

AMOS ODUL ACILA  
- A SURVEY OF THE YOUTH  
PROGRAMMES IN BURU-BURU KENYA  
ASSEMBLIES OF GOD CHURCH NAIROBI



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

A SURVEY OF THE YOUTH PROGRAMMES IN  
BURU BURU KENYA ASSEMBLIES OF GOD CHURCH, NAIROBI.

BY  
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DEDICATED TO:

MY LOVING WIFE

BEATRICE MBABAZI ODUR-ACILA

WHOSE WISDOM, UNDERSTANDING

LOVE AND PRAYERS PROVIDED

MUCH ENCOURAGEMENT;

AND TO OUR BELOVED SON

SAMUEL ACILA

## ABSTRACT

The purpose of this study was to survey the various youth programmes at Buru Buru Kenya Assemblies of God Church, Nairobi, with the intention of making recommendations towards improving the programmes.

The main areas of inquiry, which were foundational to this survey, were the youth themselves, the youth leaders and teachers, and precedents gleaned from the review of related literature.

One instrument, a set of questionnaires, was formulated. The instrument consisted of closed-ended and open-ended questionnaires. The information gathered was analysed and summarized by use of various tabulations.

The findings of the survey showed the following things about Buru Buru Kenya Assemblies of God Church Youth Programmes:

1. The local church has a variety of youth programmes. However, there is need to incorporate those pertaining to physical and recreational activities in order to make the programmes wholistic.
2. Though the youth programmes in the local church have so far produced youth who are strong in their devotional life as evidenced by their individual participation in Bible study and prayers, the areas of ministry involvement are weak.
3. The youth's perceived problems major on lack of varieties in methodology of the programmes and lack of regular contact with their leaders and teachers. On the whole, their perception of the problems hindering the growth of youth programmes in the local Church are leadership related, a view also shared by their leaders and teachers.
4. The youth leaders' and teachers' perceived problems hindering growth of youth programmes as primarily related to lack of study materials and the need for training.

The author recommended training to equip leaders and workers for ministry, the need to understand and accept the youth at their various developmental stages; to select and appoint a youth pastor for proper implementation and administration of the youth programmes and to adopt a youth manual for general guidelines. All these should be backed up by supporting prayers.



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## CHAPTER 1

### INTRODUCTION

#### 1.0. Introduction

The introductory part of the study deals with a brief historical background of the Kenya Assemblies of God (K.A.G.), Buru Buru Church, the purpose of this study, the statement of the issue, the importance of the study, research questions, hypotheses, definition of the terms and delimitations. All Bible quotations are from the New International Version (N.I.V.).

#### 1.1. Brief History

Buru Buru K.A.G. Church grew between 1980-1982 out of what was once a chapel of the East Africa School of Theology (E.A.S.T.). As the students of E.A.S.T. continued to share the Gospel of Jesus Christ with the people in and around Buru Buru housing estate, it became necessary to invite those who accepted their message to come for fellowship. The people came and worshipped together with the students and some faculty in the school chapel on Sundays. At the same time the chapel was fully used by the school during the week days as clarified in the 1984 prospectus of E.A.S.T.<sup>1</sup> In due course it became inevitable for the school to put up another building which accommodated the library upstairs and the chapel downstairs.<sup>2</sup> Meanwhile the old chapel became a local church under Kenya Assemblies of God and opened its doors to the inhabitants of Buru Buru housing estate and the surrounding community as a whole.

### 1.2. Purpose of this Study.

The purpose of this study was to survey the existing youth programmes in Buru Buru Kenya Assemblies of God (K.A.G.) Church in order to make useful suggestions towards improvements. In his attempt to arrive at recommendations for better results, the researcher has utilised three main sources of information. These are: the youth themselves, their leaders and teachers in the church, and the precedents obtained from related literature review. This study is descriptive and is intended to provide a basic framework for achieving better results for further planning of youth ministries in the local church, Buru Buru K.A.G.

### 1.3. Statement of the Issue.

Wrobbles in her article, "Teaching for Thinking: A Must for Christian Education", quoted Plato, the philosopher, as having written, "The life which is unexamined is not worth living."<sup>3</sup>

Youth leaders, pastors and Christian educators would certainly agree with Plato and add that even youth programmes which are not examined are not worth continuing to carry out. Moreover, the Holy Scriptures exhort us to examine ourselves, "Examine yourselves to see whether you are in the faith; test yourselves. Do you not realise that Christ Jesus is in you - unless, of course, you fail the test?" (2 Cor. 13:5).

Buru Buru Kenya Assemblies of God Church is one of the emerging churches in the city of Nairobi. Situated on the campus of East Africa School of Theology (E.A.S.T), this local church has, for over ten years now, offered an excellent, convenient atmosphere for practical ministry for some students preparing for ministry at E.A.S.T. Consequently, the researcher felt that the educational programmes at the local church



needed to be surveyed to provide a reasonable ground for suggesting measures for improvement.

According to a summary of churches in Nairobi, published by Daystar University recently, the majority of the people in churches in Nairobi are young adults.<sup>4</sup> A preliminary survey of the composition of the active congregation of Buru Buru K.A.G. Church shows that most of the members in the church are young people. This is true even if one were to take a broader category of those under forty years of age. This poses a great concern to youth leaders, youth teachers, pastors and Christian educators not only in the local Assembly, but also in the city churches with comparable situations.

What kind of programmes is the local church offering to the young people in it? Are there any perceived problems that tend to hinder the implementation of these programmes and, if so, how could the problems be minimised? The researcher has attempted to survey these issues for the purpose of recommending some practical ways of minimising these problems. He has been constantly of the conviction that the kind of programmes offered to the youth in the local church will not only determine the quality of the church of today but also of the future.

#### **1.4. Importance of the Study.**

As mentioned above, Buru Buru K.A.G. is one of the emerging congregations in the city which is also getting populated very fast according to the Daystar University survey referred to above. This study is important in view of its brief background stated above because:

1.4.1. Youth programmes form a major part of educational programmes in the local church. A knowledge and understanding of the programmes and their place in the total educational programmes of the church in its own

context will add some knowledge to the academic world. At the same time the parents, lay ministers, youth pastors, Christian educators and the youth themselves stand to benefit from a study such as this.

Both the local church and East Africa School of Theology, on whose campus the church is built, should gain from this kind of research.<sup>5</sup> Both of them, by the nature of their work are involved in youth ministries to some extent.

1.4.2. Knowledge of the programmes, coupled with adequate understanding of the implications thereof, will be of great help to the policy-making body of the local church. To know what is being offered now, with reasonable understanding, is to obtain a sound basis for preparing better for the present as well as for the future.

Moreover, if E.A.S.T. will continue to assign some students to Buru Buru K.A.G. church for exposure to, and active participation in, practical ministries as has been practised over the years, then this survey study should help E.A.S.T. in its policy-making regarding youth programmes.

1.4.3. A study like this could also help give some insights into what is happening in similar, emerging youth dominated congregations with comparable settings. In view of the above, it is clear that the importance of this survey study really extends outside the local church. This is why the researcher considers it a significant study.

### 1.5. Research Questions

In order to deal adequately with the subject at hand, the following research questions were formulated:

- 1.5.1. Which youth programmes are intentionally being offered at Buru Buru Kenya Assemblies of God?
- 1.5.2. What are the preferences of the youth in regard to these programmes? (Ten of these programmes ranging from the most liked to the least liked are stipulated).
- 1.5.3. Do these programmes produce youth who are participating in other programmes outside the youth programmes, but within the same church?
- 1.5.4. What problems (if any) are most frequently perceived as hindrances to the youth programmes at Buru Buru K.A.G. Church:
  - a. as perceived by the youth themselves?
  - b. as perceived by the youth leaders?
- 1.5.5. How can the perceived problems be corrected or minimised?
  - a. answers from the youth themselves.
  - b. answers from the youth leaders.

### 1.6. Hypotheses

Based on a preliminary study and literature review, the following hypotheses have been drawn up:

- 1.6.1. We will expect that the programmes pertaining to the physical exercises will be the least preferred or even missing altogether.
- 1.6.2. We will expect that Sunday Evening Fellowship will be the most preferred programme.



- 1.6.3. We will expect signs of Christian maturity among the majority of the youth of the local church as evidenced by personal Bible study, prayers and ministry involvement through participation in sharing of their faith and in church related activities outside the youths' circle but within the church.
- 1.6.4. We will expect that both the youth and their leaders will come up with perceived problems majoring on lack of training on the part of the youth workers and lack of clear goals and objectives.
- 1.6.5. We will expect that the perceived answers given by the youth to the perceived problems will essentially agree with those given by the youth leaders and teachers.
- 1.6.6. We will expect that the Bible study among the youth will be rated high (above the average) on the programme's popularity preference.

### 1.7. Definition of Terms

The young people in the church. For the purpose of this research we have focused on those from 14 to 30 years of age.

Youth Programmes: These are the various educational agencies in the local church for instance Sunday school, youth meetings etc.<sup>6</sup>

In this study, youth programmes have been used interchangeably with "youth activities" and "youth ministries."

The Local Church: This has been used to refer specifically to Kenya Assemblies of God Church (K.A.G.) which is situated at the campus of East Africa School of Theology, Buru Buru housing estate, Phase Four, Nairobi.

### 1.8. Delimitations

Mark H. Senter III, writing on the topic of axioms (propositions

regarded as self-evident truths), makes a vital distinction worth noting in this study:

An important distinction must be made on the outset. Youth Ministry involves adults whose primary desire is to disciple students in their Christian faith; youth worker is a broader term that does not necessitate Christian discipleship; whereas youth movement in a Christian context describes a process of discipling young people in which adults play a decidedly secondary leadership.

This study dealt with programmes or activities within the local church of Buru Buru K.A.G. It focused on the population of the youth group between 14 to 30 years of age. The researcher did not concern himself with the youth ministry (explained by Senter III above); nor with the said youth movement.

Another limitation was to do with finance. A survey study like this would probably have been broadened by involving other local churches. However, this has not been possible because of financial constraints. Consequently, the researcher has limited this study to only one local church.

## ENDNOTES

<sup>1</sup>East Africa School of Theology, *Prospectus* (Nairobi: E.A.S.T., 1984), 10, 19.

<sup>2</sup>East Africa School of Theology, *1988-1990 Calendar and Course Catalogue* (Nairobi: E.A.S.T., 1988), 14, 60.

<sup>3</sup>Karen A. Wrobbel, "Teaching for Thinking: A Must for Christian Education." *Christian Education Journal* 12, no. 3 (Spring 1992): 47.

<sup>4</sup>Stan Downes, Robert Oehrig, and John Shane, *Summary of the Nairobi Church Survey* (Nairobi: Daystar University, 1989), 37.

<sup>5</sup>East Africa School of Theology, *Prospectus* (Nairobi: E.A.S.T., 1981), 6.

<sup>6</sup>Eleanor Daniel, John W. Wade, and Charles Gresham, *Introduction to Christian Education* (Cincinnati, Ohio: Standard Publishing, 1988), 199.

<sup>7</sup>Warren S. Benson and Mark H. Senter III, eds., *The Complete Book of Youth Ministry* (Chicago: Moody Press, 1987), 202.



## CHAPTER 2

### LITERATURE REVIEW

#### 2.0. Introduction

The purpose of this study was to survey the youth programmes at Buru Buru K.A.G. church with the intention of making useful recommendations for improving the programmes. The main areas of inquiry which were foundational to this survey were the youth themselves, the youth leaders, teachers and the precedents gleaned from the review of related literature.

This chapter will review related literature which will include substantive literature, biblical basis for youth ministries, the local church youth programmes, major goals of youth programmes, models for youth programmes and methodological literature.

#### 2.1. Biblical Basis for Youth Ministries

The command recorded in Deuteronomy 6:4-9 gives a strong basis for ministry to young people:

Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates (Deut. 6:4-9).

Although this study does not focus on children, it is expected that Christian parents should be involved in teaching their children the word of God right from home. This then should provide a good basis for Christian education for the local church. The Great Commission in Matthew

28:18-20 gives a very important mandate for making disciples of all nations including the youth. Part of the Commission is to teach all that Jesus taught.

Timothy, himself a youth, was exhorted by the apostle Paul not to let anyone look down on him because he was young; but to set an example for the believers in speech, in life, in love, in faith and in purity (1 Tim. 4:12). Moreover, he was given instructions that appealed to his growth in a wholistic manner:

**(a) Mentally.** He was to do his best to present himself to God as one approved, "a workman who does not need to be ashamed and who correctly handles the word of truth" (2 Tim. 2:15).

**(b) Physically:** He was to realise that there was some value in physical training. Little though such value was, in comparison with the benefits in godliness, Paul here is not advocating for an either -or- attitude but rather for a complementary attitude where the physical exercise and godliness complement each other (1 Tim. 4:8).

**(c) Spiritually:** Timothy had a model to follow regarding his spiritual life - Paul himself. He was to be fully aware of the fact the Holy Scriptures were intended for making him wise for salvation and for training him into a man of God, thoroughly equipped for every good work (2 Tim. 3:14-17). Besides, he was to stir up the spiritual gift in him (2 Tim. 1:6).

**(d) Socially:** The youngster Timothy was instructed on how to relate to various people in the local church: the older men, younger men, older women, and younger women (1 Tim. 5:1-2).

Bearing in mind that Timothy was a young person who was exposed to the holy scriptures right from his childhood, the instructions given to

him above give a sound biblical basis for any youth programmes in a local church. Moreover, the fact that the apostle Paul instructed Timothy to teach other people who would in turn teach others seems to suggest that youth programmes should be designed in such a way that they are self-propagating (cf. 2 Tim. 2:2).

In the Old Testament, Joseph was a young man who had a dream which eventually came true (Gen. 37; 42; 43 & 45). In his adulthood he showed unquestionable godliness which obviously reflected the fear of God impacted in his life right from childhood. For instance, he accepted to go to prison rather than indulge himself in adultery with his master's lustful wife (Gen. 39:1-23).

Samuel, born as a result of earnest prayers of his godly mother, Hannah, was dedicated as a child to God and God's work (1 Sam. 1:24-28). He was brought up by Eli in the house of God where he received his call into the ministry and continued to grow in stature and in favour with God and with men (1 Sam. 2:26).

David was greatly used by God as a young person to inspire faith in the God of Israel who delivered his people from their enemies, especially when he slew Goliath (1 Sam. 17:45-47). The Holy Scriptures record that David grew up into a man after God's heart (1 Sam. 13:14).

Josiah, the boy king, sought God when he was still young (2 Chr. 34:3). God used him to destroy the worship of Baal and establish the worship of the true God of Israel (2 Chr. 34; 35).

The four unmarried daughters of Philip, one of the seven deacons (Acts 6), had a special ministry of prophecy in the body of Christ (Acts 21:9). The fact that they were daughters of an evangelist suggests that they were trained in the way of godliness right from childhood.

Whatever youth programmes we may adopt for the local church, they should be judged by their sound biblical foundations. The Bible, then, should dictate our philosophy of youth programmes or ministries, for that matter.<sup>1</sup> Commenting on Acts 2:42-47, Dettoni advocates for a balanced youth programme which he says consists of instruction, worship, fellowship and service.<sup>2</sup> There is, therefore, sufficient biblical foundation for ministries to the youth.

Youth ministries are therefore important as they prepare the youth for responsible living and for serving God wherever they may be. Even more important is the fact that such ministries should be built on solid biblical foundation.

## 2.2. Local Church youth programmes

Youth programmes in the local Church form part of the Christian education programme in that church. This is our Christian stand and because of this there is need to have a philosophy of education and clear objectives. In an attempt to administer Christian education programmes to a youth group, the Christian educator should be careful to "state in some orderly fashion what one believes about education in the local Church: What authority determines its goals and methods, who is responsible for it, what is its content, and by what processes it is to be accomplished."<sup>3</sup> The authority which should determine our youth programmes, and all other Christian activities in any local Church is the Bible. The Christian educator then, must base his philosophy of education in the Church on the Bible. This part has been well emphasised by Benson and Senter III (eds.): "Biblically informed philosophy of education will endure and remain stable in a sea of societal change. Scripturally generated principles for youth ministry should be given primacy because



they are always relevant. The Bible provides an unchangeable yet dynamic base."<sup>4</sup>

Buru Buru K.A.G. Church, like any emerging church in Nairobi needs to maintain sound, biblically generated youth programmes.

### 2.2.1. The Programmes

Youth Programmes in the Church should be designed to be lively and to encourage participation among the youth. This will enable the youth to be active participants rather than mere spectators. This point is stressed well in the following words:

Most youth leaders want to have participants in their group, but the activities they provide are designed for spectators. Our Church has all kinds of programs, and this attracts those who get involved in ministry. Most kids want to get involved in the reality of living and demonstrating faith. It's a shame that so many youth leaders don't provide these young people with meaningful areas for demonstration of their faith and a ministry in which they can function.<sup>5</sup>

Some of the common youth programmes at Buru Buru K.A.G are as follows:

#### (a) Sunday School

The Sunday School is for all ages, from children to adults. Classes last one hour between 10:00 a.m, to 11:00 a.m. While most of the classes are taught by volunteer laity who have been given instructions in basic teaching principles, some are taught by professional teachers.

The purpose of Sunday Schools ranges from salvation to Christian growth and discipleship (2 Tim. 2:2). The classes start by prayers, praise and worship which may take about 8 to 10 minutes. This is followed by the teaching of the word of God, discussions about it and concluding prayers, all of which combine to utilize the remaining 40 to 50 minutes.

**(b) Bible Study**

There is a combined class with adults on Tuesdays though the youth have got their own study periods, too. The combined Bible study usually occurs between 5.30 p.m. and 7:00 p.m. every Tuesday in the Church sanctuary. The main activities are praise and worship which take about 15 to 20 minutes, followed by the study of the Word. Major Christian doctrines are taught, or sometimes particular biblical themes are covered over a period of time, extending to a month or more by the Pastor, his associates or any authorised person. The major purpose is to mature the believers in the faith as well as give opportunities for the new believers to become committed by faith to the person of Jesus Christ as Saviour and Lord (cf. Col. 2:6-7; 2 Tim. 3:16-17).

**(c) Mid-Week**

These are small group meetings conducted once a week for the purpose of sharing, socialising and encouraging one another in the faith (Heb. 10:25). The groups meet on Wednesdays and sometimes on Thursdays. The main activities are prayer and praise and sharing of testimonies and other matters of concern to the group members.

**(d) Sunday Morning Glory**

This is a pre-service Sunday morning prayer group consisting mostly of young people in the church. They meet as early as 7:00 a.m. on Sunday mornings to pray mainly for Sunday services fully convinced that, "The prayer of a righteous man is powerful and effective" (James 5:16).

**(e) Youth Camp**

This comes once or twice a year mostly during Easter and Christmas

periods. The youth meet in a different environment altogether to have an in-depth study of the word of God, longer time of prayer, praise and worship, and fun. The camp lasts for three to five days and is intended to deepen the spiritual commitment of the youth, and to create an atmosphere for socialisation.

#### **(f) Youth Retreat**

This is a meeting for prayers and business for some youth groups, once or twice a year. During the retreat, the main activities, which normally last from 9:00 a.m. to 5:00 p.m., consist of prayer, praise and worship. This may be followed by a time of intercession for God's work, prayers for particular needs and discussions of business items. It is also another forum for socialisation.

#### **(g) Evangelistic Outreach Group**

This is a busy outreach group of the church, carried out mainly by the youth. They meet twice or even more times a year to pray, plan and carry out outreach crusades in and outside Nairobi. The major goal is to fulfil the Great Commission (Mt. 28:18-20).

#### **(h) Bible Clubs**

These are held on Saturdays with younger adolescent groups. The purpose is to encourage the younger youth to study the word of God more regularly under a competent leader. Through this club, many young people have been made, "wise for salvation through faith in Christ Jesus" (2 Tim. 3:15).

**(i) The Junior Church (children's church)**

This is a church service intended to meet the needs of older children and some adolescents. They are held in a tent, while the main Sunday church service continues in the church sanctuary between 11:00 a.m. to about 12:30 p.m. The purpose is to hold a meaningful service during which the word of God is communicated to the youth in a manner they will most likely receive it.

**(j) Choir Group**

This is further sub-divided into singing groups, all of which participate in the evening services in the Church. The main choir ministers in the church during the morning services but is sometimes asked to minister outside the local church on special occasions.

**(k) Others**

Other youth programmes offered at the local church at Buru Buru include a hospital visitation group, etc.

Byrnes has rightly observed, in the matter concerning youth programmes, that the youth need to be divided into convenient groups in order to provide for them a 'total program.'<sup>6</sup> He further says that the youth should be allowed to have a strong hand in planning and directing their programmes.

**2.3. Qualities desired in youth programmes.**

According to Dettoni, youth camps and retreats should be planned, graded and supervised with the campers and their needs in mind.<sup>7</sup> Youth needs include self-esteem, family unity and well-being, welfare of people, personal advantage and personal faith. Strommen emphasises that it is important to understand the sort of person young people are rather

than approach them from the aspect of what their problems are.<sup>8</sup> Another desired element in youth programmes is that they should be planned and therefore have a curriculum.

In the context of youth, a curriculum may be described as a "planned interaction of youth with a variety of elements. Within the interaction everything is ultimately pointed toward the development and growth of the youth involved."<sup>9</sup>

Besides, a good youth programme will endeavour to:

1. provide a wholistic need of a youth: spiritually, mentally, socially and physically,
2. be a part of the overall local church programme;
3. be sensitive to the current issues affecting the youth, for instance, AIDS disease; and
4. be interesting and enthusiastic.

Our programmes should encourage the youth to think and especially think Christianly. In his article, "The Thinking Climate: A Missing Ingredient in Youth Ministry?", Roehlkepartain found out that a well-founded youth ministry must include a thinking climate where questions are asked and answered. This, he observed, will encourage significant growth in faith among the young people with this kind of programme.<sup>10</sup> In addition to this, the thinking climate provides a good basis for problem solving which is a needed ingredient both for the young and the adults in the Church.

#### 2.4. The goals of youth programmes

The ultimate goal of Church programmes, including those for the youth, is to prepare God's people for the work of service "until we all reach unity in the faith and in the knowledge of the Son of God and



become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:12-13). This, then, presupposes a two-fold goal: (1) to bring the youth to the saving knowledge of Jesus Christ and (2) to nurture them to maturity in their Christian life. In his book, *Christian Education: Principles and Practices*, Peter van Lierop emphasises that the youth need vital faith, self understanding, a proper Christian view of vocation, Christian sex-education and fellowship in a local Church.<sup>11</sup>

One of the goals of youth programmes is to educate the youth to be Christians (cf 2 Tim. 3:15). Christianity demands a total change in the life of the believer (cf. 2 Cor. 5:17). In order to achieve these goals, Smallbones rightly notes that a proper methodology that puts emphasis on modelling and relationship should be stressed.<sup>12</sup> However, maturity as a youth programme goal, goes hand in hand with involvement in Christian activities outside the youth circle. When this is happening, then, one can have reasons to believe that the youth are being nurtured to maturity through their programmes. Above all, there should be a discipleship period in which the young people disciple themselves after being evangelised and adequately taught (cf. 2 Tim. 2:2). "Mature Christian adults, then, are those who no longer depend on whistles and bells to motivate them to live out their faith. They have become pro-active not reactive,...if our programmes are training teenagers to be reactive, we can expect those young people eventually to become discouraged."<sup>13</sup>

Christian maturity, as a goal, means in effect that the youth will stand firm in their Christian faith and no longer be tossed by various winds of doctrine (cf. Eph. 4:13-14).

## 2.5. Models for youth programmes

A youth ministry model describes the components and explains the operation and organisation of a youth ministry. The following models could be explored:

1. Dettoni lists a number of components in a youth ministry model such as theological and philosophical foundations, specific youth involved, intended outcomes, elements of ministry and programme, the roles of both youth and adults and others. Perhaps, the most interesting component is the one that he bases on Acts 2:42-47 characterised by instruction, worship, fellowship and service or mission. This can be a very desirable model because, as in the early church, it includes all the essential elements of a good fellowship.<sup>14</sup>

2. Another model is based on Luke 2:40, 52 and it is sometimes called the developmental model because it stresses developmental principle. It is implemented in stages and levels of development appropriate to the youth. It covers the following domains: physical, cognitive (mental), social, affective (emotional), moral, and faith/spiritual.

3. Senter III lists up to eight models of youth ministry. The Community, Competition, Discipleship, Fundamentalist, Gift Development, Ministry and Youth Fellowship models.<sup>15</sup> Perhaps the more appealing model for Buru Buru local church could be that of Community which teaches young people how to become the Church by being the Church now. The major activities in this particular model include Sunday school, youth group meetings and ministry activities--visiting the orphans, the aged and the hospitalised, etc.

4. De Vries has come up with a very interesting model in his book, *Family-Based Youth Ministry*. The family-based model comes as a preference

to the traditional youth ministry which, according to him, tends to encourage isolation. The strength of this programme is in the fact that it involves the family.

Whatever model is chosen, it should be appropriate and suitable for the youth and should be backed by sound biblical principles and philosophy and, above all, prayers for the Holy Spirit's guidance and enablement. Incidentally, the point about the need for prayers is not adequately emphasized in the relevant literature reviewed above about youth programmes. We know from the Bible that prayer is vital if any Christian programme is to do well as praying portrays working together with God (cf. 1 Cor. 3:9; Jn. 15:4-5).

In the final analysis God does not need our programmes but ourselves as vessels surrendered in His hands for His Spirit to use so that we can be good models. In fact, the words of the apostle Paul are quite timely here: "Similarly, encourage the young men to be self-controlled. In everything set for them an example by doing what is good" (Tit. 2:6-7). Youth teachers and adults in the local church should therefore be worthy models to emulate. This is a very vital informal Christian education that should not be neglected or else all our youth programmes (and any other church related programmes) will amount to nothing.

## 2.6. Methodological literature

Methodological literature deals with methods that have been used in the past with the implication that the researcher can learn something from them. According to Borg and Gall, the main ways of collecting data in a descriptive research are: (1) the questionnaire (2) individual

interview (3) available records, files, registers, etc., and (4) telephone interview.<sup>16</sup>

### 2.6.1. The interview

The interview is an oral questionnaire. The needed information is given orally and face to face. It has the advantage that people are often more willing to talk than write. The key to effective interview is the establishment of a rapport. The interview then involves careful planning ranging from stating the purpose of the research to analysing and interpreting the results.<sup>17</sup>

In this study, the questionnaire, as a method will be adopted.

### 2.6.2. Questionnaire

Best and Kahn describe the questionnaire method as being a data-gathering instrument through which respondents answer questions or respond to statements in writing.<sup>18</sup> A questionnaire is used when factual information is desired, unlike opinionnaire or attitude scale which are for opinion gathering. To ensure validity and reliability of the questionnaires, the right questions, without any ambiguity, should be asked. Any unclear terms should be explained.

The questionnaire as a method of study involves the following major steps: (1) defining objectives (2) selecting a sample (3) writing items (4) constructing the questionnaire (5) pre-testing (6) preparing a letter of transmittal (7) follow-ups, (8) analysing the results and (9) preparation of the research report.

In this section of literature review, we have discussed mainly the importance of substantive literature and methodological literature. While substantive literature helps to substantiate what is being researched,

methodological literature focuses on the methods that have been used in the past in view of what is being done now. Biblical basis for youth ministries has been assessed and the local church programmes have been surveyed. What the related literature says about the qualities and the goals of youth programmes have been carefully noted. The programmes should assist the Church in achieving its goal of bringing the youth to Christ and helping them experience Christian maturity.



## ENDNOTES

<sup>1</sup>John M. Dettoni, *Introduction to Youth Ministry* (Grand Rapids, Michigan: Zondervan Publishing House, 1993), 19.

<sup>2</sup>*Ibid.*, 29ff.

<sup>3</sup>Eleanor Daniel, John W. Wade, and Charles Gresham, *Introduction to Christian Education* (Cincinnati, Ohio: Standard Publishing, 1988), 198.

<sup>4</sup>Warren S. Benson and Mark H. Senter III, eds., *The Complete Book of Youth Ministry* (Chicago: Moody Press, 1987), 16-17.

<sup>5</sup>Gary Dausey, ed., *The Youth Leader's Source Book* (Grand Rapids, Michigan: Zondervan Corporation, 1983), 48-49.

<sup>6</sup>H.W. Byrne, *Christian Education for the Local Church* (Grand Rapids, Michigan: Zondervan Publishing House, 1973), 306.

<sup>7</sup>Dettoni, 149.

<sup>8</sup>Nerton P. Strömren, *Five Cries of Youth* (San Francisco: Harper and Row, 1988), 10.

<sup>9</sup>Dettoni, 31.

<sup>10</sup>Eugene F. Roehlkepartain, "The Thinking Climate: A Missing Ingredient in Youth Ministry?" *Christian Education Journal* 15, no. 1 (Fall 1994): 53.

<sup>11</sup>Peter van Lierop, *Christian Education: Principles and Practice* (Kijabe: Christian Churches Educational Association, 1992), 126-127.

<sup>12</sup>Jackie L. Smallbones, "Educating people to be Christian," *Christian Education Journal* 10 no. 2 (Winter 1990): 55-63.

<sup>13</sup>Mark De Vries, *Family-Based Youth Ministry* (Wheaton, Ill.: Inter-Varsity Press, 1994), 27-28.

<sup>14</sup>Dettoni, 23.

<sup>15</sup>Benson and Senter., 239-269.

<sup>16</sup>Walter R. Borg and Meredith D. Gall, *Educational Research* (New York: Longman, 1989), 417-418.

<sup>17</sup>Ibid., 444-465.

<sup>18</sup>John W. Best and James V. Kahn, *Research in Education* (Englewood Cliffs, N.J.: Prentice-Hall, 1989), 181.

CHAPTER 3  
METHODOLOGY

**3.0. Introduction**

The purpose of this study was to survey the youth programmes at Buru Buru Kenya Assemblies of God Church with the intention of making recommendations towards improving the programmes. The main areas of inquiry which were foundational to this survey were the youth themselves, their youth leaders and teachers, and precedents gleaned from the review of related literature. This was a survey study which according to Hillway, " . . . typically constitutes a way of obtaining exact facts and figures about a current situation . . . it attempts usually to describe a condition or to learn the status of something and, whenever possible, to draw valid general conclusions from the facts discovered."<sup>1</sup> In this section, methods and procedures used to conduct the study are discussed below under the following headings:

1. Population
2. Sample
3. Research instruments - Questionnaires.
4. Pre-test
5. Research approach
6. Data processing and analysis.

**3.1. Population**

The population studied were the young people at Buru Buru Kenya Assemblies of God Church, Nairobi. Their ages ranged from 14 to 30 years. Out of an estimated total of four to five hundred youth in the local

church, a hundred of them were randomly selected for the survey. This procedure agrees with the Best's definition of population: "A population is any group of individuals that have one or more characteristics in common that are of interest to the researcher. The population may be all the individuals of a particular type or a more restricted part of that group."<sup>2</sup> In this study, those selected were between 14 to 30 years of age. This population, drawn from Sunday school participants, were involved in various youth programmes in the local church. An analysis of their demographic data is given in Chapter 4 of this study.

### 3.2. Sample

Regarding samples, Emil Chandran has given the following explanation, "In a sample survey, only a section of the population is enumerated."<sup>3</sup> A sample survey was applied in this study in view of the fact that it has a unique advantage of using limited resources of personnel, time and money.

In this study, the researcher found it fitting to apply Probability Sampling, with inclination to Probability Proportionate to Size (P.P.S.). Peter defines Probability Samples as follows:

Probability Samples are those samples which are chosen without involving personal judgement, purpose, deliberation or bias of the researcher even in a single instance. They are chosen using the methods of chance-occurrence so that each resultant item is deemed to be included in the sample by the same chance by which he or she might have been included in the population. Probability Samples are chosen by such methods of chance-occurrence that ensure that each member of the population has an equal chance of being selected for the sample.<sup>4</sup>

By contrast, Probability Proportionate to Size (P.P.S.) is a sampling method used for the purpose of achieving a greater probability rate in Cluster Sampling and it seeks to ensure chance of being selected into sampling frame.<sup>5</sup>

In the sample, there were young people, both males and females who came from all over Kenya and whose parents were employed in the city of Nairobi. The composition of their sex is given in Chapter 4 (see Table 1.0). Their academic levels ranged from primary (elementary) school to university. A large proportion of them was not employed due to the fact that most of them were still attending schools and colleges.

The subjects were broadly divided into:

- a) Young adolescents
- b) Mid-adolescents and
- c) Young adults

As Hillway rightly notes, this kind of study is characterised by representativeness and randomness of the sample. <sup>6</sup>

### 3.3. Research Instrument - Questionnaires

For this study the researcher developed one instrument in the form of closed-ended and open-ended questionnaires. These questionnaires were administered to a cross-section of the youth totalling 100. Similar questionnaires were also administered at the same time to 14 youth leaders and teachers.

Closed-ended questions are popular with researchers because they provide a greater amount of information from the responses and are easily processed by computer. Open-ended questions give the respondents freedom to provide information without any restriction in their choice on the subject being studied. Both types of questions were used in the study. However, as Kerlinger points out, there are certain limitations of questionnaires as research instruments in that:

1. People may not clearly understand the questions.
2. There is no interaction between the respondents and the researchers.



3. The researchers may not be able to get the in-depth information he would like to since the questionnaire is self-administered.<sup>7</sup>

In order to overcome the first disadvantage, the researcher made the questions as clear as possible so that the questionnaires were understood. Those who assisted the researcher in administering the questionnaires were thoroughly briefed and then allowed to read through the questionnaires earlier. Besides, these same helpers were also the leaders and teachers of the youth and were available in various youth classes throughout the period of filling out the questionnaires as they also filled theirs. To overcome the second and third disadvantages mentioned above, the researcher added open-ended questions to accommodate, as necessary, more information from the respondents, hence freeing them from being restricted to only closed-ended questions.

#### 3.4. Pre-test

The questionnaires were pre-tested using a small sample of respondents consisting of six persons. They made their comments which were carefully scrutinized. Adjustments and clarifications were made where necessary in order to avoid any ambiguity. As a result of the pre-test, it became necessary to separate the questionnaires of the youth from those of their leaders and teachers.

The significance of pre-test was to ensure validity and reliability of the instrument being used in the research. Best and Kahn define reliability as being, "the degree of consistency that the instrument or procedure demonstrates: whatever it is measuring, it does so consistently," and validity as being, "that quality of data gathering instrument or procedure that enables it to measure what it is supposed to measure."<sup>8</sup>

Consequently, the said pre-test helped the researcher to ensure that the questionnaires were clear and unambiguous to ascertain their validity and reliability.

### 3.5. Research approach.

#### 3.5.1. Entry Process

Two letters were written. The first was signed by the Academic Dean of the Nairobi Evangelical Graduate School of Theology (N.E.G.S.T.), addressed to the Pastor, Buru Buru K.A.G. Church, Nairobi (See Appendix B).

The letter introduced the researcher to the Pastor officially and appealed for any assistance to be given to him to enable him to conduct the research. The other letter was written by the researcher himself. It was addressed to the same Pastor and explained the purpose of the research and possible benefits of the research to the local church (See Appendix C).

#### 3.5.2. Basic Procedures

One hundred sets of questionnaires of seven pages each were administered to 100 young people between 10:45 a.m. to 11:30 a.m. on Sunday 21 April 1996. They assembled in different classes at the same time but according to their age groups as follows:

1. Ages 14 to 15
2. Ages 16 to 20
3. Ages 21 to 25
4. Ages 26 to 30

Based on the average attendance of each of the four classes, it was determined that the 100 sets of questionnaires were to be distributed (according to the already existing classes) as follows:

Classes	Questionnaires
1. 14 - 15 years	20 sets
2. 16 - 20 years	37 sets
3. 21 - 24 years	24 sets
4. 25 - 30 years	19 sets
<i>Total</i>	<i>100 sets</i>

The questionnaires were then distributed randomly, but also proportionately to the size of each class as indicated above, hence applying Probability Proportionate to Size Sampling. At the same time the 14 youth leaders and teachers were also given 14 sets of questionnaires of four pages each so as to complete at the same time as the youth. The total sets of questionnaires administered to the youth, their leaders and teachers was 114.

Because the respondents were in classes together (though in various groups), they were exposed to good probability of high response rate. The helpers, who were themselves the leaders and teachers of the youth, were made available in each of the classes throughout the exercise to clarify any ambiguous instructions. It was also easy to collect the questionnaires after they were completed. Forcese and Richer, writing about the special advantage of a questionnaire have observed that when " . . . the instrument is administered to a group of individuals assembled in the same place . . . There is good probability of a high response rate because the respondent lacks the ready option of refusal. In addition there is always opportunity to clarify ambiguous instructions

because the respondents are assembled in the group. For the same reason it is a relatively easy chore to retrieve the completed questionnaire."<sup>9</sup>

### 3.6. Data processing and analysis

The researcher collected the data from each Sunday School class and edited them for accuracy, completeness and uniformity before categorizing them. Since this was a survey study its major concern was to make descriptive assertions about the population being studied by discovering the distribution of certain traits or attributes.

Babbie has rightly noted, "In this regard the researcher is concerned not with why the observed distribution exists but merely with what that distribution is."<sup>10</sup> Therefore, in this survey research, tabulation has been used as a means of data analysis, while employing mean values and percentage for each table. The data was collected by 12 noon, on Sunday 21 April, 1996, from the Buru Buru K.A.G. Church, Nairobi. The researcher himself, who also supervised the entire data collection exercise, received the completed questionnaires.

In summary, this chapter has dealt with methodology. The major question the researcher attempted to answer was to do with how the research was conducted. The question was answered by examining the Population, Sample, Research instruments used, Pre-test and its significance, Research approach summary and Data Processing and Analysis methods employed in the study.

## ENDNOTES

<sup>1</sup>Tyrus Hillway, *Introduction to Research* (Boston: Houghton Mifflin, 1964), 187.

<sup>2</sup>John W. Best, *Research in Education* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1981), 8.

<sup>3</sup>p. Emil Chandran, *Problem Solving: A Research and Statistical Manual for Church Workers* (Nairobi: The Church of the Province of Kenya, 1992), 20-21.

<sup>4</sup>C.B. Peter, *Guide to Academic Writing* (Eldoret: Zapf Chancery, 1994), 71.

<sup>5</sup>*Ibid.*, 73.

<sup>6</sup>Hillway, 195, 196.

<sup>7</sup>Fred N. Kerlinger, *Foundations of Behavioral Research* (New York: Rinehart and Winston, 1964), 487.

<sup>8</sup>John W. Best, and James V. Kahn, *Research in Education* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1989), 160.

<sup>9</sup>Dennis P. Forcese and Stephen Richer, *Social Research Methods* (Englewood Cliffs, N.J.: Prentice-Hall, 1993), 167.

<sup>10</sup>Earl Babbie, *Survey Research* (Belmont, California: Wadsworth Publishing Company, 1990), 51, 52.



## CHAPTER 4

### DATA ANALYSIS AND FINDINGS

The purpose of this study was to survey the various youth programmes at Buru Buru K.A.G. Church, Nairobi, with the intention of making recommendations towards improving the programmes. The main areas of inquiry, which were foundational to this survey, were the youth themselves, the youth leaders and teachers, and precedents gleaned from the review of related literature.

In this chapter, an attempt is made to analyse the data and discuss findings based on the survey carried out. The discussions have been done under the following areas: Returns of questionnaires, Survey findings and interpretations, and the testing of Hypotheses. Appropriate Tables have been employed to analyse findings.

*Table 1: Age Distribution - Youth*

N = 100				
Age Category	Frequency			%
	Male	Female	Total	
14 to 16 years	16	13	29	29
17 to 19 years	9	14	23	23
20 to 22 years	5	11	16	16
23 to 25 years	7	9	16	16
26 to 28 years	6	8	14	14
29 to 30 years	1	1	2	2
TOTALS	44	56	100	100

*Findings*

The youth from ages 14 to 16 years made up the highest percentage of the population - 29 %; while those from 17 to 19 followed with 23%. The youth in the category of 20 to 22 years tied with those from 23 to 25 years of age at 16 % each. Youth with ages from 29 to 30 years accounted for only 2 % while those from 26 to 28 years made up the remaining 14% of the population.

*Interpretation and discussion*

The majority of the youth in Buru Buru K.A.G. Church, according to the above data, were aged between 14 to 25 years making up 84 % of the population. There were more females (56 %) than males (44%). This

means that their programmes need to be relevant to them as teenagers. Therefore, it is important to know the kinds of programmes that best appeal to them.

*Table 2: Age Distribution - Youth Leaders and Teachers*

N = 14				
Age Category	Frequency			%
	Male	Female	Total	
23 to 25 years	2	1	3	21.43
26 to 28 years	1	0	1	7.14
29 to 30 years	2	0	2	14.29
30 years & above	5	3	8	57.14
TOTALS	10	4	14	100.0

### *Findings*

According to the above data, three youth leaders and teachers were aged between 23 to 25 years while one was between 26 to 28 years. Most of the youth leaders and teachers were aged between 29 to 30 years of age. There were 10 males and 4 females.

*Interpretation and discussion*

Youth leaders and teachers over thirty years of age accounted for the majority of the population (57.14%). They were followed by those between 23 to 25 years of age (21.43 %). This means that the majority of the youth leaders and teachers were older than the youth themselves. From an African cultural viewpoint, the older a person is the more respect is accorded to him or her. The males made up 71.43% of the population while the females accounted for the remaining 28.57% . This may suggest that the leadership in Buru Buru K.A.G., and particularly among the youth, is male dominated, possibly because more males than females volunteer to lead.

*Table 3: Youth Programmes List*

The following list of youth programmes, offered and actually carried out at Buru Buru K.A.G. Church, Nairobi, was arrived at after analysing the data from section 2, Appendix A.

- 1.Sunday School
- 2.Bible Study
- 3.Youth Camp
- 4.Sunday Evening Fellowship
- 5.Watching Prayer, "Kesha"
- 6.Retreat
- 7.Aroma of Christ Group
- 8.Church Choir
- 9.Small Singing Groups
- 10.House Fellowships
- 11.Evangelistic Group
- 12.Prayer Meetings
- 13.Intercessory Prayer and Group Meetings
- 14.Sunday Morning Glory
- 15.Others\*

\*Under others, the following were specified:

- 1.Missionettes (by the younger youth)
- 2.Sisters' Explosion
- 3.Care Groups
- 4.Hospital Visitation

Besides the above list, the following programmes were strongly proposed, though at the time of the study they were not there:

- 1.Sporting Activities - games, etc.
- 2.Recreation, picnicking, hiking, etc.

### *Findings*

All areas that address the youth as a whole were included in the list of programmes offered in the local Church (Table 4). However, those pertaining to sporting activities and recreation were absent. With the absence of physical activities, the said programmes cannot be wholistic since the youth need to grow physically, mentally, socially and spiritually.

### *Table 4: Youth programmes preference list*

The first ten choices of each programme were grouped and totalled. Each result was then averaged (dividing by 10 taken as total entries per item) to determine the highest average, hence to give the most popular programme up to the least. The following results were obtained as indicated in the Table below.



Table 4: Youth Programmes Preference List

100 youth made 764 entries.

S.No	Programmes	Entries (First ten)	Averaged	%	Rating
1	Prayer Meeting	93	9.3	12.17	1st
2	Bible Study	92	9.2	12.04	2nd
3	Youth Camp	86	8.6	11.26	3rd
4	Sunday Evening Fellowship	85	8.5	11.13	4th
5	Sunday School	80	8.0	10.47	5th
6	House Fellowship	76	7.6	9.95	6th
7	Watching Prayer (Kesha)	74	7.4	9.69	7th
8	Intercess-ory Prayer Group	62	6.2	8.12	8th
9	Evangelis- tic Group	61	6.1	7.98	9th
10	Sunday Morning Glory	55	5.5	7.20	10th

*Findings*

Prayer Meeting was the most preferred youth programme at Buru Buru K.A.G. Church. This was followed by Bible Study and Youth Camp came third. Sporting Activities did not appear among the ten programmes.

*Interpretation*

All the programmes that go for a wholistic youth life were listed among the ten except for those that were connected with the physical activities. This means that there could be lack of facilities that encourage physical exercises or that it is not considered important as a youth programme.

*Table 5: Quiet Time and Involvement.*

100 youth members made 400 entries.

Key: F. = Frequency

P. = Percentage

CODES	ALWAYS		USUALLY		RARELY		NEVER	
	F	P%	F	P%	F	P%	F	P%
# 1	47	11.8	45	11.3	6	1.5	2	0.5
# 2	81	20.3	18	4.5	1	0.3	0	0.0
# 3	16	4.0	44	11.0	5	8.8	5	1.3
# 4	2	0.5	16	4.0	24	6.0	58	14.5
TOTAL	146 (36.6)		123 (30.8)		66 (16.6)		65 (16.3)	

*Summary:* Entries = 146 + 123 + 66 + 65 = 400.

Percentage = 36.6 + 30.8 + 16.6 + 16.3 = 100.3% (100%).

*Key for codes above*

- #1 I now study the Bible on my own
- #2 I pray on my own
- #3 I share my faith with those who do not believe and try to win them to them to Christ
- #4 I am involved in other activities in the church in addition to my youth programmes e.g. visiting the sick, teaching others, visiting prisoners, etc.

*Findings*

Personal Bible Study, #1, showed up favourably with the total of 23.1% (11.8 + 11.3); and so did praying on their own, #2 which was 24.8% (20.3 + 4.5). By contrast, sharing faith and getting involved in other ministries, #3 and #4 respectively, showed poor results, 15% and 4.5% respectively.

*Interpretation and discussion*

The youth programme in the local church strengthened personal devotional life of the youth as evidenced by the popularity accorded to personal Bible study and prayers. However, involvement in personal evangelism (sharing faith) and in other church related activities like visiting the sick, are weak. This could be attributed to the fact that the youth need a model to emulate. If their leaders and teachers were involved in practical ministries like personal evangelism, the youth would be challenged to participate. Besides, they need to be sure that they know how to share their faith.

Table 6: Youth's Perceived Problems

One Hundred youth members make 1100 entries

Codes	a		b		c		d		e	
	F	P%	F	P%	F	P%	F	P%	F	P%
#1	18	1.6	32	3.2	17	1.5	18	1.6	14	1.3
#2	25	2.3	35	3.0	15	1.4	20	1.8	7	0.6
#3	12	1.1	6	0.5	19	1.7	32	2.9	32	2.9
#4	7	0.6	18	1.6	17	1.5	36	3.3	24	2.2
#5	30	2.7	28	2.5	15	1.4	16	1.5	11	1.0
#6	18	1.6	27	2.5	15	1.4	32	2.9	12	1.1
#7	7	0.6	21	1.9	18	1.6	26	2.4	27	2.5
#8	14	1.3	25	2.3	28	2.5	22	2.0	11	1.0
#9	13	1.2	21	1.9	22	2.0	24	2.2	20	1.8
#10	26	2.4	28	2.5	10	0.9	16	1.5	19	1.7
#11	7	0.6	12	1.1	74	6.7	0	0.0	0	0.0
TOTAL	177	(16.0)	254	(23.0)	250	(22.6)	242	(22.1)	177	(16.1)

Key: F = Frequency  
P% = Percentagea = I strongly agree  
b = I agreec = I am undecided  
d = I disagree  
e = I strongly disagree

Key: F = Frequency

P% = Percentage

*Codes*

- #1 = Lack of study materials (books to study etc.).
- #2 = Lack of varieties - i.e. same thing and method always.
- #3 = No clear goals and objectives - we are not sure where we are going.
- #4 = Our needs are not being met.
- #5 = Lack of regular contact with the youth leaders except on Sundays.
- #6 = Lack of support from a youth patron, elder- in - charge, and a youth pastor.
- #7 = Lack of trained youth workers- e.g. supervisors, co- ordinators, leaders etc.
- #8 = Lack of a youth manual to show basic guidelines for the youth.
- #9 = Lack of pastoral counselling.
- #10= Lack of love and concern from the congregation because they stay away from our programmes.
- #11= Other (specify).



In order to find out what the youth agreed on, it was necessary to sum up the columns, (a) and (b) above as shown below:

*Table 7: Areas of Agreement*

Key: a: = I strongly agree

b: = I agree

CODE	F	P%
	a + b	a + b
# 1	53	4.8
# 2	58	5.3
# 3	18	1.6
# 4	25	2.2
# 5	58	5.2
# 6	45	4.1
# 7	28	2.5
# 8	39	3.6
# 9	34	3.1
# 10	54	4.9
# 11	19	1.7
TOTAL	431	39%

Key: F = Frequency  
P% = Percentage

*Codes*

- #1 = Lack of study materials (books to study etc.).
- #2 = Lack of varieties - i.e. same thing and methods always.
- #3 = No clear goals and objectives - we are not sure where we are going.
- #4 = Our needs are not being met.
- #5 = Lack of regular contact with the youth leaders except on Sundays.
- #6 = Lack of support from a youth patron, elder-in-charge, and a youth pastor.
- #7 = Lack of trained youth workers - e.g. supervisors, co-ordinators, leaders etc.
- #8 = Lack of a youth manual to show basic guidelines for the youth.
- #9 = Lack of pastoral counselling.
- #10 = Lack of love and concern from congregation because they stay away from our programmes.
- #11 = Other (specify).

*Findings*

According to the above data (Table 7), the youth's perceived problems are as follows in the order of perception in percentage.

- 1st (#2) = Lack of varieties - i.e. same thing and methods always: 5.3%.
- 2nd (#5) = Lack of regular contact with youth leaders except on Sundays: 5.2%.
- 3rd (#10) = Lack of love and concern from the elder members of the congregation: 4.9%.
- 4th (#1) = Lack of study materials: 4.8%.
- 5th (#6) = Lack of support from youth patron, elder-in-charge, and youth pastor: 4.1%.
- 6th (#8) = Lack of a youth manual to show basic guidelines for the youth: 3.6%.
- 7th (#9) = Lack of pastoral counselling: 3.1%.
- 8th (#7) = Lack of trained youth workers: 2.5%.
- 9th (#4) = The youth needs not being met: 2.2%.
- 10th (#11) = Others: like failure to match some programmes or activities with the appropriate age groups: 1.7%.
- 11th (#3) = No clear goals and objectives: 1.6%.

*Interpretation*

According to these findings, most of the problems hindering the growth of youth programmes at the local church, as perceived by the youth themselves, appeared to revolve around leadership related items such as lack regular contact with the leaders, lack of love and concern for the youth and others. There were also indications of boredom experienced in some of the youth activities as evidenced by lack of varieties mentioned above (See #2 above).

*Table 8: Youth's Perceived Answers*

The answers to the problems hindering the growth of youth programmes in the local Church as perceived by the youth were collected, analysed and categorised as per Table 8, below:

*Table 8*

100 youth made 257 entries.

Related Areas	Frequency	Percentage (%)
Leadership	60	23.35
Social	52	20.23
Mental e.g. training.	44	17.12
Spiritual e.g. prayers	41	15.95
Involvement (activity)	30	11.67
Others	22	8.56
Physical	6	2.33
Parental involvement	2	0.78
TOTAL	257	99.99 (100)

*Findings*

Table 8, above, shows the perceived answers pertaining to problems hindering the growth of youth programmes in the local Church. Leadership related answers scored highest (23.35%) while those pertaining to parental aspects were lowest (0.78%).

*Interpretation*

As indicated above, the youth perceived answers to problems hindering growth of their youth programmes appear to revolve around leadership related areas. This means that it is important that what they have suggested in this study regarding the leadership should be rectified if tangible progress is to occur. For instance, their suggestions about the need for careful listening, communication and understanding among the youth and the entire local Church leadership at Buru Buru K.A.G. should be attended to. The fact that the youth suggested parental involvement in their programmes should be taken into account if their programmes are to succeed since the presence of the parents while the youth are carrying out their programmes signifies their moral support.



Table 9: Youth Leaders' and Teachers' Perceived Problems

Fourteen youth leaders and teachers made 154 entries

Codes	a		b		c		d		e	
	F	P%	F	P%	F	P%	F	P%	F	P%
#1	3	1.9	7	4.5	0	0.0	3	1.9	1	0.6
#2	4	2.6	4	2.6	1	0.6	3	1.9	2	1.3
#3	1	0.6	3	1.9	2	1.3	6	3.9	2	1.3
#4	1	0.6	1	0.6	1	0.6	10	6.5	1	0.6
#5	4	2.6	6	3.9	1	0.6	2	1.3	1	0.6
#6	6	3.9	3	1.9	2	1.3	2	1.3	1	0.6
#7	4	2.6	7	4.5	1	0.6	2	1.3	0	0.0
#8	6	3.9	6	3.9	1	0.6	1	0.6	0	0.0
#9	7	4.5	4	1.3	0	0.0	3	1.9	0	0.0
#10	8	5.2	2	2.5	1	0.6	2	1.3	1	0.6
#11	1	0.6	2	1.5	11	7.1	0	0.0	0	0.0
TOTAL	45	(30.0)	45	(29.2)	21	(13.3)	34	(21.9)	9	(5.6)

Key: F = Frequency  
P% = Percentagea = I strongly agree  
b = I agreec = I am undecided  
d = I disagree  
e = I strongly disagree

*Key to Table 9*

Key: F = Frequency

P% = Percentage.

*Code.*

- #1 = Lack of study materials
- #2 = I need to know how to make my presentation and methods more interesting.
- #3 = I lack clear goals and objectives of the programmes.
- #4 = I do not think the needs of the youth are being met by those programmes.
- #5 = I do not have regular contact with my youth except on Sundays.
- #6 = We lack support from a youth patron, elders-in-charge, and or youth pastor.
- #7 = I need more training to be effective in my work.
- #8 = I need a youth manual to give basic guidelines as to what to do.
- #9 = I need regular counselling and consultation with my church leadership.
- #10 = I need appreciation, love and encouragement from my church leadership
- #11 = Others (specify).

*Note:* c - e above (pp. 41 and 48) serve to indicate how other responses were made and for the sake of comparison.

In order to see clearly what the youth leaders and teachers agreed upon, it was necessary to concentrate on the first two columns and summarise them as below:

Table 10: Areas of Agreement

Key: a: = I strongly agree

b: = I agree

CODE	F	P%
	a + b	a + b
# 1	10	6.4
# 2	8	5.2
# 3	4	2.5
# 4	2	1.2
# 5	10	6.5
# 6	9	5.8
# 7	11	7.1
# 8	12	7.8
# 9	11	7.1
# 10	10	6.5
# 11	3	1.9
TOTAL	90	58.0%

Key: F = Frequency  
P% = Percentage*Codes*

- #1 = Lack of study materials (books to study etc.).
- #2 = Lack of varieties - i.e. same thing and methods always.
- #3 = No clear goals and objectives - we are not sure where we are going.
- #4 = Our needs are not being met.
- #5 = Lack of regular contact with the youth leaders except on Sundays.
- #6 = Lack of support from a youth patron, elder-in-charge, and a youth pastor.

- #7 = Lack of trained youth workers - e.g. supervisors, co-ordinators, leaders, etc.
- #8 = Lack of a youth manual to show basic guidelines for the youth.
- #9 = Lack of pastoral counselling.
- #10= Lack of love and concern from congregation because they stay away from our programmes.
- #11= Other (specify).

### *Findings*

High up on the list, the youth leaders and teachers agreed that they needed a youth manual for basic guidelines concerning the programmes (7.8%). This was followed jointly by the need for training in order to be more effective in the work, and the need for regular counselling and consultation with the church leaders (7.1%). The youth leaders and teachers perceived there was lack of study materials. This perception scored equally with the need to have regular contact with the youth (6.5%). Lack of support from the youth pastor or patron was also singled out as a problem (5.8%), followed by the need for better presentation and methodology of the programmes (5.2%). Others were lack of clear goals and objectives (2.5%); and unfulfilled needs of the youth (1.2%).

### *Interpretation*

Three highly ranked items above relate to a large extent to the training of the youth leaders and teachers. This means there is a strong indication that lack of adequate training of the youth leader and teachers is a major hindrance to the growth of the youth programmers at Buru Buru K.A.G. Church. This also means that if the programmes are to be improved, the quality of those who help to implement them like the youth leaders and teachers should not be neglected but rather improved through adequate training to equip them for their leadership and teaching responsibilities.

The answers as perceived by the youth leaders and teachers were collected analysed and categorised in Table 11 below.

*Table 11: Youth Leaders' and Teachers' Perceived Answers*

14 youth leaders and teachers made 55 entries.

Related Areas	Frequency	Percentage (%)
Leadership	19	34.55
Mental e.g. training.	13	23.64
Social	8	14.55
Spiritual e.g. prayers	5	9.09
Others	5	9.09
Involvement (activity)	4	7.27
Parental involvement	1	1.82
Physical	0	0.00
TOTAL	55	100.01

### *Findings*

The highest score was in the area of leadership related items, 19 (34.55%). This was followed by mental area, 13 (23.64%); and the lowest, the physical area (0.00%).



*Interpretation and discussion*

The above answers as perceived by the youth leaders and teachers agreed with those perceived by the youth in that they both indicated that the leadership related areas were the major answers to the problems hindering the growth of youth programmes in the local church.

*Table 12: Problems Comparison List (as indicated by Tables 7 and 10).*

<i>As Perceived by the Youth</i>	<i>As Perceived by the Youth Leaders</i>
1. Lack of varieties in methodology	1. Lack of study materials
2. Lack of regular contact with the youth leaders.	2. Need, help in presentations and methodology
3. Lack of love and concern from the elder members of the congregation	3. Lack of clear goals and objectives
4. Lack of study materials	4. The needs of the youth not being met.
5. Lack of support from the youth patron, elder-in-charge, and youth pastor.	5. Lack of regular contact with the youth except on Sundays.
6. Lack of youth manual	6. Lack of support from the youth patron, elder-in-charge, and youth pastor.
7. Lack of pastoral counselling.	7. More training needed.
8. Lack of trained youth workers	8. Youth manual needed
9. The needs of the youth not met	9. Regular counselling needed
10. Need clear goals, and objectives	10. Need appreciation love and encouragement from the church leadership.

Table 13: Comparisons of Answers

Related Areas	Youth Answers (%)	Youth Leaders and Teachers Answers (%)
Leadership	23.35	34.55
Mental (.g. training)	17.12	23.64
Social	20.23	14.55
Spiritual(e.g. prayers)	15.95	9.09
Physical	2.33	0.00
Involvement (activity)	11.67	7.27
Parental Involvement	0.78	1.82
Others	8.56	9.09

### Findings

As indicated above, both the youth and their leaders and teachers scored high on leadership related answers (23.35% and 34.55% respectively). There was some consent by both parties that parents should be involved in helping the youth implement their programme (0.78% and 1.82% respectively). Youth leaders and teachers did not respond to questions pertaining to physical activities.

*Interpretation*

The answers to the problems hindering the growth of youth programmes at the local Church seem to centre around leadership related solutions. Both parties are in agreement about this as seen above (23.35% and 34.55%). This means that the suggestion made in this study by both parties in connection with leadership should be put right if progress is to occur.

**TESTING OF HYPOTHESES**

For this study, six hypotheses were developed to survey the youth programmes at Buru Buru K.A.G., Nairobi. The hypotheses were stated and tested as shown below:

*Hypothesis 1*

"We will expect that the programme pertaining to physical exercises will be the least preferred or even missing altogether."

This hypothesis was tested by collecting the data from the questionnaires (Appendix A, 2 (2)), and analysing them as indicated in **Table 4** above. The Sporting Activities were not mentioned among the first ten items preferred. Therefore, this hypothesis was confirmed.

*Hypothesis 2*

"We will expect that Sunday Evening Fellowship will be the most preferred programme."

According to youth preference list (Table 4, above) this hypothesis was not confirmed.

*Hypothesis 3*

"We will expect signs of Christian maturity among the majority of the youth of the local church as evidenced by personal Bible study, prayers and ministry involvement through participation in sharing their faith and being involved in other church related activities.."

This hypothesis was tested by questionnaires administered to the youth (specifically section 3, Appendix A). The results were analysed in **Table 5** which showed that the youth manifested some signs of maturity by participating in individual Bible study and prayers (47.9 %), but were weak in ministry involvement (19.5%). Therefore, the above hypothesis was partly confirmed.

*Hypothesis 4*

"We will expect that both the youth and their leaders will come up with perceived problem majoring on lack of training of the youth workers and lack of clear goals and objectives.."

The study showed that while the youth perceived problems majored on lack of varieties in methodology, the youth leaders' and teachers' perceived problems majored on lack of study materials. Therefore, this hypothesis was not confirmed by the study (See Table 12).

*Hypothesis 5*

"We will expect that the perceived answers given by the youth to the perceived problems will essentially agree with those given by the youth leaders and teachers.."

The study showed that essentially both parties agreed that the answers to the problems hindering the growth of the youth programmes at

the local church were leadership oriented (**Table 11**). Essentially, there were agreements in other areas too, for example, the need for training and the need to improve social interaction. Therefore this hypothesis was confirmed.

#### *Hypothesis 6*

"We will expect that Bible study among the youth will be rated high (above average) on the programme popularity preference."

The survey showed that Bible study was ranked second, well above the average on the programmes preference list. Therefore, this hypothesis was confirmed (See **Table 3**).

### **Summary of Findings**

This chapter dealt with the analysis and the findings of data collected. Various survey Tables have been applied to analyse and interpret findings in this study. The hypotheses have also been tested as indicated above. The following is a summary of the findings:

1. The majority of the youth in Buru Buru Kenya Assemblies of God Church were aged between 14 - 25 years, 84% (**Tables 1 and 2**).
2. The local Church had a variety of programmes but for the programmes to be complete and wholistic, there was need to incorporate sports, games and recreational activities.
3. The present youth programmes have so far resulted in the kind of youth who are strong in their devotional lives but weak in sharing their faith and being involved in practical ministries (**Table 5**).



4. The youth perceived problems hindering the growth of youth programmes as being related to lack of trained leadership (**Table 7**).

5. Youth leaders and teachers saw lack of growth of youth programmes as centred on lack of study materials and the need for training (**Table 9**).

6. Both the youth and their leaders and teachers were in agreement that the answers to the problems hindering the growth of youth programmes in the local Church were leadership oriented.

## CHAPTER 5

### CONCLUSION AND RECOMMENDATIONS

The purpose of this study was to survey the youth programmes at Buru Buru Kenya Assemblies of God Church, Nairobi, Kenya with the intention of making recommendations towards improving the programmes. The main areas of inquiry which were foundational to this survey were the youth themselves, youth leaders, teachers and precedents gleaned from related literature review. The researcher's conclusions focus on the review of the significance of the study, a summary of findings, recommendations and area of further study.

#### *Significance of the survey*

The significance of this study is based on the following points:

1. The youth programmes form a major part of educational agents in the local church. Therefore, it was important to survey and understand their place in the context of the local church in view of the need to plan for now and the future. It is also important to the academic world, parents, lay ministers, youth pastors, and Christian educators in so far as by the nature of their work they too are usually interested in the youth and their programmes as a whole.
2. This study is important in the local church's policy-making, particularly in respect of youth programmes.

3. Even similar youth dominated congregations can gain some insights about their own youth programmes and be challenged to take the necessary corrective actions in their own context.

#### *Summary of findings*

The following were revealed in this study:

1. Although the youth in Buru Buru K.A.G. Church have shown high preference for Bible study and Sunday School, they have also indicated that they need balanced youth programmes which include physical activities and recreation.
2. The youth programmes in the local church have so far helped the youth to have a strong devotional life as evidenced by personal Bible study and prayers but they need also to share their faith in personal evangelism.
3. The youth's perceived problems major on lack of varieties in the methodology of the programmes and lack of regular contact with their leaders and teachers. On the whole, their perceptions of the problems hindering the growth of youth programmes in the local church were leadership related.
4. The youth leaders and teachers perceived problems majored on lack of study materials and the need for training.
5. Both the youth and their leaders and teachers were in agreement that the answers to the problems hindering the youth programmes in the local church were primarily leadership oriented.

#### **Recommendations**

In view of the findings of this survey, the following recommendations have been made for the purpose of improving the youth

programmes at Buru Buru Kenya Assemblies of God Church, Nairobi:

1. That there is need not only to pray for labourers but to train them as the Lord provides them. This will help to equip them for the work of ministry (Eph.4:12; cf. Mt. 9:36-38; 2 Tim. 2:2), particularly youth ministry.
2. That there is need to understand and accept the young people in the local church for the purpose of helping them better because they are at different developmental stages (See Table 2 above).
3. That there is need to appoint a youth pastor in the emerging local church (Buru Buru K.A.G. Church) to provide proper attention to the youth, particularly in the areas of pastoral care and proper coordination and implementation of the youth programmes as he works together with the senior pastor.
4. That there is need to offer the youth sporting activities, games, and recreation for these are very important for their balanced development (cf. Lk 2:52).
5. That there is need to involve the parents in the matter of implementing youth programmes of the local church.
6. That there is a need to have a youth manual to offer general guidelines as well as the philosophy of the youth programmes in the local church.
7. That, as indicated in the research, the spiritual aspect of the solution to the problems hindering the growth of youth programmes in the local church should also be addressed (Table 13). Hence, the need for all the parties involved to continually pray for divine guidance, enablement and support without which no youth programmes can glorify God (cf I Cor. 10-31; Zech. 4:6).

### Areas for Further Research

Having made the above recommendations to meet the "felt needs," a further research should be done as soon as possible to evaluate the objectives of the youth programmes in the same church.

Meanwhile, a youth manual needs to be adopted and basic criteria and guidelines agreed on before such an evaluative study can be done realistically.



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APPENDIX A.

SECTION 1

Please read carefully and answer by ticking (✓) each question with a pencil. Only your personal opinion is requested. Please do not write your name. Your answers will be treated with strict confidence. There are no right or wrong answers. Please give your honest answers.

1. Sex: \_\_\_\_\_ female, \_\_\_\_\_ male.

2. How old are you?

\_\_\_\_\_ (a) Between 14-16 years.

\_\_\_\_\_ (b) Between 17-19 years.

\_\_\_\_\_ (c) Between 20-22 years.

\_\_\_\_\_ (d) Between 23-25 years.

\_\_\_\_\_ (e) Between 26-28 years.

\_\_\_\_\_ (f) Between 29-30 years.

\_\_\_\_\_ (g) Over 30 years.

3. Marital Status: \_\_\_\_\_ 1. Single \_\_\_\_\_ 4. Divorced  
\_\_\_\_\_ 2. Married \_\_\_\_\_ 5. Widowed  
\_\_\_\_\_ 3. Separated \_\_\_\_\_ 6 Single parent.

4. Educational Levels.

\_\_\_\_\_ 1. Primary

\_\_\_\_\_ 2. Completed Standard 8.

\_\_\_\_\_ 3. High School (forms 1-4).

\_\_\_\_\_ 4. Completed form 4.

\_\_\_\_\_ 5. Polytechnic.

\_\_\_\_\_ 6. College.

\_\_\_\_\_ 7. University.

\_\_\_\_\_ 8. Other (specify) \_\_\_\_\_



5. Occupation.

- \_\_\_\_\_ 1. Student (still at school).
- \_\_\_\_\_ 2. Unemployed.
- \_\_\_\_\_ 3. Self-employed.
- \_\_\_\_\_ 4. Clerical Officer.
- \_\_\_\_\_ 5. Secretary.
- \_\_\_\_\_ 6. Teacher.
- \_\_\_\_\_ 7. Other (specify) \_\_\_\_\_

**SECTION 2.**

1. Which of the following youth programmes (activities) are offered and actually done in this Church - Buru Buru Kenya Assemblies of God? Please, indicate by ticking (✓) the ones you know are there.

- \_\_\_\_\_ 1. Sunday School.
- \_\_\_\_\_ 2. Bible Study.
- \_\_\_\_\_ 3. Bible Club.
- \_\_\_\_\_ 4. Youth Camp.
- \_\_\_\_\_ 5. Sunday Evening Fellowship.
- \_\_\_\_\_ 6. Watching Prayer, "Kesha".
- \_\_\_\_\_ 7. Retreat.
- \_\_\_\_\_ 8. Junior Church Fellowship.
- \_\_\_\_\_ 9. Aroma of Christ Group.
- \_\_\_\_\_ 10. Church Choir.
- \_\_\_\_\_ 11. Small Singing Groups.
- \_\_\_\_\_ 12. House Fellowships.
- \_\_\_\_\_ 13. Evangelistic Group.
- \_\_\_\_\_ 14. Prayer Meetings.
- \_\_\_\_\_ 15. Intercessory Prayer Group Meetings.
- \_\_\_\_\_ 16. Sunday Morning Glory.
- \_\_\_\_\_ 17. Sporting Activities Group (Football, Netball, etc.)
- \_\_\_\_\_ 18. Other (Specify) \_\_\_\_\_

2. Select ten of the activities listed below and rank them in the order of their importance according to you. Give number (1) to the one you consider the most important and the one you consider the least important, give it number (10).

- \_\_\_\_\_ Sunday School.
- \_\_\_\_\_ Bible Study.
- \_\_\_\_\_ Bible Club.
- \_\_\_\_\_ Youth Camp.
- \_\_\_\_\_ Sunday Evening Fellowship
- \_\_\_\_\_ Watching Prayer, "Kesha".
- \_\_\_\_\_ Retreat.
- \_\_\_\_\_ Junior Church Fellowship.
- \_\_\_\_\_ Aroma of Christ group.
- \_\_\_\_\_ Church Choir.
- \_\_\_\_\_ Small Singing Group
- \_\_\_\_\_ House Fellowships.
- \_\_\_\_\_ Evangelistic Group.
- \_\_\_\_\_ Prayer Meetings
- \_\_\_\_\_ Intercessory Prayer Group Meetings.
- \_\_\_\_\_ Sunday Morning Glory.
- \_\_\_\_\_ Sporting Activities Group (Football, Netball, etc.
- \_\_\_\_\_ Other (Specify) \_\_\_\_\_

**SECTION 3.** (for the youth only)

Indicate your response to the following statements by ticking (✓) the space before the response which best applies to you.

I. As a result of my participation in the youth programmes in this Church:-

1. I now study my Bible on my own:

\_\_\_\_\_ always; \_\_\_\_\_ usually; \_\_\_\_\_ rarely; \_\_\_\_\_ never.

2. I pray on my own:

\_\_\_\_\_ always; \_\_\_\_\_ usually; \_\_\_\_\_ rarely; \_\_\_\_\_ never.

3. I share my faith with those who do not believe and try to win them to Christ:

\_\_\_\_\_ always; \_\_\_\_\_ usually; \_\_\_\_\_ rarely; \_\_\_\_\_ never.

4. I am involved in other activities in the Church in addition to my youth programmes. These involvements include visiting the sick, teaching others, visiting the prisoners etc. \_\_\_\_\_ always; \_\_\_\_\_ usually; \_\_\_\_\_ rarely; \_\_\_\_\_ never.



12. How should these problems be solved or minimised?

Briefly state five ways which could be possible solutions to these problems.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_



**SECTION 4.2**

For Youth Leaders and Teachers only.

What do you think are the problems hindering the growth of youth programmes in this Church? Indicate your opinions as follows:

- a. I strongly agree.
- b. I agree.
- c. I am undecided.
- d. I disagree.
- e. I strongly disagree.

**Contributing Problems**

**Your response. Tick (✓) as applicable.**

	a	b	c	d	e
1. Lack of study materials (books, etc.).....					
2. I need to know how to make my presentations and methods more interesting .....					
3. I lack clear goals and objectives of the programmes.....					
4. I do not think the needs of the youths are being met by these programmes.....					
5. I do not have regular contact with my youth except on Sundays.....					
6. We lack support from a youth patron, elders-in-charge, and a youth pastor.....					
7. I need more training to be more effective in my work.....					
8. I need a youth manual to give me basic guidelines as to what to do.....					
9. I need regular counselling and consultation, with my church leadership.....					
10. I need appreciation, love, and encouragement from my Church Leadership.....					
11. Others (specify).....					

12. How should these problems be solved? State five possible ways to solve these problems.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

5. \_\_\_\_\_



# NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

P.O. BOX 24686, NAIROBI, KENYA  
(A Project of the Association of Evangelicals of Africa and Madagascar)

TELEPHONE: 882104/5/882038  
FAX: 254-2-882906

13th Oct., 1995

Pastor Pius Tembu  
P.O. Box 40461  
NAIROBI

Dear Pius,

Greetings from NEGST. I trust this finds you well and seeing the blessings of the Lord in your ministry.

One of our Masters students, Amos Acila, is wanting to do a study of the Youth Ministries in your Church for his Thesis research. We would appreciate any assistance you can give to Amos as he seeks to do his research.

In His service,

Earle A. Bowen, Jr. PhD.  
Academic Dean

c.c: Amos Acila  
Dr. S. Obwa

Nairobi Evangelical Graduate  
School of Theology,  
P.O. Box 24686,  
Nairobi,  
Kenya.

9th October, 1995

Rev. Pius Tembu,  
Buru Buru Kenya Assemblies of God Church,  
P.O. Box 40461,  
Nairobi,  
Kenya.

Dear Pastor Tembu,

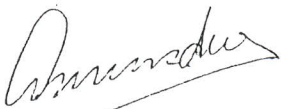
Greetings in the precious Name of our Lord and Saviour Jesus Christ!

As you know, I am now a student at the above named school where I am taking a Master of Arts studies in Christian Education (M.A.C.E.).

We are required to write a Thesis. I chose to write on "A Survey of the Youth Programmes in Buru Buru Kenya Assemblies Of God Church, Nairobi."

This study is important because it aims at studying the existing youth programmes in this Church with the intention of making recommendations as to how the programmes can be improved. I hope this will help the Church and the youth in future. I would therefore appreciate if you would kindly grant me permission and any necessary help so that I may successfully carry out this survey.

Yours sincerely in Christ,



Amos Odur Acila



# KENYA ASSEMBLIES OF GOD

Buru Buru Church

P.O. Box 40461, Tel: 792606 NAIROBI

Date 15th Oct. 19

Amos O. Acila  
Nairobi Evangelical Graduate  
School of Theology  
P. C. Box 24686  
NAIROBI

Dear Pastor Acila

Thank you for your letter requesting permission to study youth programmes in Buruburu K.A.G. Church.

Permission is granted and if there is any other need to enable you carry out the study, you may go ahead and request for it.

Yours sincerely in Christ

REV. PIUS TEMBU  
P A S T O R



A P E D I X E.

Returns of questionnaires.

GROUP	NUMBER SENT OUT	NUMBER RETURNED	% RETURNED
YOUTH	100	100	100
YOUTH LEADERS AND TEACHERS	14	14	100

The above table shows the rate of returns of the questionnaires distributed at Buru Buru Kenya Assemblies of God in the study. In both cases, 100% response was obtained.

Curriculum Vitae.

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A). Personal Data.

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1. Name: Rev. Amos Odur Acila.
2. Date of Birth: 1st January 1949.
3. Place of Birth: Village Akaka, Oyam, Uganda.
4. Country of Origin: Uganda.
5. Father's Name: Benayokeci Acila Ogwang.
6. Mother's Name: Mrs. Acinaci Akwanyo Acila.
7. Marital Status: Married.
8. Wife's Name: Beatrice Mbabazi Odur - Acila.

B). Educational Institutions attended.

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1. Aber Primary School, Oyam, Uganda (1956-1960).
2. Alooi High School, Moroto, Uganda (1961-1963).
3. King's College, Budo, Kampala, Uganda (1964-1967).
4. Metropolitan College, St. Albans, Herts, U.K.  
(By correspondence 1970-1973).
5. East Africa School of Theology, Nairobi, Kenya (1980-1983).
6. Nairobi Evangelical Graduate School of Theology, Nairobi, Kenya (1994-1996).

C). Academic Qualifications.

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1. Cambridge School Certificate, Division II ( "O" Level, 1967).
2. The London Institute of Bankers - Part I (1975).
3. B.A. Degree in Bible/Theology (1983).

D). Work Experience.

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1. Barclays Bank of Uganda Ltd., Kampala (1968-1973).
2. East African Community, Arusha, Tanzania (1973-1977).
3. National Bank of Commerce, Arusha, Tanzania (1978-1979).
4. Dean of Students, East Africa School of Theology, Nairobi Kenya (1988-1994).

E). Call and Ministry.

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1. Received Jesus Christ as his personal Saviour and Lord in April, 1973.
2. Called to Ministry as a Pastor-Teacher in 1974.
3. Ordained in 1984 at Tororo, Uganda (Assemblies of God).