteering, abuse awareness, et cetera in communities. As active citizens, young people should foster fruitful interactions, and prioritise the duty of care to others over other concerns. Likewise, in South Africa, young people are given rights to partake fully in citizenship duties such as voting, decision-making processes, a responsibility to promote and advance their rights, and so on (National Youth Policy 2015:5).

3.7   Summary

The chapter discussed the overview of community development. It used academic sources, that is, published books and journals to achieve the objectives. Themes that gave the context to community development were developed. These themes brought some definitions and discussions which gave an indication of what is happening in community development in relation to youth ministry. Narrations from the literature have revealed that for community development to be effective and efficient,

stakeholder should be cognisant of the principles of community development. Scholars introduced principles of community as the guide or rules to be followed throughout the development process. The chapter highlighted that it is imperative for the development agencies to be mindful of the stumbling blocks in community development. Additionally, the chapter has discussed several impediments that impede the success of community development. In conclusion, for every project, there are milestones and objectives to be achieved, and this chapter gave the full exposition of community development.

CHAPTER 4

THE CONTRIBUTION OF YOUTH MINISTRY INVOLVEMENT IN COMMUNITY DEVELOPMENT

4.1   Introduction

Following the discussion of the concept of community development covered in the previous chapter, this chapter discusses the contribution of youth ministry in community development. Based on the theory of theological interpretation adopted in this study, the chapter answered the question of "what is going on?" in terms of youth involvement in community development (Osmer 2011:2). In employing an interpretive approach, the study developed themes which emerged from field data and literature to answer this question. The main themes are made up of sub-themes. These themes were finalized after following and elaborating the process of grouping and regrouping data to a point of saturation, whereby no new themes emerged from the data sets.

The first main themes focused on youth ministry involvement in community development. It covered a discussion on how youth ministry uses evangelism, discipleship, pastoral care and counselling in community development. As these activities are undertaken by the youth, these themes are followed by an examination of the key elements that sustain youth involvement in this regard. As many phenomena that involve human interaction usually encounter challenges. Based on this, findings in this study uncovered three main impediments to youth participation in community development which are discussed before presenting the contribution of youth ministry in community development. The examination of contribution also revealed the benefits of youth ministry in this regard, which are discussed towards the end of the chapter.

4.2   Missional aspects of youth ministry involvement in community development

Several authors argue that churches should not only focus on physical dimensions or social-economic challenges when transforming communities, but to take care of spiritual dimensions as well (Wilson & Letsosa 2014:1; Kgatle 2017:8). For these authors, churches and other FBOs should put more emphasis on spiritual transformation to eliminate challenges like violence, corruption, abuse, and so forth amid local communities. In light of the above deliberations, this section discussed the missional involvement of youth ministry in community development. In other words, it

narrated the importance youth ministry involvement in community development through missional work. Evangelism, discipleship, pastoral care and counselling are deliberated as essential missional aspects in community development.

4.2.1 Evangelism

The books of Matthew 28:18-20 and Mark 15:15-16 define evangelism as the primary work of the church (Sanders 2009:197). Evangelism is to spread the gospel, to tell other people the good news that Jesus Christ died for their sins, was buried and raised from the dead with the aim that people should believe, repent and obey the gospel in baptism (Wright 2010:282). Telling people about Jesus is not enough, the work of evangelism should ensure that people repent. For this reason, evangelism is not complete if new converts are not able to stand on their own and reproduce in the lives of other people the things which they have been taught (Sanders (2009:7). Most importantly, this author stresses that all this great work should be done through the help of God.

This extrapolation from literature has been sustained by field data. In an interview with Mkhokheli (Interviewee 1), he alluded that evangelism is indispensable in local communities such as Mayibuye, where people live under difficult circumstances that are exacerbated by high crime rate, racism, inequality disorder, violence, and so on. For this research participant, his church uses evangelism as a strategy to curb such challenges. He further disclosed that through youth ministry, young people help the community, particularly young people to understand the gospel, impact and the manner in which the gospel should be biblically conveyed to people. Mbokodo (Interviewee 2) coincides with the above deliberations, she states that in her church they normally go around the area to tell people about the word of God. She also boasts that this activity is one of her church's strong point, as sometimes they go and evangelize to areas where crime is prevalent and manage to convert criminals into Christians. "We acknowledge that evangelism contributes to community transformation, hence we ordinarily evangelize together with our senior youth in our community" (Mongameli [Interviewee 6]). Field data from the interviews demonstrated the importance of evangelism amid communities. Although the literature and the field data emphasize that churches should entrust their members to evangelize, Ragira et

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al. (2017:51) note that to talk and walk faith is one of the pressing challenges facing Christians, particularly youth today.

4.2.2   Discipleship

Discipleship is the process in which believers partake to teach and encourage people, specifically unbelievers to follow Jesus Christ in the faith through a thorough relationship with a more mature follower of Christ (Wright 2010:284; Niemandt 2016:3; Nel 2017:2; Moser & Nel 2019:5). In considering the above assertions, Nel (2015:1) acknowledges discipleship as a journey of recovering and rediscovering the fullness of people who might have missed. In essence, the call to discipleship and making of disciples is to get back the fulness of real lives. Knoetze (2017:3) accentuates that the belief of discipleship is implied to the great commission, which is, to go and make disciples. The book of Matthew (28:19-20) states great commission as follows "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything I have commanded you". In this light, Nel (2009:106) explains that the Spirit and Lod's guidance should take people to true discipleship of Jesus Christ, thus, the Holy Spirit makes discipleship possible.

The viewpoints from the literature above are consistent with field data. The interviews with Mongameli (Interviewee 6) exposed that ministers, in fact, all believers are disciples. Thus, they have a significant role to play in making disciples within communities and society. For this reason, this research participant argues that his church motivates youth ministry to focus on discipleship to contribute to the community transformation. For him, once people are inside the church, specifically unbelievers they are taken to the process and teachings that would assist them to grow in faith. The objective is to assist them to live a faithful life. In another interview, Qhawekazi (Interviewee 4) postulated that her church inspires people to make disciples around communities, however, they ask the Holy Spirit to guide them in assisting people to obey Lord's commandments. Her view is that, discipleship contributes immensely to community transformation process because people who obey the Lord would refrain from any sort of injustices. Data collected from interviews stress that discipleship is essential to community transformation process because once people accept Jesus as their Saviour, they normally become new creatures and behave differently. However,

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this is the effect of discipleship in community development because the ultimate goal of discipleship is to be an obedient follower of Jesus who takes on the character of Christ and is able to replicate that process in others.

4.2.3   Pastoral care

Pastoral care is the ministry to people, mostly to those who are facing tough times or challenges in their lives. In essence, pastoral care is an on-going ministry activity which should take place almost everywhere, that is, at church, home, hospital, school, and so forth. Potgieter (2015:1), coincides with the above exposition, she further reveals that pastoral care is a biblical mandate for the church to be involved in lives of God's people. Magezi (2019:1) alludes that pastoral care is a community frontline ministry; hence it should intervene to address peoples' needs. Based on the discussions above, Alawode (2020:2) shares the same sentiments by affirming that individuals need each other to complement in order to carry out and understand the task of worldwide missions. In addition, Nel (2018:187) illuminates that pastoral care should be a sympathetic presence in imitation of Jesus' care for his people, particularly the marginalized. Nel further articulates that churches need to ensure that they foster this ministry in their youth ministry arm.

The field data has echoed this extrapolation from the literature. For instance, Mkhokheli (Interviewee 1) asserts that his church leadership empowers young people with skills of pastoral care as they believe that this practice is one of the integral features of youth ministry. This research participant further states that, it is important to acknowledge the fact that people are coming from different backgrounds when offering pastoral care services. For instance, some people are coming from poor families, some are the victims of abuse in different ways, some do not have parents, to mention just a few. Thus, this understanding helps in deciding on strategies to be employed as people are facing different challenges. For example, when a person has lost a loved one, people give support such as visits and prayers throughout the mourning phase, which is different from pastoral care service of visiting old age and orphanage homes. During interviews, it was clear that pastoral care is one of the services needed in Mayibuye as the community is confronted with several socio-economic challenges. For this reason, churches in this area should empower and encourage youth to offer pastoral services, when necessary.

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4.2.4 Pastoral counselling

Magezi (2016:1) argues that pastoral counselling and pastoral care are sometimes erroneously used interchangeable in some parts of the world, although they are distinguishable. In elaborating his view, Magezi defines pastoral counselling as dialogues and communication to comfort the distressed during difficult situations, while pastoral care refers to a number of caring activities. Potgieter (2015:4) delineates pastoral counselling as a caring relationship in which one person tries to help another in dealing with stresses of life more effectively. Taking these deliberations into account, Brunsdon (2020:5) views pastoral counselling as soul care, and he further argues that it has evolved as the intervention used to address specific needs such as marital counselling, grieving, trauma, and more. For this author, pastoral counselling is generally perceived as one of the functions of formally trained and ordained pastors. The demand for trained counsellors cannot be overlooked as Potgieter (2015:1) alludes that there is an urgent need for counsellors, and for this reason, the training of church-based counselling teams cannot be exaggerated. For her, counselling is not only needed for individuals, but communities need counselling as they struggle with stress, trauma, and other life challenges. Consequently, churches should ensure that counsellors are trained with counselling skills and insights. Most importantly, counsellors should be matured Christians who are filled with love and passion of Christ (Potgieter 2015:3; Du Plessis & Breed 2020:3).

Glanville and Dreyer (2013:5) posit that pastoral counselling should be undertaken with strong emphasis in spiritual rituals, prayer, Scripture readings, and the church community. For these authors, the use of Scripture in counselling plays an indispensable role as the Bible influences every aspect of life, belief, attitude and behaviour. Thus, pastoral counsellors ought to be encouraged to invest in Scripture, spiritual maturity, development of skills, and a deep love for people before being tempted to prematurely refer a hurting person to someone outside of the Christian faith (Glanville & Dreyer 2013:9; Landman 2020:2). The deliberations from the above literature are compatible with field data, for instance, Mdala (Interviewee 5) exhorts that his church operates an informal programme that trains elders and youth leaders in the field of pastoral counselling. The purpose of this program is to make sure that the church is capacitated enough in this perspective. As for this research participant,

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his church also ensures that these services are not discriminatory, in other words, they are offered to all community members, when necessary, that is, regardless of personal backgrounds such as believer, non-believers, race, gender, non-member, and more. In addition, this research participant illumined that youth ministry in his church is always busy because most of young people in the area are facing numerous challenges that lead to depression.

Mongameli (Interviewee 6) concurs with the above viewpoints. During interviews, he said "Pastoral counselling is perceived as a task for ministers, however, we train more church members in this field, particularly youth leaders to offer counselling services, when necessary. The reason is that, youth leaders are the front-runners in youth ministry, thus, they are ordinarily the first people to know the challenges antagonizing young people". Field data from the interviews demonstrated that almost all the believers should be able to offer counselling services if they ask the assistance of the Holy Spirit. Through the use of verses and prayers, the will of God would be done. However, it is imperative for people to grow initially in the conviction that pastoral counselling is the birth right of the Christian faith, and not the discrete responsibility of secular mental health professionals.

4.3 Elements of sustained youth involvement

The section above introduced missional aspects of youth ministry involvement in community development. It has unearthed the importance of interrelation between spiritual and physical development as a strategy for effective and sustainable community development. This section embraced interventions discussed in the previous section by introducing the elements of sustained development to enhance youth ministry involvement in community development. So, education, parental influence, cultural context, and social capital are discussed in this section as the elements of sustained youth ministry involvement in community development.

4.3.1 Education

Education is very important to the community, thus, it should be recognized as a common good which needs to include issues such as gender equality, social justice, discrimination, and so forth (UNESCO 2015). Education is expected to change certain attitudes, values, and behaviours from the people, for example, to assist people

overcome barbarianism and become people of good morals (Schweitzer 2016:2). In addressing the importance of education, Idris, Hassana, Ya'acob, Gill and Awal (2011:443) stress that education should develop a community's economy, hence it is a milestone of the community's development. For these authors, education provides knowledge and skills to people, as well as shaping up the personality of the youth in the community. Also, Idris et al. (2011:444) accentuate that education should empower people, especially youth on how to live together in a world characterized with diversity and pluralism. These authors declare further that education should play a crucial long-term role in developing a knowledge and understanding of human rights and values. Chiroma (2019:8) embraces the realities above, he further expands on the debate by avowing that churches should enable youth ministry to offer proper education for both the ministry and social. For this reason, youth ministry should through its educational programmes equip youth for social transformation and justice (Chiroma & Muriithi 2019:6).

The viewpoints from the above literature are congruent to the field data's perspective. In an interview with Qhawekazi (Interviewee 4), she acknowledged the value of the education among people, particularly to young people. This research participant further argued that the absence of education is the contributing factor to some of the challenges facing local communities like Mayibuye. Her argument was based on the fact that the community is poverty-stricken, and for this reason, most parents do not afford fees for higher education. In an attempt to address the situation, she said her church introduced informal educational programmes in the youth ministry. These programmes include activities such as poetry, acting, singing, and so forth. Mbokodo (Interviewee 2) also concurs with the above discussions. However, she brought another dimension to the debate by arguing that poverty and unemployment have brought heavy burdens on shoulders of certain young people. For instance, some youth have the responsibilities to make the ends meet. In certain circumstances, both parents are dead, resulting to the elder child being responsible for the parenting role, to name but a few. Information from the interviews indicated lack of education as one of prime challenges in Mayibuye. Consequently, churches resorted to establish informal education in their youth ministry structures that imparts youth with skills like debating, research, presentation, et cetera.

4.3.2 Parental influence

Parental influence is the role in which parents play to build attitudes, opinions, or acts that moulds the child's behaviour. In other words, parental influence shapes basic behaviours, choices and future for children, both consciously and subconsciously. Yi and Nel (2020:2) concur with the above perspective, and further expand on the argument by asserting that gender plays a critical role in the development of young people, as their behaviours and attitudes are directly or indirectly influenced by their parents. For these authors, parents are the vital role models in young peoples' lives. Nell (2015:6) concurs with the above assertions, but he inflates on the debate by reflecting on cause effects such as victims of abuse and gangsterism as consequences to the lack of parental love and guidance. Nell views this situation as a challenge for Christians to embrace young people with such backgrounds. Some scholars coincide with him and add further on the discussion by mentioning challenges such as crime, HIV and AIDS, poverty, and so forth as the result of lack of parental influence, particularly the absence of the father figure (Loubser & Müller 2011:1; Knoetze 2015:3). In supporting the aforementioned realities, Strong (2014:5) alludes that youth ministry should understand the influence of parents to young people; hence it should involve, interact and allow them to help in raising children to spiritual maturity. For him, it is integral to provide opportunities for young people to interact and gain parental engagement in youth ministry.

Literature and field data shed the same viewpoints in relation to parental influence. In this regard, Mongameli (Interviewee 6) illuminates the importance of parental influence by attesting that ministers should play their pastoral and parental role inside and outside church walls. He also argues that his church inspires parents to become the partners of youth ministry, the idea is to integrate socialization from home with that of youth ministry. Apart from the fact that partnership would serve as a vehicle to transform communities, teachings, values, and principles would be expected to produce the same behaviour and values inside and outside the church walls. Additionally, young people are ordinarily espousing their parents or other family members as key role models. In an interview with Mbokodo (Interviewee 2), she shared the same views with the elucidations above. She attested that some parents are biological parents to the youth ministry members and others know children better as they are coming from the same neighbourhood. From this view, it should be easy

for them to understand the strengths and weaknesses, and challenges amongst the children. Deliberations from the field data suggest that, if churches could encompass parents in their youth ministry activities, the involvement of youth in community development processes might sustain because of the experience in which parents could bring along. Likewise, for the youth ministry to be actively involved in community development, parents should be given a responsibility for spiritual growth of their children whilst the church would be in the supporting role.

4.3.3 Cultural context

In this section, cultural context refers to youth culture. Youth culture is predominantly observed through youth preference to sport, music, clothes, interests, dating, and more. Aziz et al. (2017:3) assert that people should study cultures that influence the lived realities of people, mainly young people, in order to understand them better. Cloete (2015:4) concurs with the latter view that cultures that bring strong influence on the youth should be acknowledged. She further argues that from Christian perspective, youth expect churches to address them in a more relevant culture, and with their experiences as youth. Thus, youth ministry should serve as a laboratory where young people could learn to contextualize ministry for young people. Likewise, youth ministry should take social needs of young people seriously, this should also include cultural experiences within the church and local communities in which youth encounter daily (Weber 2015:5). For her, youth ministry should ensure that the gospel message is relevant to young people's cultural context. It is therefore necessary for the gospel to be communicated in youth culturally appropriated ways. The nature of gospel is that, it should cross cultural frontiers, especially if it has to communicate the good news to people. Equally, its authenticity should be determined, to a great extent, and the processes of its communication (Weber 2017:9). Strong (2015:6) shares the same views with the deliberations above, yet he adds that, it is unavoidable for youth ministry to be effective if the culture of today is not understood and given its proper place and rank. Aziz (2019:1) affirms that youth ministry needs to be descriptive of the culture in which it is located, in order to be effective.

The exposition from the literature is in correspondence with the perspective from field data. "Youth culture is one of indispensable elements of youth ministry. If youth ministry does not adopt youth culture, young people might find it boring and leave the

church" (Mbokodo [Interviewee 2]). For her, culture plays a role in attracting people to the church. She also boasts about the sport activities that are organized by her youth ministry. For her, these activities have so far unveiled talented youth in the community. During interview, Mongameli (Interviewee 6) alluded that, in his church, they introduced a programme named 'Four Cs' in youth ministry programmes, whereby one C stands for culture. According to him, they studied cultures that contributes tremendously to youth's real-life experiences. Then, young people are imparted with skills which build them individually and for life in general. In line with the viewpoints above, Qhawekazi (Interviewee 4) and Mdala (Interviewee 5), in separate interviews recognized the importance of youth culture in youth ministry. For example, they allow young people to date each other, but they teach them that 'no sex' before marriage. These research participants further argued that they spread such teachings by motivating youth members to occasionally invite their friends from other churches and non-churched friends to take part in their youth activities. Discussions during interviews highlighted that youth ministry should therefore take the context and culture of youth to experience a deep and meaningful relationship with God seriously.

4.3.4 Social capital

Social capital is the network of relationships amid community members who live and work together to ensure that their community functions efficiently and effectively. Social capital is important to any community because it empowers and influences people to get ahead and improve their lives. Cloete (2014:2) views social capital as the summation of efforts of individuals who work together towards common goals in any form of social network that would yield better results for their community. For Cloete, social capital comprises characteristics of a public good as people benefit from it, and that of human-made capital than of natural capital. This author further acknowledges that social capital is not easy because it comprises sacrifices such as resources and time in an effort to co-operate with other people. Similarly, Flanagan, Kim, Kopish and Collura (2014:2) elucidate that social capital is not easy since it requires people and their communities to look beyond their comfort zones to form relationships with others who might be different from them. For instance, they might be different with regard to culture, religion, beliefs, race, and more. In embracing the aforementioned facts, these authors plead to churches, FBOs, CBOs, and other transformational agents to play their critical role in developing social capital that would

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enable community members to address their issues through collective action. Based on the above viewpoints, churches are expected to serve their communities and deal with their social needs as well. In fact, they should provide their communities with tenets that should build and transform communities. However, this should be reflected evidently in their communities, even in their absence (Akanbi & Beyers 2017:3).

The expositions from both literature and field data sustains the views that social capital is the collection of individual efforts who work together towards projected outcome. During interviews, Mongameli (Interviewee 6) agreed with the above explanations, he said "Social capital is key to both youth ministry and community development". This research participant further argued that some of his church branches are in awkward areas, with limited infrastructure but social capital as a resource in the church enables them to make things happen in the midst of such challenges. In fact, their youth use such limitations as an opportunity to build and improve social skills within remote areas. Mkhokeli (Interviewee 1) coincides with the above perspectives. For him, social capital sometimes requires people to sacrifice. He qualifies his argument by sharing that youth ministry members are ordinarily using their personal resources for the success of community projects. Field data from the interviews illuminated that social capital is the ingredient to loosen differences such as religion race, gender, and so on and creates one community, which works for one goal, that is, to develop better communities and society.

4.4 Impediments to youth ministry participation in community development

The earlier section discussed the elements of sustained youth ministry involvement in community development. It exposed the importance of such elements in sustaining the contribution, and in ensuring the efficacy of youth ministry in community development. This section deliberated that, although such elements are essential to sustain youth ministry involvement in community development, there are barriers that impede the process. Accordingly, this section discussed inadequate awareness, gender inequality, and lack of skills as some of the barriers that hamper the involvement of youth ministry in community development.

4.4.1 Inadequate awareness

Inadequate awareness is the failure to be vigilant, alert, or observant in the surrounding. Based on this description, Udensi et al. (2013:64) utter that communities should always ensure that adequate awareness programmes are put in place to encourage people, specifically young people to expand their participation in community development projects. These authors recommend training in the form of workshops, seminars, and conferences for young people, and their view is that such kinds of training inspire youth to be more proactive in development activities amid their communities. Yeon, Azhar, Ayub, Abdullah, Arshad and Suhaimi (2016:277) contend that youth should be equipped with skills appropriate to face the challenges of the future. In elaborating the debate further, Thakaso and Preece (2018:114) echo that youth should be given an opportunity to exercise their rights as community members, and to take the responsibility of creating awareness in their communities. Moreover, Chiroma (2019:1) coincides with the above viewpoints, he adds that churches should enable youth ministries to make gatherings that do not only create an environment for discussions, but for the meaningful awareness of what is happening around, most importantly in their surroundings. This should include collaboration with other role players to enhance the chances of attaining better goals for both community and youth ministry.

The viewpoints from literature have been persistent with field data. "Community leaders, government, community development agencies have a role to play in our community, which is, to bring the programmes that could make awareness to people and equip them with skills required to face challenges of the future" (Nceku [Interviewee 3]). According to this research participant, the aforesaid role players have failed their role dismally, hence inadequate awareness is the challenge in Mayibuye. Another research participant who coincides with the above deliberations is Mongameli (Interviewee 6). He exhorts that training and gatherings such as seminars and workshops that might keep community members aware and proactive in developing their community are key in any community. His personal view on perspective is that, changes in political landscape contribute enormously to inadequate awareness among communities. He recollects that churches and schools were regarded as crucial stakeholders in community development in ancient times. For this reason, people including youth would be aware in their surroundings, even if development initiatives

were still in the pipeline. Field data demonstrates that inadequate awareness is a challenge in the community. For instance, few projects fail as the result of turmoil between residents and developments agencies, especially when the community demands to know information like the criteria used to employ people, owners of the projects, budget allocation to the project, and more.

4.4.2   Gender inequality

Gender denotes to the socially constructed features of men and women (World Health Organisation 2020). These characteristics include the roles, responsibilities, treatment, behaviours, and identity between men and women; however, this varies from community to community, and could be changed. Modise (2018:5) concurs with the exposition above, he further describes gender as a socially constructed understanding of what it is to be a man and woman. For him, gender is the social imposed division between two sexes. Therefore, gender inequality is when men and women are not treated equally. Ordinarily, this treatment comes from distinctions concerning biology, psychology, or cultural norms, they are either empirically grounded or socially constructed. Gurhahoza and Kakwata (2020:2) assert that gender-sensitive policies should be developed to curb these abnormalities, and to create better opportunities for all, including women. Thus, these policies and programmes would protect women from suffering the exclusion and losing dignity from the community. In view of the above deliberations, Chisale (2018:7) accentuates that gender inequality is the barrier to community development because of the extent of performance linked to women. Normally, it is not a true reflection of their performance, but what other people, specifically men perceive of them in performing their tasks.

Field data has been continual with literature perspective that gender inequality is a different treatment given to men and women, predominantly men are given better treatment than women. An interview with Qhawekazi (Interviewee 4) divulged that gender inequality wrecks communities tremendously. In her view, gender inequality is a challenge even inside the church walls. She explained the steady growth of women towards church ranks as the manifestation of this reality. For her, women in church are expected to grow by the virtue of their husbands. In separate interviews, Mbokodo (Interviewee 2) and Mongameli (Interviewee 6) concur with the above assertions by attesting that communities are grappling with social ills like gender inequality. These

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research participants further argued that they plea to the churches, particularly to church leaders, to be punitive in playing their transformational role. Another dimension on the matter was brought by Nceku (Interviewee 3), whom in an interview vowed that issues of GBV against women in communities are fuelled by social evils such as gender inequality. Given the above, field data from the interviews expressed that gender inequality is one of the symptoms reflecting the seriousness of problems in communities' perceptions on women, that they are inferior.

4.4.3 Lack of skills

Lack of skills is the shortage of knowledge or an ability to do something properly. Ononogbu et al. (2020:2) describe lack of skills as the situation whereby certain types of jobs in the area change resulting people to lose their jobs because new or relevant skills are needed to perform new duties. Consequently, people lose their jobs and new people with required skills takeover. For example, when clerks use files in discharging their duties, the introduction of computers would need people with computer literacy skills to do the same jobs. Shava and Clementine (2016:95) view lack of skills as a problem not only at local level, but at national level too. For these authors, the government has in the past introduced skills development initiatives targeting youth empowerment, however, these programmes did not sustain or yield the desired results, hence lack of skills amongst young people is still a challenge nationally. In elaborating this factor further, Dames (2014:145) reflects on difficult circumstances that youth face as a result of not having adequate skills by indicating that, sometimes this reality thrusts young people to make decisions that are both immoral and irresponsible.

Based on the latter view, Aziz (2019:2) asks churches together with their youth ministry leaders to make sure that youth ministry is meaningful and descriptive. For this author, churches should also make sure that youth ministries are staffed with dedicated personnel who are skilled in some form of empirical reflection in the lives of the youth and community, whom they minister. In light of this, Aziz et al. (2017:5) postulate that youth ministry should form partnership with stakeholders such as families and parents that would support and assist in offering of certain skills. For these scholars, skills gained from these partnerships would help young people in parenting and taking responsibilities at community level. Compatible to this perspective, Weber (2017:8)

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exhorts that several Christian leaders possess business skills that could support churches and young people.

The expositions above from literature have been unwavering with field data in relation to this standpoint. In an interview with Mkhokheli (Interviewee 1), he defined lack of skills as the social issue that does not only affect the economy, but people socially. He stressed that lack of skills is the contributing factor to a high rate of unemployment and poverty in the community. He also explained that his church together with youth ministry works hard in giving the support to people in getting jobs. However, they find it difficult sometimes to make even referrals as most people in the community lack skills to enter the job market. In separate interviews, Qhawekazi (Interviewee 4) and Mongameli (Interviewee 6) flagged the lack of skills as the contributing factor to the poor transformation in their community. For them, the situation is worsened by the fact that even those who had been working are starting to lose their jobs because of new skills demand in the market, and Corona pandemic (Covid 19). To elaborate this factor further, these research participants argued that they introduced informal education in their youth ministry structures that imparts young people with basic skills such as communication, marketing, presenting skills, and so on. Yet, they are mindful that churches alone cannot solve this problem successfully, hence they appeal to other agencies to play their transformational role as well. Field data unveiled that lack of skills amid young people is not just a challenge for local communities, but a great concern for the nation because young people are perceived as future leaders.

4.5 Youth ministry contribution in community development

The preceding section discussed impediments to youth ministry participation. The section revealed that if such barriers are not addressed appropriately, it would be impractically for youth ministries to play a transformation role amid local communities. This section exposed the contribution of youth ministry involvement in community development in the mist of the prevailing impediments. Promoting moral values, enhancing respect for others, driving service with integrity and cultivation of hope are deliberated as the most contributions to the effective community development.

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4.5.1 Promoting moral values

Oyserman (2015:36) defines values as adopted perceptive structures that guide people to make a sense between right and wrong. For this author, values play a vital role in encouraging and guiding human actions. Dreyer (2016:5) attests that churches should entrench values to its members, expressly to those who bear ministerial responsibilities. For him, these people are representing the church and most importantly they are called to be God's representatives, hence they should demonstrate the highest standards of ethical behaviour. If not, it would be irrational for them to acquire any moral authority from the church and community.

This extrapolation from literature has been sustained by field data. In an interview with Mdala (Interviewee 5), he stated that moral values are strongly enforced in his church, particularly in youth ministry. For instance, he alluded that when his church gives parcels to the community, community members orientate people to receive their packs in an orderly manner. He said that this is an important thing to do since the community which they serve is characterized by violence. This also engenders cultural practices of showing respect to the elders. Through youth ministry, the church also entrusts young people to give precedence to the elderly people to collect first before others collect. Another case of promotion of moral values though youth ministry was illustrated by Mbokodo (Interviewee 2) whom in an interview articulated that her youth ministry is working very hard in instilling good values in the community, especially among young people. Mongameli (Interviewee 6) concurs with the above viewpoints. For him, ministers should serve as leaders of good moral practices as Scripture provides adequate guidance in this regard. This research participant reckons that through God's wisdom ministers should introduce these values among the youth in order for them to put these values into full practice. He also explained that ministers in his church teach youth moral values as they want them to refrain from immoral behaviours, such as premarital pregnancy, crime, drugs, et cetera. To accomplish this objective, Mongameli (Interviewee 6) retorts that they use campaigns like 'love your brother'; 'stop abuse', 'enough is enough', and so forth. For him, through these campaigns, the church addresses several challenges which are rife in the community. These challenges include but not limited to rapes, corruption and murder. The strategy used by Mongameli (Interviewee 6)'s church is very relevant in extoling good moral values than watching the perpetuation of social ills. In this way, they deal with a

collection of human problems, abortion, corruption, cloning, and more that need to be confronted amid communities, which is instrumental in the promotion of values (Wells & Quash, 2010:5). Field data from the interviews demonstrated local churches' commitment to promotion of moral values as echoed in responses from the research participants.

4.5.2 Enhancing respect for others

Youth ministry stands to treat communities with respect as it values all human beings as equals, regardless of the status, background, race, religion, and so on. Thus, for effective community development, everyone should be seen and recognized as valued contributor to the development process (Latopa 2015:9). Respect promotes equality that gives a platform for all to be engaged in activities that affect the well-being and welfare. Therefore, all segments of the community should be given opportunities to contribute to the decision-making process, and not being onlookers, whose life is passive and compelled only to comply. Rheeder (2017:3) supports this assertion by attesting that, it is important for respect to be driven by principles of equality. In other words, communities are too diverse, thus, people should respect and acknowledge cultural diversity amid communities. Similarly, Benson (2013:6) accentuates that people should preserve respect for human and cultural rights, however, this necessitates the affirmation of self as there would be no logic if a person denies himself or herself but expect to affirmation and respect others.

In expanding on this proclamation, Landman and Yates (2018:3-4) resonate that poor backgrounds and life challenges confronting young people bring frustrations that lead them to situations where they lose self-respect and respect for others, especially if they see their dreams vanishing. Consequently, such situations invite youth to engage in life of drugs, sex, gambling, et cetera. This claim is supported by Landman and Yates (2018:4) who also assert that the absence of respect amid communities is the greatest challenge, and it seems like other role players such as parents and forms of governance are struggling to promote this value. It is for this reason that these authors appeal to churches to fulfil this role as they are perceived as role players capable of inculcating respect to a lifestyle of hopelessness.

The exclamation from literature that human respect is the important human value has been constant with field data. During interviews, Nceku (Interviewee 3) ascribed the importance of respect as the human value to people. This research participant stressed that people should respect themselves first, before they think of respecting others. "How can you respect others, if you cannot respect yourself" (Nceku [Interviewee 3]). Similarly, in another interview, Qhawekazi (Interview 3) defined respect as the most human value. She further affirmed that certain behaviour traits amongst people, more specifically young people are influenced by poor backgrounds. For instance, through youth ministry, they discovered that some young girls behave strangely because they were the victims of rape, and it is depressing for them to see their perpetrators walking-up the streets freely. On the other hand, they also discovered that some young boys have been behaving strangely because they have been abused emotionally and physically. Field data from interviews proved that respect is a human value that promotes human dignity.

4.5.3   Driving service with integrity

The word 'integrity' has its etymological origin from the Latin adjective "integer", meaning whole (Resane 2020:4). For this author, a person with integrity does not pretend, and is not compromised or divided. In other words, integrity expresses completeness, wholeness or entireness. Thus, is the ability to interact with reality (Du Plessis 2015:6). The just mentioned author explains that integrity highlights the person's character and identity. Consequently, a person is a human being with abilities and gifts and should use this knowledge to adapt to the realities of life, and to react with full honesty. Resane (2020:1) supports the above viewpoints, however, he adds on the perspective by commenting that in Christian perspective, integrity is regarded as the driving force, specifically in critical areas, namely counselling, caring, shepherding, protecting the flock, and so forth. Dreyer (2016:7) concurs with the above assertions, he argues further by heightening that believers living with integrity should not do it for personal gain, but as a result of obedience to God. It is therefore imperative for Christians to listen carefully to the Lord, to understand what he taught them and what he wants them to do.

The traction from literature has been congruent with field data. "Believers should be people of integrity" (Mkhokheli [Interviewee 1]). In his view, Christians should be

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honest as they are entrusted with the sharing of God's word. He explains that their youth ministry has been developed to cultivate the culture of integrity, which is, to perceive elders as trustworthy and ethical. "It is for this reason that, our youth through youth ministry thrusts this culture in the community as one of indispensable community development values", added (Mkhokheli [Interviewee 1]). Another research participant, Nceku (Interviewee 3) coincides with the viewpoints above. For him, church leaders need to lead by example in cementing the service of integrity in the church. He explained that his church's youth ministry works as a servant of God in the community through services of integrity. Field data from interviews illustrated that, church leaders together with members of youth ministry should stand firm to set an example of integrity in rendering community development services. Thus, to achieve this, they should always pray that God grants them his wisdom.

4.5.4 Cultivation of hope

Shirvani (2018:1) defines hope as a hopeful attitude of mind with an expectation of positive outcomes associated with events and circumstances in life experiences. Hope is the pivotal value of community development because it supports people to look forward to the future. Trough hope, people feel self-assured in trying out new things, hoping for positive results. In this light, Kotze and Niemandt (2015:3) recommend hope as the vital ingredient in handling out the pain. Thus, it gives courage to stand and face difficult times with an attitude of transformation of the present in mind. For these authors, churches should also be engaged during hard times, like death because they could bring hope as therapy during mourning phase. Forster (2015:11) concurs with the above viewpoints by arguing that Christians as bearers of God's hope should play their distinct role of inculcating hope in communities. As for Steyn and Masango (2012:2), hope is nothing else than the expectation of things in which people believe that they would happen through God's faith.

Based on the above viewpoints regarding the cultivation of hope, literature and field data reflect consistently. The research participant, Mbokodo (Interviewee 2) acknowledges hope as the positive attitude of mind with a belief of positive outcomes in the near future amid life experiences. She argues that her church motivates young people to build and nature relationships with other young people in the community. This is the strategy that her church adopted to cultivate hope amongst young people.

For her, most of young people in the community are victims of drugs and alcohol because they lack hope in their lives. In line with this standpoint, Mongameli (Interviewee 6) declares that ministers are caregivers and it is their responsibility to bring the light when it is dark. In this instance, it is to cultivate and bring back hope to the people of community, more specifically to the youth. He further states that they employ pastoral care and pastoral counselling skills in such situations. Field data unveiled that people, specifically young people are abusing drugs and alcohol in the community because they lose hope in life.

4.6 Benefits of youth ministry involvement in community development

The earlier section discussed youth ministry contribution in community development. The section divulged that youth ministry contribution is essential to community development process, and it sustains the development amid communities. This section seeks to elucidate the benefits produced by the contribution of youth ministry in community development. Enhanced collaboration, actives citizenship, poverty eradication, youth empowerment and community transformation are discussed as benefits of youth ministry contribution in community development.

4.6.1 Enhanced collaboration

Collaboration is central in the community development process as it permits the incorporation of diverse resources and institutional assets to achieve a collective imagination (De Beer 2018:4). Therefore, community development should involve a collaboration between interested role players such as development agencies, government, and all segments of the community, including youth. Throughout development process, communities should be thrusted to embrace the confrontational approach in an attempt to acknowledge their pressing issues. During the starting phase, it is vital to understand the milieu of the community, as well as the strengths and weaknesses of community, including those of other role players. In supporting the aforementioned realities, some authors allude that collaboration is central in community development as it forges strong interdependence amid role players (Brunsdon 2014:2; De Beer 2015:8). In expanding on this proclamation, De Beer (2013:4) declares that if development role players function in opposition and contrast to each other, it would be impractical for the development to succeed, therefore, the

collective cries of the poor might seemingly be fallen on deaf ears as their needs could not be addressed.

The above assertions from literature have been compatible with the field data. During interviews, Mbokodo (Interviewee 2) articulated that collaboration is key to the development process as it brings solidarity to the community. She added that, in her church, youth ministry uses community projects as the platform to engender collaboration in the area. During sports season, as a church, they embark on sports activities that cover intercultural participations. Nceku (Interviewee 3) alludes that youth from his church normally partake in community activities such as cleaning of the streets. For him, churches need the collaboration of total citizenship, hence his church use its youth ministry arm in facilitating collaboration. Field data from interviews illustrated that churches need strong collaboration from other development role players in the area. In summary, churches believe that collaboration might bring transformation, and unravel all sorts of prejudices such as race, sex, gender, life status, and more in the community.

4.6.2   Active citizenship

Swart and Yates (2012:3) define active citizenship as the situation whereby all members of the community are recognized and motivated to participate in addressing their needs. For these authors, active citizenship is grounded on the ideas of mutuality which binds people together and underpins the idea of the community. De Beer (2014:5) posits that active citizenship entails the involvement by all segments of the community, including youth at all levels. Thus, this inclusion should meaningfully contribute to higher levels of social cohesion and interconnectedness better than the myth of social cohesion occasionally perpetuated by public officials. In line with the above arguments, Swart and Yates (2012:3) explain that the inclusion of youth in the participation process should not only entails capacitating young people with resources to voice their opinion, but to challenge older people to listen to the voices of the youth in the community. In other words, this is the promotion of equity that should forge full citizenship. In supporting the above viewpoints, some scholars call on churches to play their role in encouraging community members to participate in community development processes in order to be responsible citizens, and to understand the practices and possibilities of the community (De Beer 2014:6; Woodbridge & Joynt

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2019:8). For these authors, the latter should include the rights and responsibilities of citizens, opportunities for participation in further development, and so forth, for all community members.

Both, the literature and field data have been strongly dependable in relation to active citizenship. The research participant, Qhawekazi (Interviewee 4) narrates that her church believes that the community can only be transformed fully if all community segments are given an opportunity to participate in addressing their needs. For her, community development agencies should include youth members in all actives relating to development. Another research participant, Mongameli (Interviewee 6) supports the acknowledgement of all citizens as active contributors in community development. He also explains that churches should be relevant. In other words, they should move away from the culture of focusing on spiritual needs only, but to understand the needs of the local community holistically in order to mitigate them. Field data disclosed that active citizenship is imperative for effective community development because all segments of the community need to be recognized as active participants.

4.6.3   Poverty eradication

Sekhaulelo (2014:6) alludes that poverty reduction should not only be about assisting the poor to meet their daily needs, but to ensure that they are transformed by the power of God. In other words, churches should ensure that preaching takes part in the process of poverty eradication. Additionally, development agents such as FBOs should also pray strongly to break the power of sin that inflates social evils such as corruption, oppression, injustice, and more that lead to poverty in local communities (Wilson & Letsosa 2014:1; Kgatle 2017:8). To elaborate the aforementioned authenticities, Kgatle (2017:5) postulates that churches should among other things embark on projects that could take care of street children, sexually abused children, orphaned children, and so forth. Onah, Okwuosa and Uroko (2019:5) share the same thoughts with the above views, however, expand on the assertion by stating that churches should also establish centres that could be used to transfer skills such as catering, electric works, and more as efforts for poverty eradication amongst communities.

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The deliberations from the above literature are in line with field data. For instance, in an interview with Nceku (Interviewee 4), she explained that poverty eradication should not only focus on physical aspects, but on spirituality as well. Hence, churches should play their transformational role as transformation agents. This research participant further argued that his church encourages young people to be more involved in eradicating poverty, they deem youth as the segment that knows the pressing challenges in communities more than anybody else. Additionally, youth inclusion in eradication process makes it easy to prioritize the engagements. Mongameli (Interviewee 6) exhorts that in his church, youth ministry alleviates poverty by giving food, that is, bread and soup on certain days of the week. Sometimes, they distribute food parcels.

Contrary to the latter view, Mdala (Interviewee 5) argues that the strategy of giving hand-outs as means of fighting poverty could be a dangerous and vicious cycle as it might not solve the problem but increase the shame for beneficiaries. In some cases, recipients take parcels and sell them out to get money for drugs. He argues further by stating that their youth ministry programmes teach people how to work for themselves or assist them to find work. Field data from interviews narrate that churches have a pivotal role to play in poverty eradication, however, they should partner with other development agencies. This is supported by Sekhaulelo (2014:8) as he argues that churches should co-operate with other role players such as the government agencies. For this author, it is imperative for these role players to be vigilant on trespassing on one's terrain as that might cause unnecessary frictions.

4.6.4 Youth empowerment

The inclusion of young people in community development activities empowers them with critical skills such as problem-solving, decision-making, and leadership skills. In supporting this elucidation, Christen and Dolan (2011:544) exhort that the outcomes of youth inclusion do not only impact the community positively, but the individuals involved as well. Hooda and Devi (2014:1774) regard problem-solving, decision-making, and leadership skills as key to any success. In addition, these authors view these skills as the utmost important aspects of human behaviour. In considering the above deliberations, Sail and Abu-Samah (2010:63) accentuate that local communities need the skills listed above, precisely decision-making skills to create the

power of thinking and assist in finding solutions for problems provoking the communities. In acknowledging the importance of these skills, Goel (2014:8) alludes that young people need to gain critical skills such as decision-making that bring along extensive benefits for both capacity and community building. For her, to ensure effective development in the community, development agents should encourage the involvement of all community segments, including youth to participate in the development process. In this perspective, all members would be participants, all their needs would be addressed, and every voice would be heard.

Effective development would mean that all members of the community have equal opportunity to participate, particularly in problem-solving, decision-making and leadership roles which are the foundation for community development process. Pali (2019:201) points out leadership as the essential skill in community development process as it promotes human development and mobilizes towards actual social action. This extrapolation from literature has been congruent with field data. "Ordinarily, youth empowerment ends up in binary benefit" (Mdala [Interviewee 5]). According to this research participant, the inclusion of youth in community development normally yield dual benefit, that is, community benefit and individual benefit to participants. He further articulates that people should not underrate the power of the youth segment. For instance, technology has changed the world and older people are xenophobic to it. In contrast, young people are good with it. Mkhokheli (Interviewee 1) concurs with the above assertions, he commends young people's abilities, and he further states that young people have the ability to think fast, and they possess quick and better problem-solving abilities. The field data form interviews proved that churches believe on youth empowerment. Also, it has been exposed that churches encourage other transformational agencies to include and empower the youth segment in the development process.

4.6.5 Community transformation

Youth sector is ordinarily the greatest segment in every community and society; thus, they have unique understanding of community challenges. It is therefore that their numerical strength gives them an advantage in addressing community needs and challenges (Udensi et al. 2013:61). In addition, young people could transform local communities better than every sector in the community as they can employ creative

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approaches and solutions in addressing need challenges in their communities. Young people are the future leaders of communities and society at large, thus, their participation would be the manifestation of growth in communities as new generation of leadership would be becoming more responsible. In addition, youth possess a number of skills, namely communication, analytical, organizing, and so on which are necessary to be employed in transforming communities. The benefit of involving young people in community development process is that, youth would choose the most pressing issues which are key to the entire community. Moreover, young people would select issues through a collective decision-making process rather than dealing with issues selected randomly or predetermined (Christen & Dolan 2011:529). Sail and Abu-Samah (2010:69) posit that youth involvement in community development process is the reflection of transformed and empowered healthy community. Research participants argued that there is little to say about transformation as the benefits to the community. For them, transformation is still in progress. Even though they see the signs, it would be hastily for them to share any information at this stage.

4.7   Summary

The content of this chapter aimed to answering Osmer's question, "what is going on". Therefore, the focus of the chapter was to get a better understanding about the contribution of youth ministry involvement in community development. In the process, the chapter used data from interviews and literature. The chapter revealed that there are certain elements that ensure the effectiveness and the strength of youth ministry involvement. The elements focused mainly on spiritual development of community members, particularly young people. The chapter also discussed that, sometimes it is difficult for youth ministry to participate in development processes because of certain barriers. In this perspective, barriers to youth inclusion are discussed. However, in the midst of such barriers, youth ministry contributes to community development. Then, the chapter discussed such contributions in detail. Eventually, youth ministry contribution yield benefits and the chapter exposed the benefits of youth ministry involvement in community development.

CHAPTER 5

PRAGMATIC STRATEGY FOR YOUTH MINISTRY INVOLVEMENT IN COMMUNITY DEVELOPMENT

5.1   Introduction

The purpose of this chapter is to present a pragmatic strategy which this study developed to enhance the effectiveness of youth ministry involvement in community development, as outlined in the preceding chapter. In developing the strategy, the researcher used Osmer's framework of conducting a pragmatic task as a last stage in his model of theological reflection. Findings from previous chapters that employed other Osmer's theoretical tasks have been used to map-out the pragmatic strategy, and to answer the question "how might we respond?" to the situation of youth ministry involvement in community development. Responding to the situation warrants action, hence this task is about crafting and implementation the strategy. Ultimately, this task determines strategies of action that should influence situations for the better (Osmer 2008:179). Before presenting the pragmatic strategy, the chapter provides some reflection on Osmer's pragmatic task to give context to its relevance to youth ministry involvement in community development, presents a synopsis of business strategy and theological strategy.

From this background, the report presents the pragmatic strategy which is suggested for youth ministry involvement in community development. Having presented the strategy, the chapter discussed the organizational arrangements and background on the importance of the designed strategy to youth ministry. The chapter concludes by discussing the foundational principles and critical factors in strategy management.

5.2   Reflection on Osmer's pragmatic strategy

The purpose of Osmer's pragmatic strategy is to provide church leaders with guidance for leading their churches through the process of change (Smith 2010:109). However, church leaders should be able to answer the question of "how might we respond?" in order to achieve the objectives of this pragmatic strategy. Osmer explores several aspects of leadership, namely task competence, transactional leadership, and transformational leadership (Osmer 2008:179). Osmer frames these aspects of leadership as the task of servant leadership, that is, church leaders should play their crucial role of leading the change in their churches and communities. For this author,

church leaders, particularly youth leaders should use their abilities to influence the direction of their local communities. However, in so doing, they should not use their social status and resources, but the abilities given by God as he called them to be agents for transformation. In this light, the aspects of pragmatic strategy with the context of 'leading the change' is relevant, hence the development of pragmatic strategy is essential for the purpose of this study.

From the above discussions, it is evident that the pragmatic task is largely dedicated to crafting a strategic response to congregational challenges, using models of practice and rules of art. Osmer (2008:176) notes that these models of practice assist church leaders, notable youth leaders with general overview of the environment in which they are operating, and the possible changes needed to achieve the desired results. In addition, the rules of art are viewed as guidelines to perform certain activities and practices. In the light of the foregoing, Osmer's approach to undertaking the pragmatic task is relevant to youth ministry involvement in community development. Youth leaders would be guided by models of youth ministry on how to shape youth ministry and reach out to people, as discussed in chapter 2. Also, the rules of art should provide guidance to youth leaders and youth ministry in partaking in activities within local communities.

From Osmer's conception of pragmatic strategy, the report uses the next section to examine the term 'strategy' from the perspective of both business and theological strategy. This is necessary as the researcher seeks to enrich the pragmatic strategy in the subsequent sections in this chapter.

5.3   Conceptual analysis of the term strategy

The word 'strategy' has its etymological root from the Old French adjective "*strategie*", meaning the "Office of General" (Jofre 2011:3). Similarly, Mainardes, Ferreira and Raposo (2014:43) argue that the origin of strategy is derived from giving instructions in the military base. In military base, the strategy was used as a representation of action to lead the militaries during the times of war. In other words, the strategy was used as a framework to achieve victory over opponents in a war. Subsequently, the strategy gained some tremendous popularity. As a result, strategy has been central in other settings and fields like economics, business, theology, et cetera, but without

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losing its semantic root, hence this section seeks to discuss both the business and theological strategies (Mainardes at al. 2014:43). In light of trends noted above, business and theological strategies are introduced in this section to get an overview of strategy formulation and implementation from both fields in order to devise the effective strategy for youth ministry involvement in community development.

5.3.1   Business perspective

The business strategy is the medium which determines the short-term and long-term direction of the organization (Abdulwase, Ahmed, Nasr, AbdullahAbdulwase, Alyousofi & Yan 2020:136). For these authors, the strategy outlines how the organisation should obtain the resources needed to meet both the market and stakeholders' demands. For this reason, business strategy creates the competitive advantage for the organization to survive the market. Equally, (Jofre 2011:32) acknowledges business strategy as a plan on how the business competes within a particular industry or market, in other words, business strategy helps the organization to position itself in a competitive environment. Thus, business strategy is a significant factor which is used by the management to strengthen and improve the organization's positioning in the competitive market. In view of the forgoing discussions, business strategy is used for the purpose of positioning the organization firmly in a competitive and turbulent marketplace which is confronted by the current hostile environment. In short, the strategy drives the organization to create values even under the challenging market conditions.

Khan, Ayub and Balock (2013:31) support the above viewpoints, they add on the debate by arguing that business strategy is the comprehensive collection of the decisions, rules, and guidelines that create the value for the organization. Value creation and growth direction are central in business strategy. In this light, business strategy articulates the operational details of how the work should be done in order to maximize efficiency. For instance, business strategy could foster the culture of teamwork as a tactic for achieving its objectives. The culture of teamwork becomes the strength within the organization as everybody would clearly understand the vision of the organization (Fapohunda 2013:2). Nevertheless, the team culture should be in line with the organizational culture, which has a great influence during the decision-making process. For instance, some organizations have adopted the culture of

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distributing performance bonuses when their organizations have performed very well (Janićijević 2012:134). In so doing, the leadership is creating a culture of excellency as people would be motivated by being recognized for doing well, and ordinarily they would want to maintain the standard for both individual and organizational benefit.

In maintaining such standards, sometimes leaders need to foster partnerships amid employees and, or companies. These partnerships should also be strategic as they cover both the strengths and opportunities of the organizations, particularly when the strategy is looking at the long-term goals that cover the broad aims of the organization (McQuaid 2000:7). Most importantly, for the organization to perform very well, leadership should take note of the importance of the talent available in the organization, as it is the source of value creation.

5.3.2   Theological perspective

Churches use strategy as the vehicle that enables them to accomplish their goals, like the great commission (White & Acheampong 2017:5). It is therefore important for leadership to share the vision and mission of the church in order to accomplish the anticipated results. Additionally, shared vision motivates church members, as a result, they ordinarily work as a team to achieve the needed goals. Therefore, it is imperative for the leadership to place great value on collaboration and teamwork. In view of the preceding deliberations, the success of strategy is dependent on teamwork and partnerships, however, the success for Christian institutions is based in partnership with God. In fact, the strategies for churches and other FBOs are built on prayer, faith, and involvement in the mission of God. In supporting the aforementioned realities, Chulu (2014:102) attests that the theological strategy should deal with spirituality because it is important for Christian's environment to be peaceful. In looking at the components of the strategy, Henry and Niemandt (2014:5) stress that churches should promote multi-cultural partnerships and gender equality. For this element to be implemented effectively, full resourced churches need to support the less resourced or weaker churches.

Mutavhadsindi and Meiring (2014:2) emphasize the importance of partnership in planning for the future. These authors argue that in the world of Christianity, partnership breaks the walls of 'senior' and 'junior', 'parent' and 'child', or even 'older'

and 'younger'. Additionally, partnerships nurture and maintain relationships amid people, and churches. Most significantly, partnerships build and strengthen mutual trust, equal recognition and reciprocal interchange. In supporting the above-mentioned realities, De Vries (2016:2) utters that church leaders should also understand the culture to be adopted, that would be appropriate with a theological vision, if they want to achieve the desired outcomes. In addition, leadership development should also be considered as an important element of strategic management. For instance, youth should be empowered with leadership skills in preparing for the future (Webber et al. 2010:214). Considering the above expositions, Osmer (2008:178) supports the idea of empowering people, particularly young people during strategy implementation, nonetheless, he stresses that church leaders should remain committed to the vision of the church.

5.4   Synthesis of the two perspectives

The preceding section elucidated both the business and theological perspectives of the term 'strategy'. The section illustrated that there are noteworthy differences between business and theological strategy. For instance, business strategy is ordinarily used as a vehicle for value creation, whilst theological strategy is usually used for the accomplishment of the great commission. In other words, business strategy is about finding ways to address the bottom line in business while theological strategy is about instilling biblical principles in the way people view their relationship with God, fellow humans and the entire creation without looking at financial gains. Grobler, Van der Walt and De Klerk (2012:1) share the same sentiments by affirming that businesses and churches are different in many aspects, however, churches exist in the same world as other organizations, and are antagonized by the similar socio-economic challenges, and are managed by ordinary people as well. With reference to these realities, this section appeared to pursue the synthesis of both strategies in order to develop a strategy that would enhance the contribution of youth ministry in community development. The results of the synthesis have been grouped into themes and respective sub-themes that revealed the importance of strategy in youth ministry.

5.5   The proposed youth ministry strategy

The section above illuminated that every organization needs a strategy to achieve the preferred goals. In this light, it is imperative for each local church, and its youth ministry

to have a youth ministry strategy. Having said that, this section provides the strategy that can be used by local churches to enhance the effectiveness of youth ministry involvement in community development. Therefore, in the context of this study, Osmer's approach to undertaking the pragmatic task in providing a broad theoretical framework for developing a pragmatic strategy is adopted. Osmer's pragmatic strategy encompasses open-ended action, guiding models and rules of art that serve as guidelines to carry out activities in youth ministry (Osmer 2008:176). In other words, Osmer suggests that the strategy should be flexible because the context within local churches, especially youth ministry is dynamic (Osmer 2008:201). The guidelines on how to affect the strategy should be specific and deliberate in order to achieve the desired outcomes. In his illustration of the application of this task, Osmer uses the concept of "leading change" within the context of the local churches. In so doing, he posits three forms of leadership, namely task competence, transactional leadership, and transformational leadership, in which he frames them the overall task as servant leadership (Smith, 2010:109).

Osmer's pragmatic strategy is relevant to the study for several reasons, that is, its open-ended guidelines suit the ever-changing environment and culture of the youth ministry, servant leadership is what is needed from youth leaders in transforming communities, and the concept of 'leading the change' is the vision for youth ministry. Eventually, the task of developing and implementing the strategy has been summarized in five views of strategy as reflected in figure 4 below, namely perspective, plan, tactic, position, and pattern as adopted from Mintzberg et al. 1998.
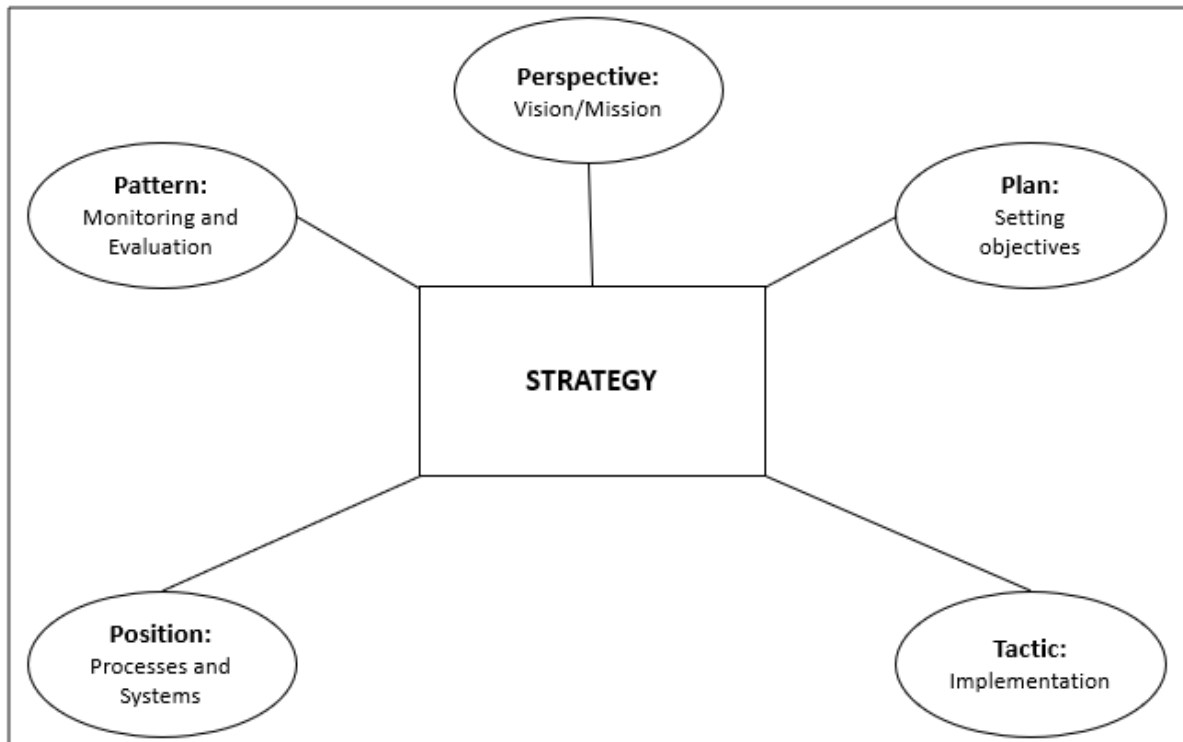
Source: Mintzberg et al. 1998, Five perspectives on strategy.

Figure 4: The strategy implementation process.

The above diagram shows the process of crafting and implementing the strategy, and the importance of different views in the strategic management process. These views are all essential for the organization to achieve the projected results. As can be seen, they are sequential and interconnected which shows the robust dependency to yield the anticipated outcomes. Lastly, the diagram illustrates the monitoring and evaluation as the final stage in strategic management. This final stage serves as the mirror to reflect if the implemented strategy is constantly aligned to the objectives of the organization.

5.5.1 Vision and mission

Vision and mission form the first phase to craft and execute the strategy. This is the top part which gives the strategic purpose, intent, and the direction of the organization. Osmer (2008:201) acknowledges this phase of strategy as the task of transforming leadership. For him, this task involves projecting a vision of what the church might become. In fact, it addresses the question of 'what it would look like if it is carrying out its mission in contextually appropriate ways?'. As for Osmer, churches should form a vision of what they would like to become, oriented to micro or macro-contexts. In

addition, churches should be concerned about the impact of socio-economic conditions in the local context hence they should provide resources to alleviate poverty. They should have strong missional orientation and respond to micro and macro contexts simultaneously. In view of this, the mission for youth ministry in community development is to see all communities developed physically, and in a godly manner (Osmer 2008:183).

In line with the above deliberations, Bariu (2017:302) argues that young people need to be included in the projection of the vision and mission of the church, particularly youth ministry. For this author, youth should be involved at the beginning of the strategic management process, in other words, they should be given the opportunity to lead the strategy management process as some of them might be graduates, and more than twenty-one years of age. Youth leaders, especially youth pastors should ensure that the vision and mission of the church are properly facilitated and implemented in youth ministry. This process should include the integration of youth ministry's vision and mission (Aziz, Nel & Davis 2017:5). Ordinarily, churches should hands-off in youth ministry, and delegate the day-to-day operations, all other activities towards youth pastors, youth leaders, and youth ministry. The delegation should include the theological nature of youth ministry, youth ministry as a legitimate theological practice, the ecclesiological significance of youth ministry and the purpose and mission of youth ministry.

Klaasen (2018:4) postulates that young people should be engaged in this phase of strategy in order to understand and carry out the vision and mission of youth ministry more effectively. For this author, youth is powerful when it is given representation in boards and committees, that is, at strategic level, hence they should be included in designing the vision and mission of youth ministry. This extrapolation from literature has been sustained by field data. In an interview with Mongameli (Interviewee 6), he alluded that their vision as church leaders is to see young people lead community development activities in their communities. In addition, their mission as local churches is to transform communities physically and spiritually. Mongameli (Interviewee 6) further argued that, for this to happen, local churches particularly youth ministry should be involved in community development projects. Qhawekazi (Interviewee 4) shares the same sentiments with the above debates, however, she stresses that young

people need to put more effort on missional work in Mayibuye as people are confronted by social ills like violence, crime, abuse, and so forth that affect people emotionally. This implies that the vision of youth ministry in a local church is to ensure youth involvement in community development in their locality. Its mission should be to engage all local church youths in community development initiatives in which local churches take part.

5.5.2 Setting objectives

Osmer (2008:183) identifies this phase of the strategy as the task of servant leadership. He further argues that this phase determines the purpose of the organization and its ability to achieve its objectives in a particular setting. For him, with regard to the church, this phase involves theoretical reflection on several key questions, that is, what is the mission of the church? how is the mission carried out? and what changes might need to take place?. In this light, Bora, Borah and Chungyalpa (2017:4) recognize the process of setting strategic objectives as the step just after defining the organizational vision and mission. Thus, setting objectives is the process of transforming shared vision and mission into performance targets. In view of this, churches should involve young people in setting the objectives. In so doing, churches should engage youth leaders in decision-making. This inclusion should ensure that the year plan for youth ministry is incorporated to the objectives of the church. In other words, planned youth ministry activities should also be aligned to the church's objectives.

In supporting the idea of setting consolidated objectives, Grobler, Van der Walt and De Klerk (2012:3) exhort that the objectives should be aligned to the vision and the mission of youth ministry and the entire church. More importantly, youth ministry should ensure that its objectives meet the SMART criteria, which is, specific, measurable, attainable, relevant, and time-bound in order to be effective in community development processes amid communities. Thus, the setting of objectives entails a careful assessment and understanding of the capabilities of youth ministry resources (Bora et al. 2017:5). In taking the latter view into consideration, the process of setting strategic objectives is a vital element of crafting strategy.

Although tangible resources are important, youth ministry should rely on the word of God and the work of the Holy Spirit to achieve its goals. In other words, youth members need to allow the Holy Spirit work, and they should only find their role in the planning and execution of this holy work (Grobler et al. 2012:3). Also, youth leaders should ensure that the objectives are contingent with theological departure points of the local church, which is, to help young people to experience a deep and meaningful relationship with God (Aziz 2019:3). Young people should also be faithful, and trust that God will provide what is needed for the youth ministry to achieve the anticipated goals. Hence they should pray for his intervention all the time. Ultimately, the overall objective of youth ministry should be to empower young people to lead community development in their communities (Osmer 2008:198).

The envision from the literature is in congruent with field data. During the interview with Qhawekazi (Interviewee 4), she argued that the strategy would give guidance to youth on how to engage in community development activities. In her view, strategic management process will also empower young people in Mayibuye with strategic skills. Setting the objectives will require young people to be involved at high level as their involvement might include decision-making. In a separate interview, Nceku (Interviewee 3) confirmed that church leaders need to impart youth with leadership skills when setting the objectives. Each local church should translate its vision and mission to become measurable objectives which are tailored to address the needs of their target communities.

5.5.3   Processes and systems

Osmer (2008:196) defines the phase of processes and systems in a strategy as the task for transforming leadership. The processes and systems are controlled internally, through employment of internal resources. However, processes and systems are ordinarily provoked by internal and external factors. For example, in a process to attract more young people to the church, the leadership might decide to alter the worship service by making it more informal and use contemporary music. Thus, all the processes and systems should be aligned to the vision and mission of the church (Osmer 2008:200). Considering the above debates, Bariu (2017:305) argues that young people should be included in this phase of strategic management. This author further alludes that churches should design and implement policies that promote an

environment which enables young people to engage in a broad range of processes and systems. Youth participation should include the development and implementation of strategy, youth strategy engagement, and developmental plans for the church to build the Kingdom of Christ.

In supporting the above-mentioned declarations, Klaasen (2018:4) posits that churches should involve young people in their processes, and the uniqueness of young people should also form part of the ministerial formation processes. Weber (2017:9) supports the idea of engaging young people in processes and systems, however, she stresses that young people need faithful mentors and role models who will be able to take them through the processes and systems which seem authentic for them in order to operate youth ministry effectively amid communities. The field data is consistent with literature in relation to the engagement of youth within the processes and systems during the strategy management. In an interview with Mbokodo (Interviewee 2), she articulated that youth ministry should know the processes of operating the church, particularly youth ministry. For instance, the youth should know the entire processes of conducting a sermon. In supporting the above assertions, Mdala (Interviewee 5) argues that internal and external factors influence this stage of strategy management. For him, processes and systems for strategy implementation should play a role in attracting people, specifically young people. For example, the type of music played in youth ministry, physical appearance, the structure of youth ministry, et cetera.

5.5.4 Monitoring and evaluation

Ragui and Weru (2013:278) state that monitoring and evaluation is essential during strategy implementation as it indicates the extent of the institution's direction and achievement of the objectives. Monitoring and evaluation alert leadership when something breaks, to enable them to diagnose it as early as possible. Grobler et al. (2012:9) concur with the discussions above and expatiates further on the debate by stating that churches, specifically youth ministries should unremittingly monitor and evaluate their performance against the criteria set for strategy management. Bariu (2017:302) coincides with the process of monitoring and evaluating the performance of youth ministry, however, he emphasizes that young people should be included in the process. As for him, churches should have a system of monitoring and evaluation

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of existing youth programmes to ascertain their relevance and focus to achieving the objectives of youth ministry. Thus, constant monitoring and evaluation would assist in determining whether strategy is still properly aligned with the objectives, and it progresses towards the calling of the youth ministry.

In light of the above, the book of 2 Corinthians 13:5-6 states that youth ministry should ensure that, it continuously examine and test itself, not only at the beginning of the strategic management process, but also on a continuous basis. For this Scripture, the continuous examination process would assist to understand if young people are still in faith and are guided by the Holy Spirit in doing community development activities (Grobler, Van der Walt & De Klerk 2012:9). The above views from literature have been constant with field data. In an interview with Mongameli (Interviewee 6), he emphasized the importance of monitoring and evaluation in strategic management process. For him, projects assigned to youth ministry need to be monitored and evaluated constantly. This task identifies if youth ministry operations are still aligned with vision and mission of the church. In addition, Mdala (Interviewee 5) accentuates that through monitoring and evaluation, youth leaders should be able to see if desired objectives have been met, if not, what and where are the causes?

5.5.5   Institutional arrangements

The strategy is essential for effective youth ministry involvement in community development. Nonetheless, there are several role players, namely the church, parents, youth leaders and youth that should be involved in order for the strategy to be successful (Strong 2014:3). In taking this explanation into consideration, this author further argues that youth leaders need to be dedicated, and walk in all the paths with young people, hence they should be involved in implementing the strategy. Youth leaders should work with youth from the beginning to the end of the strategic management process, that is, to be involved from designing the vision and mission to the monitoring and evaluation phase. During these phases, leadership is expected to assist young people with resources, such as funds, equipment, skills, and so forth, where necessary. In short, youth leaders should not only focus on teaching the Bible in youth ministry, but to work with young people in playing the transformational role amid communities (Strong 2014:4). In supporting the role of youth leaders in strategy implementation, Masengwe and Chimhanda (2019:7) allude that youth ministry is the

arm of the church; therefore, church leaders should explain and show young people how youth ministry strategy should be implemented.

Youth should ask the church to assist and give the direction on the implementation of the strategy. In other words, the activities that youth are taking should also give the comfort to the church (Mutavhadsindi & Meiring 2014:1; White & Acheampong 2017:5; Masengwe & Chimhanda 2019:7). Strong (2014:4) concurs with the involvement of the church in the implementation of youth strategy, however, he recommends the engagement of parents as well. For Strong, the Scripture, Deuteronomy 6:1-9 and 11:18-21 clearly gives parents the mandate to teach their children about God and how to live for him. This means that parents should assist in taking the responsibility for youth's spiritual growth during the implementation of the strategy. Parents ought to lead young people in the very first steps in Christian life and a relationship with God. Thus, the church is expected to support parents in this process.

The extrapolation from literature is compatible with field data, for instance, in an interview with Mbokodo (Interviewee 2), she accentuated that youth ministry leaders should walk alongside parents in fulfilling the Biblical mandate during strategy management process. As for Mbokodo (Interviewee 2), it is vital for the youth leaders and parents to be on the same page and should have youth ministry's best interests at hand. Qhawekazi (Interviewee 4) concurs with latter view, she expands on the debate further by stating that parents should be involved in all activities of youth ministry. She hypothetically said parents need to be the members of the Bible study as well. Another participant, Nceku (Interviewee 3) affirms that if all the role players such as the church, youth leaders, parents and youth are given the opportunity in strategy implementation, youth ministry should yield the desired results, and the importance of strategy will be valued. Young people need to use strategy to reach out to people, mostly young people outside church setting. Among other transformational activities, young people would be befriending with unchurched people, mostly young people with the hope of presenting the Christian faith in a way that is enjoyable and full of passion. This means that evangelism would be characterized with fun and entertainment instead of strictly sharing the gospel of Jesus Christ (Moser & Nel 2019:4).

5.6   Strategy implementation

Osmer (2008:176) explains strategy implementation as task competence, a process which focuses on putting the designed strategy into practice, and the expansion of the organization. Comparable, Cater and Danijel (2010:210) describe strategy implementation as the execution of tactics in order for the organization to move towards the desired strategic direction. Correspondingly, Rani (2019:214) recognizes the importance of strategy implementation, however, she stresses that rapid strategy implementation is reliant on critical aspects of strategic planning, namely vision, mission and values. From this background, resource allocation is critical during the implementation stage. Then, young people should be involved in strategy implementation process. In supporting the perspective of youth engagement, Bariu (2017:302) encourages church leaders to realize the significance of effectively utilizing the youth resource for the success of the congregations. As for this author, young people possess several expertise hence their involvement in strategy implementation is crucial. In addition to their knowledge and education, young people are technologically savvy, therefore, their involvement in strategy implementation would be of great advantage.

Both the literature and field data highlight the importance of including young people in strategy implementation. During the interview, Mdala (Interviewee 5) stated that youth ought to be given an opportunity to implement the strategy. He alluded that technology has changed the world and young people are good in technology, hence their involvement in strategy implementation is essential. In a separate interview with another participant, Mkhokheli (Interviewee 1), he said young people are the resources themselves. He qualified his statement by saying young people are quick to think and do things better and faster than the adults. Therefore, their involvement in strategy implementation would be of great value. Osmer (2008:192) coincides with the above realities, he expatiates further on debate by commending on the commitment and hard work that youth could bring to this task. Also, Grobler et al. (2012:7:8) concurs with the latter views by stating that, during this stage youth with different expertise, and certain departments like finance are expected to play their supportive role.

5.7   The importance of strategy in youth ministry

As indicated in the preceding section, strategic management is key to the success of any organization. In supporting such realities, this section elucidates the importance of strategy management in youth ministry. The church strategy, specifically for the youth ministry is the catalyst that enables the ministry to achieve the great commission, which is, the ultimate goal (White & Acheampong 2017:5). These authors further allude that strategy focuses on planning, but plans should be written down and well communicated to the entire church, including the youth. East (2004:5) agrees with the above assertions in deliberating the importance of strategy, he expands further on the debate by affirming that the best strategy in youth ministry is to include young people in activities such as prayers, teachings, and more. For him, this inclusion should also be extended to certain service projects and community development activities. In addition, churches should give youth an opportunity to play a role in the transformation of communities, and not to be mere observers and receivers of traditions that do not make sense to them.

While the great commission could be associated with local church expansion, youth ministry should focus on greater community of faith (Cloete 2015:6). This implies that community development initiatives associated with youth ministry should not be limited to attracting people to join a local church within a geographic area, but to show the love of Christ which they may replicate even further. In delineating the importance of strategy in youth ministry, Moser and Nel (2019:3) contend that if youth leaders want to experience a major impact on modern youth ministry, they should adopt the strategy of dividing evangelism and discipleship. Evangelism would become the key component of the strategy to focus on attracting people, especially outside the church walls. In view of field data, Mdala (Interviewee 5) coincides with the above viewpoints, he adds by stating that in youth evangelism his church includes fun, entertainment, and anything deemed to be culturally relevant and alluring to attract youth.

5.8   Principles of effective youth ministry strategy

The above section deliberated that strategy is important for youth ministry to deliver the needed outcomes. With regard to the aforesaid realities, this section seeks to discuss the fundamental principles of effective youth ministry. In this this regard, the solid teamwork, erratic youth culture, talent enhancement, parent involvement, and

Christian theology are discussed as fundamental principles of effective youth ministry contribution in community development. It worth noting that, these fundamental principles help youth ministry to achieve developmental goals amidst communities.

5.8.1   Solid teamwork

Teamwork is a vital aspect of the functioning of the organization (Berber, Slavic & Aleksic 2020:1). Teamwork is also often associated with empowerment, ownership, and the added responsibility. Managers usually encourage teamwork as they normally assume that individuals prefer to be involved in decision-making instead of being told what to do (Fapohunda 2013:10). In supporting the above-mentioned facts, Kgatle (2018:3) posits that several books in the Bible describe that Jesus acknowledges teamwork as he built servant leadership and teamwork to carry out a worldwide vision (Mark 10:45, Luke 22:25–30, Matthew 20:20–28, and John 13:1–17). In view of this, churches should foster solid teamwork among their ministries. It is important when people, specifically Christians work together with the aim of accomplishing one goal. However, it is imperative that Christians should ask the teamwork with God and build on prayer and obedience (White & Acheampong 2017:5). In illustrating the importance of solid teamwork within Christian family, Alawode (2020:2) explains that the book of 1 Corinthians 12 gives the metaphor of the church as a body. This metaphor depicts the importance of mutual dependency of the different parts of the body, as the body could not function appropriately if other parts are not operative. In short, this Scripture teaches Christians the need to be interdependent on each other.

In light of the above, Strong (2014:7) accentuates that youth ministry is not the separate entity, it is the church arm, therefore, it should work as a team with all other ministries in the church structure. Furthermore, it should be noted that the flow of ministry in each church structure is dependent on leadership, hence it is important that mutual respect is maintained between ministers and youth ministry leaders, in fact, to the entire church. Christofides and Meiring (2012:2) coincide with the above viewpoint that solid teamwork creates respect amongst people. These authors further elucidate on the debate by arguing that trust is another value which teamwork implants among communities, hence it is the crucial aspect for community development. For Kabongo (2019:2), your ministry should use solid teamwork as the tool to team up with community members in helping the community to flourish. In supporting the above-

mentioned realities, Gathogo (2018:8) stresses that both youth leaders and community leaders should ensure that no-one ill-treats anybody in the teamwork. Taking into consideration the above expositions, field data concur with the literature. For instance, Mkhokheli (Interviewee 1) stresses the importance of teamwork in youth ministry. He elaborates further by stating that his church fosters the culture of teamwork or group-work almost in all youth ministry activities.

5.8.2   Erratic youth culture

The term 'youth culture' was introduced in early 1940s, and subsequently got popularity especially in the late 1990s (Genova 2019:242). Youth culture is about young peoples' beliefs, values, choices in their lives (Cloete 2012:2). For her, youth culture is ordinarily changing with times, hence is described as retrospective. In attesting to constant change in youth culture, Knoetze (2015:3) encapsulates that this matter demands churches to always take a new look at hermeneutics as the result of different contexts and a constantly changing world. However, for churches to respond properly in these cultural changes, their leadership, including ministers should understand and possess professional knowledge on issues pertaining to youth culture and young people's developmental processes. Then, such leadership could be entrusted with the responsibility of addressing matters concerning to sensitive feelings and emotions of young people because youth stage is a specific and unique period of life (Yi & Nel 2020:8). In expatiating on this proclamation, Aziz et al. (2017:5) argue that youth pastors are expected to be knowledgeable on matters relating to youth culture.

In view of the above realities, Aziz (2019:1) ascribes that youth ministries should be eloquent of the culture in which they are located and operating in order to be effective in addressing challenges facing the community. For him, efficacy should happen regardless of youth ministry evolution and growth within the community. In addition, it is imperative for youth ministry to be observant of important aspects of the community like youth culture and lived realities of the people, notable the youth. Moreover, Aziz et al. (2017:3) coincide with the latter view that youth ministry should take note of certain features of community development like culture because youth culture does not only impact lives of young people, but also the church and community. The envision from literature has been constant with field data. During interviews,

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Qhawekazi (Interviewee 4) highlighted that churches need to respond adequately to youth cultural changes. For example, their development processes should be aligned to contemporary youth culture. Another research participant, Nceku (Interviewee 3) exhorts that youth ministry might not sustain if youth leaders are not concerned with the ever-changing youth culture.

5.8.3 Talent enhancement

The church leadership has a responsibility of developing creative and innovative strategies that unveil natural talent among young people (Bariu 2017:303). Though, this process of unearthing talents does not only enhance the service delivery within the church but contributes to the economic development as community members would be aware and use these resources for the benefit of the community. In supporting the aforementioned viewpoints, Aziz (2020:5) asserts that church leaders need to know their members very well, including talents available in the church structures. For example, church leaders should be in a position to contribute to the election of community leadership. So, they need to know the expertise they have in the church to make such valuable contributions. Several authors recognize the unveiling of talents by church leaders, however, they argue that churches should allow Holly Spirit to assist in unveiling such talents in the church population as they might exclude some, for example, exclusion of women and the disabled people (White & Acheampong 2017:6; Buys & Nogueira 2019:9; Kwaramba & Dreyer 2019:2; Buys, Korevaar & Stubbs 2020:4). For these authors, no segment of the population should be overlooked in relation to the recognition of talents because all are granted by God.

Landman and Yates (2018:4) affirm that young people are blessed with many talents that need proper management. For instance, servant leaders are called upon to be faithful, and that is manifested by the responsibility they have in managing the funds and talents in the church. In addition, their talents include different sport codes, for instance, some are soccer players, netball players, rugby payers, and more. Young people should use sports as a vehicle to reach out to sport people and other people in general, therefore, they should use sports to attract crowds from the community (Tucker & Woodbridge 2012:1). It is therefore important for churches to be supportive to all these talents and use them for the betterment of both the church and community (Kgatle 2018:6). In summary, churches should assist church youth to use their talents

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in contributing to the community development. Kabongo (2019:6) concurs with the above assertions, his view is that, if talents are nurtured appropriately they become assets to youth and the entire community.

The above realities from literature have been reliable with field data. For instance, in an interview with Mongameli (Interviewee 6), he acknowledged the role of church leadership in enhancing talent amidst young people. This research participant argued that his church leadership identifies and develops talents, particularly in youth ministry structures. For instance, young people are usually given opportunities to the planning phase of the church projects, in such tasks, leadership identifies youth with critical skills like thinking and problem-solving skills. Another research participant, Qhawekazi (Interviewee 4) states that youth ministry programmes in her church are structured in a way that unveils talents. Subsequent to the identification of talents, the leadership recommends and organize further programmes to improve the revealed talents.

5.8.4 Servant leadership

Magezi (2015:6) acknowledges the term 'servant leadership' as the invention of Robert Greenleaf (1904–1990), in 1970. According to the just quoted author, servant leadership also appears in the management literature, however, the study has focused on biblical servant leadership. Biblical servant leadership is relevant to youth ministry as it draws reference from Jesus Christ as the king, and a former servant leader himself. Against this background, the books of Matthew 20:20–28 and Mark 10:35–45 narrate the context of servant leadership. The narration also includes comments made by Jesus in relation to leadership and servanthood (Kgatle 2018:3). In line with the above expositions, Osmer (2008:192) describes servant leadership as the type of leadership which influences churches to change in ways that fully signify servanthood of Jesus Christ. In his four tasks of theological interpretation, Osmer labelled servant leadership with the final task, that is, the pragmatic task. As for him, this task focusses on crafting and executing strategies of action to yield the anticipated results (Osmer 2008:176). Kgatle (2018:3) concurs with the latter view, he further argues that the proper application of servant leadership as the strategy in the organization improves the performance, combats corruption and brings control as servant leaders should be aware of others than themselves.

In supporting the above-mentioned viewpoints, Du Plessis and Nkambule (2020:5) contend that managerial qualities are essential for servant leadership as they enable leaders to take informed decision when dealing with management issues like strategy management. Additionally, servant leadership should have features like courage, empathy, wisdom, integrity, compassion, among others, but they should always trust and obedient to God. The above-quoted authors further argue that in addition to the afore-mentioned characteristics, the most important feature of servant leadership is that of being able to effect a change of heart in other people. In view of the above, Ottuh (2020:11) advises that youth leaders need to consider the good example of servant leadership as portrayed in John 13. In this Scripture, the master or leader is expected to be the servant of all, and lead by example. The narration in this passage entrenches the character of humility and selflessness amongst the church leaders, particularly youth leaders. Moreover, church leaders, including youth leaders are expected to serve as reference to reshape the mentality of selfishness, bossiness and arrogance in their churches and communities.

Servant leaders ought to put the interest of their followers first, in so doing, they should empower and assist them to develop their full personal capacities abilities (Osmer 2008:192; Stenschke 2017:10). The aforesaid facts from literature are coherent with field data. For instance, in an interview with Nceku (Interviewee 3), he expressed that youth members together with youth leaders should work as servants if they want to transform local communities effectively. In his view, Mayibuye community is facing with several challenges like poverty, unemployment, violence, and so on. For this reason, this community needs dedicated people for transformation. In other words, the area needs people who are passionate about transformation. Correspondingly, in an interview with Mkhokheli (Interviewee 1), he explained that they call themselves as servants who work for people, and observant to the concerns of the church and local communities. For this research participant, servant leaders should be God sent who empathize and sympathize with all kinds of people, including the marginalized.

5.8.5 Parent involvement

Strong (2014:3) acknowledges young people as gifts from God to parents, thus, parents are responsible to raise them in serving God with all their hearts, souls, strength and minds. In summary, it is important for parents to give support in

developing and passing on the gospel-oriented faith to the youth. In supporting the above viewpoints, Nel (2018:267) proclaims that parents should partner with youth in youth ministry structures because it takes the whole church to make a Christian. In view of the above debates, partnerships with parents are inevitable due to their decisive role in youth ministry. To strengthen the latter view, most of the young people are ordinarily following instructions and the examples of their parents, whether good or bad, in shaping up their lives. It is therefore imperative for youth ministry to partner with parents to attain its goals. Parent's involvement could include, but not limited to the support of funds, for example, they might assist in buying the equipment, provide transport for outreaches, and other facilities needed. In other words, parents are indispensable partners in every aspect of youth ministry because of their knowledge and experience. Therefore, effective youth ministry should foster a strong partnership with parents and ensures that the rest of membership embraces this partnership (Nel 2018:263).

Several authors recognize the partnership with parents, however, they expatiate on the debate by stressing that youth ministry should also nurture partnership with other development role players such government, FBOs, CDOs, and so forth as they play a crucial role in community transformational process (Cloete 2014:5; Molobi 2016:7; Mangayi 2018:9; Chifeche & Dreyer 2019:3). For these authors, some of the transformational stakeholders play an indispensable role to both youth development and community development, therefore, the partnership with them might be more beneficial. Moreover, these partnerships could develop strategies that could oversee the needs for communities, particularly those include protection, education, and more, for young people. In essence, these partnerships, inter alia, would focus on empowering and building capacity for young people. Then, young people could use knowledge and skills in developing their communities.

5.8.6 Christian theology

The etymology of the term 'theology' is derived from two Greek words, namely "*theos*", meaning 'God', and "*logos*", meaning 'word'. So, theology means to study the word of God, which is, to try and understand his nature and how he reveals himself to his people (Strong 2015:3). Taking into consideration the above expositions, Jackson (2016:34) acknowledges theology as "a study of God and thinking about him".

However, he further debates that if that is the case, then, theology of youth ministry means to study the word of God and to think about him through the lens of work with young people. It is for this reason that churches should understand the importance of theology as the foundation for effective youth ministry (Strong 2015:1). In youth ministry, theology imparts youth with the word of God, and also guides them into his presence. As for Moser and Nel (2019:6), youth leaders should be eloquent in employing youth theology, and to guide youth who is already in the church and with other believers who have just successfully reach it to the faith community. The latter view is vital, especially if youth ministry proclaims that evangelism is the core focus or priority for its ministry in playing its role in transforming communities.

Young people are facing many challenges in their world; therefore, they need something that would elevate their level of maturity; hence youth ministry theology is significant. Accordingly, Nel (2018:175) utters that churches should assist young people through their youth ministry structures, in other words, youth leaders need to ensure that youth ministries are offering theology that helps young people to become spiritual mature. In summary, church structures should not only focus on their ministries, but the challenges facing communities and acknowledge the availability of youth within church structures, hence they should understand the theology of youth ministry (Chiroma 2019:7).

The extrapolation from literature has been sustained by field data. The interview with Qhawekazi (Interviewee 4) revealed the importance of youth theology. This research participant postulated that her church focusses on youth theology as the foundation of their youth ministry. For her, they use different steps to introduce youth to the word of God. In addition, they have different classes that help young people with theology to mature in the Lord. For instance, the beginners' classes are different to the classes of youth who have been in the church for a longer period.

5.9   Critical factors in strategic management

The previous section exposed the foundational principles of effective youth ministry strategy. The section uncovered that youth ministry strategy could not be effective if such principles are not properly laid-out. This part of the chapter discusses the critical factors of the overall strategic management process. In so doing, this section

described environment, resources, and values as key factors of strategic management.

5.9.1 Resources

Chiroma (2019:6) rightly notes that youth ministry should invest in resources in order to be effective, and to build the next generation for Christ. Resources play a key role in youth ministry strategy management as most of youth programmes need resources to take place. For instance, youth ministry programmes like one-night evangelistic, and one-night discipleship as part of youth ministry strategy in promoting missional work need funds and other facilities to be successful. These programmes allow young people to move from one programme to the next with different spiritual experiences, and the content leading to spiritual maturity is not the same (Moser & Nel 2019:5). Based on the proclamations above, church leadership should focus on investing in time and other resources like funds in youth ministry, as an investment for tomorrow. In so doing, the church would be able to assist young people to grow and mature in Christ.

It is imperative to note that resources employed in youth ministry, to partake in community development activities are not only employed to create benefits for the community, but to assist youth to grow in faith as well. Chiroma (2019:8) coincides with the above realities, however, he appeals to churches to change their denominational understating of youth ministry. In his view, various churches are not willing to assist youth ministry, that is, to invest in both human and capital, hence such a plea. In contrary, Mbokodo (Interviewee 2) argues that it is not that churches in Mayibuye are not willing to invest in youth ministry, but they lack funds. Another interviewee participant, Mkhokheli (Interviewee 2) articulates that resources are also a challenge among local churches. This interviewee participant illustrates further by stating that some of the yearly planned community programmes fail to happen due to lack of resources.

5.9.2 Environment

Eruemegbe (2015:478) describes environment as the totality of the surroundings of the organization. In business perspective, environment does not literally mean physical surroundings, but is used to analyse matters that influence the operation of

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the organization. In short, environment affects the processes and performance, decision-making, and strategy of the organization. In view of this, youth ministry should always be concerned with the environment in which it is operating, and this concern should also be extended to the entire church. As for Klaasen (2018:4) the understanding of the environment does not only assist youth ministry with internal engagements, but also in carrying out the effective mission to youth outside the walls of the church.

In acknowledging the importance of understanding the environment in strategic management, Chiroma (2019:4) notes that the church and youth leaders, and parents should join hands and create good environment for young people, with features of spiritual formation. Moreover, Aziz (2017:5) concurs with the latter view that spiritual formation environment is essential for youth ministry as he further alludes that young people are confronted with tough life, in which they have to mature and grow. The above extrapolation from literature has been sustained by field data. During interview, Nceku (Interviewee 3) highlighted the impact of environment in strategy implementation. He said that, for youth ministry to function effectively, environment is key because it affects both internal and external factors. As for him, the understanding of environment together with spiritual maturity have great influence in encouraging youth to participate in community development activities, and in holding community together.

5.9.3   Church values

Bariu (2017:305) accentuates that young people should keep and maintain church values when embarking on development activities. In supporting the aforementioned viewpoints, Strong (2014:5) highlights that, for youth ministry to ensure with correct values, and being in a better position to achieve its goals as set out during strategy implementation process, it should acknowledge the importance of engaging and interacting with parents. For the just quoted author, youth ministry engagement with parents would assist young people with spiritual growth, maintaining of values, and attainment of goals. For this to happen, White and Acheampong (2017:5) contend that for churches to maintain their values and attain predictable goals they need visionary leadership. Visionary leadership need to ensure that the vision and goals of the church are well communicated in all the structures of the church, including youth ministry arm.

In this light, Moser and Nel (2019:6) lament for churches to stop treating youth ministry as a separate entity, youth ministry should be viewed as youth arm of the church, hence it should carry out the values of the church. Considering the above deliberations, the literature and field data are in congruent with regard to church values. For instance, in an interview with Mongameli (Interviewee 6), he stated that they always make sure that youth ministry is aligned to the features, values and goals of the entire church. In other words, its activities should include features like effective Christian life, spiritual maturity, and spiritual disciplines. During the interview with Qhawekazi (Interviewee 4), she asserted that her church values are inculcated to youth ministry as they want youth to represent the church when doing community development activities. For this research respondent, if young people show respect, and carry out church values properly, it would be easy for them to achieve missional goals as set out during strategy implementation process.

5.10   Summary

A critical analysis and interpretation of data collected about the situation, and the involvement of youth ministry in community development process has led to the formulation of the strategy to enhance the effectiveness of youth involvement in this transformational task. The process of formulating the strategy employed Osmer's pragmatic task as a guide. The researcher has found this task more relevant to the study as it offers youth leaders specific guidelines on how to carry out transformational activities amid communities. Therefore, the chapter started by the exposition of what Osmer says about church leaders and their leadership calling. In acknowledging the origin of the strategy, the chapter introduced the business strategy, then theological perspective. During the synthesis of these perspectives, it became evident that strategy is essential in the operation of churches as well. The formulation of the strategy has revealed that strategic implementation is similar for both business and church. In fact, the entire process of strategy management is identical. However, the purpose for employing strategies is distinct. For instance, at corporate, the strategy is used for value creation whilst churches employ strategies for the great commission.

In light of the above deliberations, the purpose of this strategy is to enhance youth ministry involvement in community development. The framework formulated depicts

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the steps in which youth leaders should follow when embarking on community development activities. Ultimately, this study should make contribution to practical theological discourse as it provides a viewpoint on how youth ministries together with churches should play their role in transforming their communities, using Biblical norms and principles.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

6.1   Introduction

This chapter concludes this research report by presenting an evaluation of whether the study has been able to achieve what it has been established to accomplish. Thus, the chapter provides an opportunity to demonstrate whether the aim and objectives of undertaking this study as stated in chapter one has been achieved. The researcher has therefore given a summary and evaluation of the study, limitations experienced, recommendations, and suggested areas for further research as emerged from the findings.

6.2   Conclusions in relation to each research objective

An inclusive summary and evaluation of the study is hereby given.

The main purpose of the research was to develop a pragmatic strategy to enhance youth involvement in community development in Mayibuye section, Tembisa. The researcher's interest in undertaking this study was triggered by observing life situation among local communities, specifically in Mayibuye section, Tembisa. Life is unpleasant among local communities. These communities are ordinarily confronted by several socio-economic challenges such as poverty, HIV and AIDS, tribalism, racism, drugs, domestic violence, crime, school dropouts, unemployment, high alcohol consumption, greed and gender-related issues, marital crises, teenage pregnancy, and so forth. These challenges co-exist within the continuous establishment of local churches in local communities.

Thus, the prevailing situation depicts the picture as if local churches seem to be neglecting to take issues seriously that are confronting local communities, even though they are aware of them. Nonetheless, they are expected to play an important role in transforming the local communities. Then, the researcher realized that there is a need to do something that should help in transforming the situation. It is through this observation that the researcher developed an interest in studying the relationship between community development and youth ministry in Tembisa with particular reference to Mayibuye section.

Consequently, the research topic was developed and contextualized by doing a background and problem statement. The researcher gave an overview of Tembisa township that include the etymology of the word "Tembisa", the origin of the population, the statistics on the population in terms of population size, population segments and gender percentages. However, the researcher could not provide information about Mayibuye section as limited research has been done in the area. Following the background snapshot, the researcher embarked on literature review study which revealed a research gap in the study of the contribution of youth ministry in community development. In light of this, the researcher found it appropriate to develop a pragmatic strategy to enhance youth involvement in community development among local churches.

The purpose of undertaking the study, objectives, research questions and the research design to be used were all introduced in chapter one. The main objective of the study was to develop a pragmatic strategy to enhance youth involvement in community development. The research question was, "What mechanisms do local churches need to enhance youth involvement in community development in the absence of youth ministries in their established structures?".

In addressing the above main question, it became essential to look at the following sub-questions:

- What is youth ministry in the perspective of local churches?
- How do local churches understand community development?
- What is the involvement of youth ministry in community development where they exist?
- What contribution could the youth ministry make in community development?
- What theory should be developed to enhance youth involvement in the community among local churches in the absence of youth ministries?

This study employed a qualitative research approach to gain an in-depth understanding of the phenomenon and its underlying factors. Also, research process applied Osmer's approach to conduct theological reflection.

In order to achieve the main goal, the following sub-objectives have been considered:

- To describe youth ministry from local churches' perspective.
- To provide a holistic overview of community development and in the perspective of local churches.
- To assess the involvement of youth ministry in community development.
- To critically elucidate youth ministry's contribution to community development.
- To develop a theory that local churches could use to enhance youth involvement in community development.

The extent to which each objective has been achieved has been discussed under the following respective sections.

6.2.2 Objective 1: Exposition of youth ministry from the local churches' perspective

This objective was meant to answer the question of "What is youth ministry in the perspective of local churches?" In answering this question, the study focused on the components, pillars and models of youth ministry. Through the use of interviews, the study discovered that the understanding of and structuring of youth ministry varies from church to church. Some respondents were unable to comment comprehensively on this matter as the concept of youth ministry is not well organized in their local churches.

The chapter started by affirming whether local churches define youth according to the South Africa national policy, and the perspective of the study. The chapter established that youth ministry needs to be stable and sustainable before embarking to the activities in the community development. Therefore, leadership, learning, social action, congregational involvement, worship and community building were identified as key pillars that could give youth ministry enough strength to carry through. Once pillars have been firmly established, missional work creeps in to ensure the effectiveness of the ministry for young people.

The researcher employed a qualitative method in order to come up with a comprehensive and meaningful exposition of youth ministry from the local churches' perspective. During the interview processes, it became evident that respondents were not satisfied with the involvement of youth ministry in community development. In fact,

churches' involvement and contribution in community development is very limited although they have the transformational role to play in community transformation. According to the empirical research carried out by the researcher, youth ministry involvement in community development has not been effective.

The collected and analysed data revealed various reasons why churches, particularly youth ministries are not playing their transformational roles effectively. Though data reflects that there are some activities engaged by youth ministries in their communities, however, these activities seem not to be enough to transform communities effectively. The major contributing factor for youth ministry for not being able to meet the desired standards is that, local communities particularly youth are facing several challenges. These challenges include drug abuse, violence, crime, and more. In view of this aspect, these challenges are also affecting youth ministry members as they are the part of local community as well. Secondly, lack of partnering with relevant development role players. Lastly, community members were rather passive recipients of externally designed projects than partners in and owners of the transformational projects.

Models of youth ministry gave guidance on strategies to be employed in reaching out to youth. In addition, models of youth ministry formed a framework on how youth work should be done for the success of youth ministry. In addition, the chapter revealed that models of youth ministry are the methods in which churches should entrench to meet young peoples' needs, and to face challenges in youth ministry. In supporting this viewpoint, Christian discipleship model has been identified as the best model for youth ministries in Mayibuye, as the field data uncovered clearly that the community is broken, and life is difficult for the greater part of the community. In other words, community members are despair and destitute. Aspects of Cristian discipleship model such as evangelism and pastoral care could be of prime to this community. Also, the chapter revealed that youth ministry needs strong collaborations with parents, church and youth themselves for it to be effective and sustainable. In conclusion, the objective in chapter two was achieved, and gave a clear understanding of youth ministry from local churches 'perspective.

6.2.3   Objective 2: Overview of community development

This objective wanted to provide a holistic overview of community development in the perspective of local churches. The chapter unpacked the concept of community development. Academic literature and field data were used as sets of data in achieving this objective. For field data, research participants were youth leaders and ministers who have been involved with the running of the church both at operational and management levels for a reasonable period. With the use of academic literature, the study exposed the concept, highlighted its principles, unveiled its impediments, and elucidated the intended goals.

The chapter started by giving the background of community development, where it described community development as a practice that evolved more than a thousand years ago in Africa and other countries, including western European countries, whilst in South Africa it can be traced back in the early 1980s. This chapter clearly stated that the concept of community development was introduced as a process of alleviating the community levels of living while promoting the notion of active citizenship, whereby, individuals work together to improve human conditions for the well-being of their communities. Community development has been traditionally seen as the practice in which community members work together, in a group, to act and proffer common solutions to their shared challenges in order to make their living standards better, especially when the government and other development agents are failing them. Churches and other FBOs have a vital role to play in community development, however, their role is seemingly not well understood from an empirical perspective.

According to this chapter, the effectiveness of community development is measured by the change or transformation in the lives of the local community. Thus, it should change community living aspects such as social, economic, cultural as well as environmental. Therefore, community development should be the continual improvement, staring with the help of change agents, and later, by the people themselves to bring about change in their lives, which contributes to the institutionalization of community development as discussed by the scholars in the chapter. It is imperative for the community to be willing for the change themselves in order for the smooth transition.

In this chapter, there are several principles that are discussed as the bedrocks of community development. These principles form the framework and guidelines for development activities and should be influential to achieve developmental goals in local communities. Reconciliation, social justice, leadership development, capacity building, sustainability, participation, social cohesion and social work with youth are being discussed as key principles for community development. It has been disclosed that not all development initiatives become successful. For this reason, factors such as poor planning, misallocation of resources, poor monitoring and others were found contributing towards the failing of community development initiatives. Having looked at these contributing factors, the chapter divulged that there are also barriers that impede the success of community development amidst local communities. These barriers block the advancement of development in communities, and they are identified as crime, discrimination, corruption and violence.

In spite of the factors and barriers acknowledged above, community development is expected to meet certain objectives that are ordinarily set out at the beginning of the projects. In this light, the chapter has discussed ownership, active citizenship, human agency, social cohesion and awareness as positive outcomes of community development. From the researcher's standpoint, the chapter met the research objective as it provided a holistic overview of community development in the perspective of local churches.

6.2.4 Objective 3: The contribution of youth ministry involvement in community development

Chapter four dealt with the involvement and contribution of youth ministry in community development. The chapter answered the question of "what is going on?" in terms of youth ministry involvement in community development (Osmer 2011:2). In answering this question, the study developed themes that emerged from field data and literature. In other words, the main themes and sub-themes were developed. These themes were finalized after following and elaborating a process of grouping and regrouping data to a point of saturation, whereby no new themes emerged from data sets.

The first main theme focused on youth ministry involvement in community development. It covered a discussion on how youth ministry should use evangelism, discipleship, pastoral care and pastoral counselling in community development. As these activities should be undertaken by the youth, the theme had been followed by an examination of the key elements, namely education, parental influence, cultural context, and social capital that sustain youth involvement in this regard. The chapter described these elements as a foundation in the involvement of youth ministry in community development process. Various phenomena that involve human interaction usually encounter challenges. Likewise, findings in this study uncovered three main impediments to youth participation in community development. For the purpose of this study, inadequate awareness, gender inequality, and lack of skills have been branded as significant barricades that hamper the involvement of youth ministry in community development.

The chapter presented the contribution of youth ministry involvement in the mist of several challenges as discussed earlier in the chapter. The contribution includes promoting moral values, enhancing respect for others, driving service of integrity, and cultivation of hope. The examination of youth contribution revealed benefits like enhanced collaboration, active citizenship, poverty eradication, youth empowerment, and community transformation which are discussed towards the end of the chapter. With all that have been discussed above, the chapter achieved the objective.

6.2.5 Objective 4: Pragmatic strategy for youth ministry involvement in community development

Through this objective, the study focused on developing a strategy that local churches could use to enhance youth involvement in community development. In developing the strategy, the researcher centred this task around answering Osmer's question of "how might we respond?" (Osmer 2011:2). According to the just quoted author, this is the practical theological task that formulates an action plan and undertaking specific responses that seek to transform the life situation in Mayibuye.

Findings from the previous chapters have been used as steppingstones in crafting and executing the pragmatic strategy for youth ministry involvement in community development. It is the responsibility of the leadership to craft and implement strategy

among all church structures, including the youth ministry arm. In light of the above, the literature exposed five stages to be followed in developing and executing the strategy, namely developing a strategic vision and mission, setting objectives, implement the strategy, processes and systems, and monitoring and evaluation. There is a flow amid these steps, which means that, it might not be feasible for the strategy to succeed if certain steps are omitted or are not followed sequentially.

It is empirical to note that, to craft the church strategy is similar to craft strategy for the business as resources such as people, knowledge, funds, and so forth are needed in both circumstances. In addition, for the strategy to be implemented successfully, leadership should ensure that strategy implementation is aligned to the vision, mission and values as critical aspects of strategic planning. For Osmer, not all strategies employed become as success, hence he explores several fundamentals of leadership such as task competence, transactional leadership, and transformational leadership (Osmer 2008:179). Osmer frames these aspects of leadership as the task of servant leadership. In his view, the success of the strategy dependent in leadership. Leadership should understand that the direction of the church is its prerogative, therefore, it needs to play its indispensable role of leading the change in its contemporary settings. In this context, that is, in churches and communities.

Although church leaders should be more concerned with the direction of the church, they should also use their abilities to influence the direction of their local communities. However, it is imperative to emphasize that, in so doing, they should not use their social status and resources, but the abilities given by God as he called them to be agents for transformation. The literature exposed that church leaders employ the models of practice to gain the general overview of the environment in which they are operating, and the possible changes needed to achieve the desired results, whilst, the rules of art are viewed as guidelines to perform certain activities and practices. Based on the above expositions, and the guidelines outlined in the chapter, the study has met this objective.

6.3   Conclusion in relation to the main research objective

In conclusion, the developed strategy is relevant to enhance youth ministry involvement amid local communities. Models discussed in the study, particularly in

chapter 2 would serve as a guide for youth ministry on how to shape up and reach out to people. Similarly, the rules of art will provide a guidance to youth leaders and the youth ministry in partaking in activities within local communities. Churches should use strategy as a tool to enable them to accomplish their goals, like the great commission.

6.4 Limitations

Although the study succeeded in attaining its stated objectives, it is inevitable to disclose that there were some limitations experienced in conducting the study. The following limitations have been encountered during the research period:

6.4.1 Limitations of sample size

The study was limited to the selected mentioned churches and research participants, therefore, findings could not be generalized to all churches' youth ministries in Tembisa. However, since this is a qualitative study, the pragmatic strategy developed in this study may be adapted to the needs of local churches as the study blended field data with literature study. Great insight was received from literature and tested against data collected from the few interviews conducted.

6.4.2 Literature relating to the area of study

There was limited information for both youth ministry and community development that could be found about Tembisa township. However, a rich body of knowledge on the subject was substantial enough to shape the themes which were developed from field data. While this literature was very useful to the study, it had limitations in terms of contextualizing to the actual situation in Mayibuye as no prior study was ever conducted either on the aspects of this topic of this research. Although this is a limitation on one hand, it gave the researcher an opportunity to crack a new ground on the other.

6.4.3 Representation of participants

The researcher was looking for a balanced gender ratio in relation to research participants, but failed because there are few women in leadership roles, specifically pastors amidst churches in the area. It is noted that the matter of female pastors is still a cultural issue in townships, particularly in Mayibuye, that needs to be addressed.

6.5 Recommendations

6.5.1 Recommendations to churches regarding youth ministry

This study concentrated in local churches, specifically the youth ministry arm in relation to community development in Mayibuye section, Tembisa. The following recommendations are based on the research findings:

i. There is need for churches to focus on youth leadership development, if they are concerned about the future for both churches and community.

ii. The partnership of parents and the youth ministry is needed amid local churches, if leaders are concerned with the success and effectiveness of youth ministries.

iii. The collaboration between churches, FBOs, CDOs, community members, and government in addressing matters pertaining to community issues for the effective and sustainable community development processes.

iv. Gender issue, the researcher wanted a balanced gender ratio for research participants but could not obtain that. This was the manifestation of imbalance of leadership when it comes to gender issues in local communities.

6.5.2 Implications/recommendations for further research

This study focused on youth ministry and community development in Tembisa, particularly in Mayibuye section. Community development in townships is a field that still needs a further research. Based on this premise, some of the areas of future study could be:

i. Youth initiatives in community development.

ii. The contribution of women in community development.

6.6 Concluding remarks

This study dealt with contribution of youth ministry in community development in Tembisa, Mayibuye section. Research findings exposed that youth ministries have not been effective in the transformational role amid communities. It is important to note that community development should not only focus on physical aspects, but on spiritual dimensions as well. Based on findings from the study, there is a great need for effective community development in Mayibuye. However, any transformation in this area should focus on missional aspects as a foundation because this community is experiencing serious challenges including violence, corruption, abuse, and so forth. Spiritual transformation as the first step would eliminate the anxiety and bring hope to

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people. In light of the above deliberations, missional involvement of youth ministry in community development would be of great importance, especially when considering that young people are experiencing identified challenges more than anybody else in the community. In view of missional work needed in the community, youth ministries should develop and employ proper Biblical and moral basis in dealing with human and environmental problems, in order to be effective in community development. These practices would introduce human dignity in the community, including the marginalized, as their basis is on biblical truth and empowerment by the Holy Spirit. In light of the research findings in the study, the researcher believes that the pragmatic strategy will enhance the involvement of youth ministry in community development in Mayibuye and other local communities, where necessary.

Finally, the researcher achieved the main objective of the study, and has given a summary and evaluation of the study, limitations experienced in the process, recommendations, and implications for further research.

6.7   Summary

This chapter evaluated if the study has achieved its objective regarding research objectives and the utilization of the proposed methodology. The results manifest that all research objectives were met, and acknowledge that the methodological approach proposed at the inception of the study has been significantly applied. In conclusion, suggestions for future research in the area have been made.

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ANNEXURE 1: RESEARCH INTERVIEW GUIDE QUESTIONS

The rationale behind these questions will be to get as much information as possible about youth ministry and community development.

Question 1:

What is the definition of young people in your church?

In this question, the researcher wants to find out if the definition of youth ages from the church corresponds with the description of youth for the purpose of this study.

Question 2:

Does youth ministry exist in the current church structure?

This question will be asked to know if the church comprises youth ministry in its existing structure.

Question 3:

Do young people participate in youth activities in the local church?

If the answer is yes, the researcher will probe to find out about the frequency, description and purpose of such activities. The purpose of this question is to get an idea of the types and frequency of activities, as well as what they try to achieve through them.

Question 4:

What are the key community challenges from the church's perspective or experience?

The purpose of this question is to understand if the church is aware of the challenges confronting the local community.

Question 5:

What is the church's involvement, especially youth in alleviating the identified key challenges?

The purpose of this question is to determine the involvement of the church and the youth part of initiatives in alleviating challenges confronting the local community.

Question 6:

Do young people participate in local community organization activities?

This question will determine the involvement, liaison and relationship of the church particularly the youth with the local community campaigns or institutions.

Question 7:

Is there any designed plan for youth participation in the church activities?

This question will indicate the commitment of the church to youth activities.

Question 8:

Is there any designed plan for youth participation in community development activities?

This question will indicate the commitment of the church to the local community activities.

Question 9:

Does your church keep records of all youth activities?

The purpose of this question will be to find out if there is a legacy and the growth in the youth ministry. Record keeping assists with the institutional knowledge, and for the new leaders to follow in the steps of their successors.

Question 10:

How could you describe the support of the church to the youth ministry?

This question will be asked if the church has a youth ministry, and it will assist in finding out if church leaders and, or the church supports youth ministry.

Question 11:

Is the youth aware of the challenges facing the local community?

In this question, the researcher wants to find out if the youth is aware of what is happening in the local community.

Question 12:

Do you think young people can make a difference in local communities?

This question seeks to find out if young people believe that they can make a difference in the community if they are given an opportunity to be involved in community development.