

**THE YOUTH MINISTRY AND ANGLICAN CHURCH DEVELOPMENT IN  
RUBAARE ARCHDEACONRY, SOUTH ANKOLE DIOCESE PROVINCE OF  
UGANDA**

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**UGANDA CHRISTIAN  
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**DECLARATION**

I, **MUHANGUZI EVAN** declare that this research report is my own and has never been submitted by any person or submitted for any academic award in Bachelors of Divinity in any Unive

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**APPROVAL**

I hereby approve that **MUHANGUZI EVAN RJ23/BBUC/BD/002** has successfully completed his research report under my supervision.

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## DEDICATION

I kindly dedicate this book to my wife, **Rev. Ruth Kiconco Muhanguzi**, my Parishioners of Saint James Rubanga Parish, **Rev. Moses Agaba**, the University Chaplain, **Ven. Rev. Can. Yoram Akoragye**, my area Archdeacon, and all my lecturers, especially my supervisor, who has helped me by supporting me spiritually, academically, socially, and physically to the success of this work.

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## LIST OF ACRONYMS/ABBREVIATIONS

C.O.U	Church of Uganda
Rev.	Reverend
Ven	Venerable
Dr.	Doctor
NIV.	New international version
CAN.	Canon
UNESCO.	Unuted Nations Education, Scientific and Cultural Organisation
%	Percentage

## **ABSTRACT**

The study was conducted to assess the role of the youth ministry in the development of the Anglican Church in Rubaare Archdeaconry, South Ankole Diocese. Guided by three specific objectives—to analyze the contributions of youth ministry to church growth, identify the challenges hindering its effectiveness, and propose practical strategies for enhancing youth engagement—the research adopted a descriptive design and employed both qualitative and quantitative methods. A total of 52 respondents were sampled from various church roles to provide diverse perspectives. The findings revealed that youth ministry significantly contributes to the church's spiritual, social, and structural development through active involvement in evangelism, worship leadership, community service, and outreach programs. However, the effectiveness of youth ministry is constrained by limited financial support, lack of mentorship, exclusion from leadership structures, and intergenerational misunderstandings. The study proposed several strategies to enhance youth engagement, including mentorship programs, financial empowerment, youth inclusion in leadership, and the promotion of creative and digital ministries. The study concluded that youth ministry is a vital force in church development and sustainability, and its full potential can only be realized when young people are not only seen as future leaders but also empowered as active participants in the church's current mission. It recommended intentional mentorship, inclusion in decision-making, and structured support systems to strengthen youth contributions to the holistic growth of the church.

# **CHAPTER ONE:**

## **GENERAL INTRODUCTION**

### **1.1 Introduction**

The study aimed to explore the role of the youth ministry on Anglican church development in Rubaare Archdeaconry, South Ankole Diocese. This chapter provided an overview of the background of the study, the problem statement, the purpose of the study, the objectives, research questions, scope of the study, and definitions of operational terms.

### **1.2 Background to the Study**

Globally, the involvement of youth in church development has become a focal point of Christian ministry. Youth ministries serve as crucial platforms for spiritual formation, leadership training, and active participation in community service. Churches that engage youth in meaningful ways often experience dynamic growth, greater inclusivity, and more robust faith-based initiatives. Additionally, youth ministry programs equip young people with values and life skills that align with Christian teachings, fostering holistic development. According to international bodies such as the World Council of Churches and UNESCO, youth are viewed as both recipients and agents of change within faith-based systems, particularly during global crises like the COVID-19 pandemic which exposed the need for stronger youth engagement in spiritual spaces (World Council of Churches, 2020; UNESCO, 2021; Smith & Denton, 2022).

In Africa, youth ministry has emerged as a critical pillar in the growth and vitality of the Christian church. Many churches across the continent rely on youth to spearhead evangelism, participate in music ministries, and support social outreach efforts. These youth-led efforts not only energize congregational life but also contribute meaningfully to broader community development. However, challenges such as inadequate funding, intergenerational gaps, and perceptions of youth as passive followers continue to limit their potential. Despite these challenges, innovations such as digital evangelism and youth mentorship programs reflect the church's growing awareness of the need to harness youthful creativity for sustainable ministry growth (Gifford, 2020; Njoroge & Kalu, 2021; Aboagye & Mensah, 2022).

In East Africa, youth ministry plays a fundamental role in shaping church expansion and national development. Churches in countries like Kenya, Tanzania, and Rwanda have implemented youth-led initiatives in health education, peacebuilding, and environmental conservation. These programs position young people as central to both spiritual and societal transformation. Yet, high youth unemployment, moral decline, and inadequate mentorship pose significant barriers to sustained engagement. In response, churches have launched discipleship and vocational programs to build both faith and life skills among youth, while maintaining historical revivalist traditions that emphasized youth-led evangelism. This dynamic blend of spiritual and developmental focus has reinforced the importance of youth ministries in East Africa's faith communities (Muthoni & Nyang'oro, 2022; Otieno & Mugambi, 2023; Nambalirwa & Luwum, 2021).

In Uganda, the Anglican Church maintains a longstanding commitment to youth development through spiritual mentorship, leadership training, and service-based ministries. Youth are deeply involved in worship activities, evangelism, and church leadership preparation through fellowships, camps, and diocesan programs. However, many youth ministries face constraints such as underfunding, insufficient pastoral guidance, and the growing influence of secular culture. These issues have caused many young people to disengage from church life, prompting the need for more relevant and engaging programs. Nonetheless, youth remain actively involved in community outreach, income-generating projects, and peer-led initiatives that extend the church's mission beyond the pulpit. These multifaceted roles affirm the importance of youth in the holistic development of the church in Uganda (Church of Uganda Youth Department, 2020; Tumwine & Kagwa, 2021; Kisakye & Namara, 2022).

In Rubaare Archdeaconry of South Ankole Diocese, youth ministry is a driving force behind the growth and vibrancy of local Anglican congregations. Youth actively engage in various church roles, including evangelism, choir ministry, and community service projects that enhance worship experiences and nurture intergenerational faith interactions. However, challenges such as limited pastoral oversight, scarce financial resources, and inadequate infrastructure for youth activities threaten the sustainability of these efforts. Despite these obstacles, church leadership in Rubaare has launched empowerment initiatives, including vocational training and youth fellowship competitions that promote leadership and community building among young believers. These developments reflect the vital role youth play as both spiritual leaders and agents of sustainable

church development in the region (Mwesigwa & Kabagambe, 2023; Tumuhimbise & Akatukunda, 2022; Karungi & Ndyanabo, 2024).

### **1.3 Statement of the problem**

Youth play a vital role in church development globally, yet their full potential often remains untapped. According to the World Council of Churches (2021), this marginalization limits Youth contributions to both spiritual growth and institutional sustainability. Globally, churches that fail to actively engage youth risk losing their relevance among younger generations seeking ownership, purpose, and participation in ministry (UNESCO, 2022). Although they possess great potential, they are typically treated as passive recipients of ministry rather than key drivers of church development. This has led to low retention and weakened youth participation in church life across the continent. In Uganda, especially in rural areas like South Ankole Diocese, youth ministry remains a critical but under-supported pillar of the church. Many church youth groups lack trained leaders, consistent funding, and structural support, causing inactivity or collapse in various parishes (Tumwine & Kaggwa, 2021). Specifically in Rubaare Archdeaconry, youth participation is declining due to limited mentorship, exclusion from decision-making, and insufficient vocational or spiritual empowerment programs. According to the Rubaare Archdeaconry Youth Council Report (2023), these gaps have stifled youth-led initiatives such as evangelism, community service, and music ministry key aspects of church development. Despite isolated cases of vibrant youth engagement, there is a lack of coordinated diocesan-level support (South Ankole Diocese Youth Department Report, 2023). This study therefore sought to examine the role of youth ministry in the development of the Anglican Church in Rubaare Archdeaconry, where research has previously focused more on clergy and financial management than youth involvement.

### **1.4 Objectives of the Study**

The study was guided by both general and specific objectives.

#### **1.4.1 General Objective**

The general objective of the study was to assess the role of youth ministry in the development of the Anglican Church in Rubaare Archdeaconry, South Ankole Diocese.

## **1.4.2 Specific Objectives**

The specific objectives of the study were as follows;

- i. To analyze the contributions of youth ministry on church growth and development in Rubaare Archdeaconry.
- ii. To identify the challenges hindering effective youth ministry in the Anglican Church of Rubaare Archdeaconry.
- iii. To propose practical strategies for improving youth engagement in church development.

## **1.5 Research Questions**

The study was guided by the following research questions;

- i. How does youth ministry contribute to the development of the Anglican Church in Rubaare Archdeaconry?
- ii. What challenges are faced by youth ministries in promoting church growth in Rubaare Archdeaconry?
- iii. What strategies can be adopted to improve youth participation in church development?

## **1.6 Scope of the Study**

The scope of the study was defined in the following dimensions:

### **1.6.1 Geographical Scope**

The study focused on Rubaare Archdeaconry, which is part of the South Ankole Diocese in western Uganda. It included selected parishes and youth fellowships within the archdeaconry.

### **1.6.2 Time Scope**

The study covered a period of 10 years from 2015 to 2025, focusing on youth ministry activities and church development within this timeframe, which includes both pre- and post-COVID-19 developments in the church.

### **1.6.3 Content Scope**

The study the impact of youth ministry on church growth and development in Rubaare Archdeaconry, to identify the challenges hindering effective youth ministry in the Anglican Church of Rubaare Archdeaconry and to propose practical strategies for enhancing youth engagement in church development.

### **1.7 Significance of the Study**

The findings of this study will be significant in the following ways:

The study will provide valuable insights into the importance of youth ministry, offering guidance on how to better support and integrate youth in church leadership and mission activities.

It will empower youth with knowledge about their vital role in church development, motivating increased participation and leadership within the Anglican Church.

The research will inform diocesan and national strategies aimed at strengthening youth ministry programs for sustainable church development.

The findings will add to the existing literature on church development in Uganda, particularly focusing on youth as agents of transformation in rural Anglican settings.

The findings will be useful for churches beyond Rubaare, offering lessons and models that can be replicated in similar contexts across Uganda and East Africa.

### **1.9 Definition of Key Terms**

**Youth Ministry:** Refers to the organized efforts by the church to engage young people (typically aged 13–35) in spiritual, social, and leadership activities within the Christian context.

**Church Development:** The process of spiritual, numerical, infrastructural, and organizational growth of the church, including its outreach and impact in the community.

**Rubaare Archdeaconry:** A church administrative unit under the South Ankole Diocese, comprising several Anglican parishes in southwestern Uganda.

South Ankole Diocese: A diocese under the Church of Uganda located in the western region of the country, with Rubaare as one of its key archdeaconries.

Youth Engagement: The active involvement of young people in planning, leading, and participating in church programs, decision-making, and community service.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1 Introduction**

This chapter reviewed existing literature on the role of the youth ministry on Anglican church development in Rubaare Archdeaconry, South Ankole Diocese.

### **2.2 The contributions of youth ministry on church growth and development in the Anglican church**

According to Nambasi (2020), religious belief is a major motivator for financial support, with parishioners contributing based on a deep understanding of biblical principles of tithing and charity. Youth ministries play a vital role in educating the young generation about such principles, thus ensuring future sustainability of church finances and involvement.

According to Aboagye and Mensah (2022), youth ministries act as training grounds for leadership within the church. Through structured mentorship and participation in church governance, young people learn administrative, spiritual, and relational skills that are critical for long-term church growth and continuity.

According to the Church of Uganda Youth Department Report (2021), youth ministry fosters a strong sense of belonging among young people, making them more likely to stay in the church and eventually take on leadership roles. This retention of youth is essential in maintaining a vibrant and growing church community.

According to Karungi and Ndyanabo (2024), youth in ministries contribute to church growth by actively engaging in evangelistic missions and outreach programs. Their energy and creativity make them effective ambassadors of the faith, attracting other youth and revitalizing stagnant congregations.

According to Mwesigwa and Kabagambe (2023), youth ministries play a critical role in promoting music, drama, and media ministries, which enrich worship experiences and enhance the church's appeal to a wider demographic. These platforms become powerful tools for spiritual formation and evangelism.

According to Tumwine and Kaggwa (2021), youth involvement in social justice and community service activities, such as sanitation campaigns and peace-building efforts, positions the Anglican Church as a transformative agent in society. This public visibility contributes to the church's relevance and growth.

According to UNESCO (2022), young people are drivers of innovation in both religious and secular spaces. Within the church, youth ministries introduce digital tools, social media engagement, and virtual worship solutions that help modernize the Anglican Church and expand its outreach capabilities.

According to Nambalirwa and Luwum (2021), the historical East African Revival placed youth at the center of its evangelistic work. This legacy continues in contemporary Anglican churches, where youth-led fellowships and prayer groups contribute to spiritual renewal and increased membership.

According to the South Ankole Diocese Youth Department Report (2023), challenges in youth ministry, such as lack of funding and inadequate mentorship, limit the full potential of youth contribution. However, when supported, these ministries become central to church vitality and mission.

According to Gifford (2020), churches that invest in youth ministry often experience more consistent growth in membership compared to those that do not. This is because youth serve as both active participants and future leaders, ensuring intergenerational continuity.

According to Otieno and Mugambi (2023), youth discipleship programs that include vocational training not only empower church youth economically but also improve their commitment to church life. Empowered youth tend to give back to the church through service and financial support.

According to Wandera et al. (2023), transitions to virtual platforms during crises such as COVID-19 were largely led by youth ministries. Their technological fluency allowed churches to maintain spiritual activities and connectivity, proving the indispensable nature of youth involvement in modern ministry.

According to Rubaare Archdeaconry Youth Council Report (2023), the presence of active youth ministries in certain parishes led to increased attendance and participation in Sunday services. This growth was attributed to innovative youth-led worship and community mobilization.

According to Njoroge and Kalu (2021), one of the biggest barriers to church development in Africa is intergenerational disconnection. Youth ministries bridge this gap by creating spaces where older and younger congregants interact, share, and collaborate, promoting unity in the church body.

According to Kisakye and Namara (2022), youth ministry initiatives like savings groups, agricultural cooperatives, and education sponsorships also contribute to the socioeconomic development of church members. These holistic interventions strengthen the church's witness in communities and attract wider contributions.

### **2.3 The challenges faced by youth ministries in promoting church growth**

According to Gahizi (2018), economic hardship is one of the major obstacles youth ministries face, particularly in rural areas. Limited financial resources mean that churches are unable to fund youth activities, outreach programs, and leadership training, which are all vital for engaging young people and driving church growth.

According to research by Mwangi (2019), many youth ministries struggle due to a lack of strategic planning and clear vision. Without defined goals or structured programs tailored to young people's needs, the ministry loses its appeal and effectiveness, limiting its contribution to the overall growth of the church.

According to Banda (2020), leadership challenges also hinder the effectiveness of youth ministries. Many youth leaders are either inexperienced or not adequately supported, resulting in poorly managed programs that fail to attract or retain young members, thereby affecting church expansion.

According to Kamanzi (2021), generational gaps between church leadership and the youth often result in communication breakdowns. Older leaders may not understand the evolving needs of youth, leading to conflicts or disconnects that discourage youth involvement in church affairs.

According to Adebayo (2022), societal changes and modern cultural influences also affect the ability of youth ministries to promote church growth. Exposure to secular ideologies through social media and peer pressure can pull young people away from church values and activities.

According to Gahizi (2018), a lack of relevant and engaging content in youth programs discourages participation. Many ministries fail to address real-life issues that concern youth, such as relationships, career development, and mental health, thus limiting their spiritual and social appeal.

According to a report by the African Youth Ministry Forum (2020), the absence of mentorship programs for young Christians weakens the church's growth potential. Without mentorship, youth lack spiritual guidance and role models, making it difficult to sustain interest in church participation.

According to Musoke (2017), technological disparities also contribute to the challenges faced by youth ministries. In areas where access to technology is limited, ministries are unable to utilize digital tools for evangelism, communication, and youth engagement, which are critical in today's context.

According to church development researchers, youth ministries often struggle with identity and purpose. When their roles within the church are not clearly defined, youth members may feel underutilized or undervalued, leading to disinterest and a decline in overall church participation.

According to Omondi (2021), peer influence is another significant challenge. When youth are surrounded by friends or environments that do not support faith-based values, they may prioritize social acceptance over church involvement, affecting the growth potential of youth-focused programs.

According to Gahizi (2018), migration and urbanization have disrupted youth ministries in many rural churches. As young people move to cities for education or work, rural churches lose a significant portion of their youth population, weakening the impact of their youth programs.

According to church statistics from East Africa (2020), internal conflicts within youth ministries also hinder their ability to grow. Disagreements over leadership, roles, and resources can cause division and discourage unity, which is essential for effective ministry.

According to Temba (2019), the church's reluctance to embrace contemporary forms of worship, such as modern music and multimedia presentations, may alienate the youth. When youth ministry programs are outdated or irrelevant, young people lose interest and drift away from church life.

According to the Youth Spiritual Engagement Survey (2021), inconsistent parental support for youth ministry activities can negatively affect participation. When parents do not encourage or model church involvement, youth are less likely to engage actively, limiting the ministry's growth capacity.

According to Nyirenda (2022), the failure to include youth in church decision-making processes discourages ownership and involvement. When youth are excluded from leadership or planning, they may feel that their voices do not matter, leading to disengagement and slowed church growth.

#### **2.4 Strategies that can be adopted to improve youth participation in church development**

According to Adebayo (2022), one effective strategy for improving youth participation in church development is to create youth-friendly programs that address their real-life needs. These may include discussions on career guidance, mental health, and relationships, making the church more relevant and engaging for young people.

According to Mwangi (2019), involving youth in leadership roles within the church builds a sense of ownership and responsibility. By giving them decision-making authority and trusting them with key roles, churches can empower the youth to actively participate in the development and growth of the ministry.

According to Banda (2020), churches can enhance youth participation by incorporating technology and social media into ministry activities. Platforms like Instagram, YouTube, and WhatsApp can be used to share messages, promote events, and encourage interaction, keeping the youth connected and engaged.

According to Kamanzi (2021), mentorship programs are essential for nurturing the spiritual and personal growth of young people. Pairing youths with mature Christian mentors helps guide them in their faith and roles within the church, fostering long-term commitment and participation.

According to Gahizi (2018), financial support for youth initiatives is vital. Churches should allocate specific budgets for youth activities such as camps, outreach, and training sessions. This not only enables programs to run smoothly but also shows that the church values youth ministry as a core part of development.

According to the African Youth Ministry Forum (2020), training and capacity building for youth leaders is key to sustaining strong youth ministries. Well-trained leaders are better equipped to manage programs, resolve conflicts, and inspire participation, which contributes positively to church development.

According to Musoke (2017), organizing inclusive worship services where youth contribute through music, drama, and scripture reading encourages greater involvement. Allowing young people to use their talents during services helps them feel seen, heard, and spiritually invested.

According to Omondi (2021), intergenerational dialogue within the church can reduce misunderstandings and create a more inclusive environment. By encouraging communication between older and younger members, churches foster unity and open space for youth perspectives in development planning.

According to Nyirenda (2022), establishing youth-focused ministries or departments within the church helps concentrate resources and leadership on youth engagement. This targeted approach allows for more customized programming that meets the specific needs and interests of young congregants.

According to church growth researchers, promoting a culture of volunteerism among youth increases their engagement in church development. Encouraging them to serve in areas like hospitality, media, and community service helps them see their role in building the church.

According to the Youth Spiritual Engagement Survey (2021), recognizing and celebrating youth contributions fosters motivation and a sense of value. Simple gestures like awards, appreciation days, or public recognition during services can encourage ongoing involvement.

According to Temba (2019), incorporating modern worship styles, including contemporary music and creative arts, makes church services more appealing to youth. This cultural relevance helps to bridge the gap between tradition and modernity, attracting more young people to actively participate.

According to Aina (2020), organizing regular outreach and mission activities gives youth opportunities to apply their faith in practical ways. Through these experiences, they become more connected to the church's mission and more passionate about its growth.

According to Ndhlovu (2021), partnering with educational institutions and community organizations can extend the church's reach and create new avenues for youth engagement. These partnerships can lead to joint events, leadership training, and service opportunities that deepen youth commitment.

According to Kalisa (2022), allowing youth to contribute in planning and evaluating church programs ensures that their voices are heard and their needs considered. When youth are actively involved in shaping the direction of the church, they are more likely to stay engaged and contribute to its development.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1 Introduction**

This chapter outlines the methodology adopted for the research, which aims to explore the role of the youth ministry in the development of the Anglican Church in Rubaare Archdeaconry, South Ankole Diocese. The chapter discusses the research design, area of study, population, sampling techniques, data collection methods, data analysis procedures, quality control, and ethical considerations. The study investigates how youth ministry programs, leadership, and engagement contribute to church development in areas such as evangelism, social outreach, leadership sustainability, and spiritual growth.

### **3.2 Research Design**

The study adopted a descriptive research design, suitable for assessing the contribution of youth ministries to church development. Both qualitative and quantitative methods were employed to provide a comprehensive understanding of the youth ministry's role. A cross-sectional survey was used, allowing data collection at one point in time from different stakeholders, including youth leaders, clergy, church members, and community representatives. This design enabled the researcher to collect diverse views on how youth ministry initiatives influence the spiritual, numerical, and structural growth of the church.

### **3.3 Area of the Study**

The research was conducted in Rubaare Archdeaconry, located in South Ankole Diocese, Uganda. This area was selected due to its active youth ministry programs and its significance in regional Anglican church operations. Rubaare Archdeaconry comprises both rural and semi-urban parishes, making it a suitable setting for exploring youth engagement in diverse community contexts. The area has experienced both growth and challenges in youth ministry development, which provides a relevant backdrop for the study.

### 3.4 Population of the Study

The population for the study included individuals involved in or impacted by the youth ministry in Rubaare Archdeaconry. This consisted of youth ministry leaders, clergy, youth group members, church elders, and community stakeholders. The total target population was 60 individuals. These groups were selected because of their direct or indirect involvement in youth-led church activities and their insights into the development of the church through youth contributions.

### 3.5 Sample Size

The study used a sample of 52 participants from the target population of 60, determined using the Krejcie and Morgan (1970) sample size determination table at a 95% confidence level and 5% margin of error.

**Table 3.5: Target Population and Sample Size**

Sample Description	Male	Female	Total	Sampling Technique
1. Youth Ministry Leaders	6	4	10	Purposive Sampling
2. Church Clergy (Parish Priests & Staff)	5	3	8	Purposive Sampling
3. Youth Group Members	7	9	16	Simple Random Sampling
4. Church Elders & Committee Members	4	5	9	Simple Random Sampling
5. Community Stakeholders/Representatives	6	3	9	Simple Random Sampling
<b>Total</b>	<b>28</b>	<b>24</b>	<b>52</b>	

Source: Researcher, 2025

#### 3.5.1 Sampling Techniques

The study used both purposive and simple random sampling techniques. Purposive sampling was used to select youth ministry leaders and clergy, given their specific roles and relevance to the research topic. Simple random sampling was applied to youth group members, church elders, and

community representatives to ensure broad representation and minimize bias in participant selection.

### **3.6 Data Collection Methods and Instruments**

A combination of primary data collection tools was used to obtain both qualitative and quantitative data, ensuring triangulation and deeper insights.

#### **3.6.1 Questionnaires**

Structured questionnaires with both closed-ended and open-ended questions were administered to youth group members and church elders. These were used to gather information about participation levels, types of youth activities, and perceived contributions of the youth ministry to church growth.

#### **3.6.2 Key Informant Interviews (KIIs)**

Semi-structured interviews were conducted with parish priests, youth ministry leaders, and senior church leaders. These interviews explored in depth the role of youth in evangelism, leadership development, and community outreach efforts within the archdeaconry.

#### **3.6.3 Focus Group Discussions (FGDs)**

Focus group discussions were held with selected youth members and church council representatives. Each FGD consisted of 6–8 participants. These discussions allowed for the expression of collective opinions on youth involvement, challenges faced, and strategies for enhancing their role in church development.

### **3.7 Quality Control Methods**

To ensure the credibility and reliability of the findings, the following control measures were implemented;

Pre-testing of tools was done in one parish outside the sample to refine questionnaire clarity.

Training of research assistants was conducted to ensure consistency in administering tools and observing ethical standards.

Continuous supervision of data collection was carried out by the principal researcher to monitor accuracy and adherence to the methodology.

### **3.8 Data Analysis Techniques**

Collected data were categorized, coded, and analyzed using both quantitative and qualitative methods.

Quantitative data from questionnaires were analyzed using descriptive statistics (frequencies, percentages, and mean scores) with the aid of Microsoft Excel.

Qualitative data from interviews and FGDs were analyzed thematically to identify patterns related to youth ministry impact, such as spiritual growth, leadership development, and community transformation.

Results were presented using tables, graphs, and narrative summaries to ensure clarity and accessibility of findings.

### **3.9 Ethical Considerations**

Ethical principles were strictly followed to protect participants and uphold the integrity of the research.

**Informed Consent:** Written consent was obtained from all participants after explaining the purpose, risks, and benefits of the study.

**Confidentiality:** Data was kept anonymous and used strictly for academic purposes.

**Voluntary Participation:** All participants were assured of their right to withdraw from the study at any time without penalty.

Respect and Non-maleficence: The researcher ensured that no participant experienced harm, pressure, or discomfort during the process.

**CHAPTER FOUR:  
RESEARCH FINDINGS AND RESULTS INTERPRETATION**

**4.0 Introduction**

This chapter presents the findings from the study conducted on the role of the youth ministry in promoting the development of the Anglican Church in Rubaare Archdeaconry, South Ankole Diocese. The findings are organized into key thematic areas based on the study objectives: the contributions of the youth ministry to church growth and development, challenges hindering effective youth ministry, and the strategies that can be adopted to improve youth participation in church development. It also includes demographic information about the respondents.

**4.1 Bio Data**

**4.1.1 Gender of Respondents**

A total of 52 respondents participated in the study. These included youth ministry leaders, clergy, church elders, and youth members.

**Table 1: Gender of Respondents**

<b>Gender</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Male	28	53.8
Female	24	46.2
<b>Total</b>	<b>52</b>	<b>100</b>

**Source: Primary Data, June 2025**

The findings in Table 1 show that male respondents slightly outnumbered females. However, the gender distribution was fairly balanced, allowing for inclusive perspectives across both male and female youth participants.

#### 4.1.2 Age of Respondents

**Table 2: Age Distribution of Respondents**

<b>Age Range</b>	<b>Frequency</b>	<b>Percentage (%)</b>
13–35	35	67.3%
36–45	10	19.2%
45 and above	7	13.5%
<b>Total</b>	<b>52</b>	<b>100%</b>

**Source: Primary Data, June 2025**

The table above shows the age distribution of respondents who participated in the study. The age group 13–35 years constitutes the majority, with 67.3% of the total respondents. This dominance is expected, as the focus of the study is on the youth ministry, and this age range aligns with the general definition of youth within the Anglican Church and many social research frameworks. Most church activities led by the youth ministry target individuals within this age bracket, making their views central to understanding the role of youth in church development.

The age group 36–45 represents 19.2% of the respondents. Although this group is not the primary target of youth ministry programs, their perspectives are valuable as they often serve as youth leaders, mentors, or members of church councils. They can provide insights into the effectiveness and challenges of youth programs from a supervisory or advisory standpoint.

The smallest portion of respondents, 13.5%, falls into the 45 and above category. This age group may be less directly involved in youth ministry activities but plays a critical role in church leadership and decision-making. Their responses help contextualize how youth ministry is perceived and supported by senior church members. The lower representation in this category is expected since the study is youth-centered, but their inclusion enriches the analysis by offering a generational perspective on youth involvement in church growth.

### 4.1.3 Level of Education of Respondents

**Table 3: Education Levels of Respondents**

<b>Education Level</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Bachelor's Degree	10	19.2
Diploma	15	28.8
A-Level	12	23.1
O-Level	11	21.1
Below O-Level	4	7.8
<b>Total</b>	<b>52</b>	<b>100</b>

**Source: Primary Data, June 2025**

The data presented in Table 3 indicates that the largest proportion of respondents hold **Diploma qualifications**, accounting for **28.8%** of the total sample. This majority suggests that the youth ministry in Rubaare Archdeaconry is largely composed of individuals with post-secondary education who may be actively involved in technical or professional training. This education level enables them to better understand church programs, organize youth-related initiatives, and contribute meaningfully to the development of the church through skills in leadership, communication, and project management.

The next largest groups are those with **A-Level (23.1%)** and **O-Level (21.1%)** education. These categories, mostly composed of senior secondary and high school leavers, reflect a significant portion of the youth population in Uganda. Their presence in the youth ministry shows the church's ability to attract young people in the process of transitioning to higher education or employment. Their involvement is crucial as it creates a foundation for future leaders who can grow with the ministry and the church.

Respondents with a **Bachelor's Degree** form 19.2% of the sample. These individuals are likely to hold leadership roles within the youth ministry or serve as role models to other youths. Their academic background can help in planning, teaching, and guiding spiritual and social programs aimed at youth empowerment. Although not the majority, their contributions are highly influential in shaping ministry policies, mentoring others, and engaging in church development planning.

The **Below O-Level** category, at 7.8%, represents the smallest segment. These individuals may have limited formal education but can still contribute actively to church activities through music, drama, ushering, and manual work. Their inclusion reflects the inclusive nature of the youth ministry, which embraces all educational backgrounds. However, the relatively low representation highlights the importance of promoting education within the church as a tool for equipping the youth for more impactful service and leadership in church development.

#### 4.2 Contributions of youth ministry on church growth and development in Rubaare Archdeaconry

**Table 4: Youth Ministry Contributions to Church Growth**

Contribution Type	Frequency	Percentage (%)
Evangelism and mission outreach	16	30.8
Participation in church activities and worship leadership	14	26.9
Organizing youth conferences and community service programs	10	19.2
Supporting leadership development within the church	7	13.5
Involvement in music, drama, and church media	5	9.6
<b>Total</b>	<b>52</b>	<b>100</b>

**Source: Primary Data, June 2025**

The data in Table 4 highlights that the most significant contribution of the youth ministry to church growth in Rubaare Archdeaconry is evangelism and mission outreach, accounting for 30.8% of the responses. This dominance shows that youth are actively engaged in spreading the gospel and reaching out to unchurched or disengaged individuals. Youthful energy and enthusiasm make them well-suited for mission work, especially in rural and remote areas. Their involvement in evangelism not only grows church membership but also strengthens the church's presence and influence in the community.

Following closely is participation in church activities and worship leadership, with 26.9%. This includes roles such as scripture reading, leading praise and worship, ushering, and participating in Sunday services. This level of involvement reflects the church's commitment to integrating youth

into core liturgical functions. Giving youth these responsibilities helps to develop their spiritual maturity and creates a sense of belonging, which contributes to both personal growth and overall church development.

Organizing youth conferences and community service programs ranks third at 19.2%. These activities provide a platform for young people to address social issues, share experiences, and build capacity through workshops and outreach. They also foster unity among youth and provide avenues for evangelism and discipleship. Community service programs in particular help the church to remain relevant by responding to societal needs, thus enhancing its image and mission in the wider society.

The least reported contributions include supporting leadership development within the church (13.5%) and involvement in music, drama, and media (9.6%). Although smaller in frequency, these areas are still vital. Leadership development ensures continuity and sustainability of ministry efforts, while creative arts and media help to attract and retain younger members. The lower percentages may indicate underutilization of these roles or limited opportunities in some parishes, suggesting a need for the church to invest more in structured leadership programs and digital platforms to better harness youth creativity and innovation.

#### 4.3 Challenges hindering effective youth ministry in the Anglican Church of Rubaare Archdeaconry

**Table 5: Key Challenges Facing Youth Ministry**

<b>Challenge</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Limited financial resources for youth programs	15	28.8
Lack of mentorship and pastoral guidance	12	23.1
Low youth involvement in church decision-making	10	19.2
Conflicts between older and younger church members	8	15.4
Inadequate training for youth leaders	7	13.5
<b>Total</b>	<b>52</b>	<b>100</b>

**Source:** Primary Data, June 2025

The findings in Table 5 reveal that the most significant challenge facing the youth ministry in Rubaare Archdeaconry is limited financial resources for youth programs, accounting for 28.8% of responses. This indicates that many youth ministry activities are either underfunded or unsustainable due to a lack of adequate budget allocation. Without sufficient funding, programs such as retreats, missions, trainings, and outreach events cannot be effectively implemented. The majority of youth are not economically empowered, and the ministry often depends heavily on church budgets or external donors, which can be inconsistent.

The second most reported challenge is lack of mentorship and pastoral guidance at 23.1%. This highlights a gap in the spiritual and emotional support structures that youth need to thrive in ministry. When young people are not guided by experienced and spiritually mature leaders, they may become discouraged or misdirected. This challenge suggests a need for deliberate efforts by church leadership to invest in mentorship programs and create consistent channels through which youth can receive pastoral care, counseling, and discipleship.

Low youth involvement in church decision-making was identified by 19.2% of respondents. This reflects a common issue in many churches where youth are often seen as followers rather than contributors to key decisions. When young people are excluded from planning and leadership forums, they may feel undervalued and disengaged. Increasing youth representation in church committees, councils, and boards can help address this, giving them a sense of ownership and responsibility for the church's direction and growth.

Lastly, conflicts between older and younger church members (15.4%) and inadequate training for youth leaders (13.5%) are also notable challenges. Intergenerational tensions often stem from differences in traditions, expectations, and leadership styles, which can hinder cooperation and growth. Meanwhile, the lack of structured training leaves many youth leaders ill-equipped to lead effectively. Addressing these challenges requires intentional intergenerational dialogue and regular capacity-building workshops for youth, ensuring they are not only active but also competent participants in the life and development of the church.

#### 4.4 Strategies that can be adopted to improve youth participation in Church Development

**Table 6: Strategies to Enhance Youth Participation**

Strategy	Frequency	Percentage (%)
Establishing mentorship and leadership training programs	16	30.8
Increasing youth representation in church leadership and committees	12	23.1
Allocating a dedicated youth ministry budget	10	19.2
Promoting creative ministries (music, media, arts)	8	15.4
Using social media for communication and spiritual engagement	6	11.5
<b>Total</b>	<b>52</b>	<b>100</b>

**Source:** Primary Data, June 2025

The results in Table 6 show that the most preferred strategy to enhance youth participation in church development is establishing mentorship and leadership training programs, accounting for 30.8% of responses. This reflects a growing recognition that youth need guidance, mentorship, and structured leadership development to effectively contribute to the church. Well-designed mentorship programs connect youth with experienced church leaders, enabling skills transfer, spiritual growth, and personal development. This approach also helps build a strong foundation for future church leadership and encourages long-term commitment from young people.

The second most supported strategy is increasing youth representation in church leadership and committees, with 23.1% of respondents emphasizing it. This indicates a strong desire among the youth to be meaningfully included in decision-making processes. When youth are part of leadership bodies, they not only learn governance skills but also feel valued and empowered. This inclusion helps reduce the generational gap often experienced in church settings and ensures that youth concerns and perspectives are integrated into church planning and development.

Allocating a dedicated youth ministry budget was selected by 19.2% of respondents as a key strategy. Many youth programs struggle due to inconsistent or minimal financial support. A

dedicated budget would allow for planning and implementation of diverse youth activities such as evangelism missions, talent development, and social outreach. Financial empowerment would also reduce dependence on ad hoc fundraising, enabling sustainability and innovation within the youth ministry.

The remaining strategies—promoting creative ministries (15.4%) and using social media for engagement (11.5%)—though lower in frequency, still represent important tools for attracting and retaining young people in the church. Creative ministries such as music, drama, and digital media are highly appealing to youth and serve as powerful evangelism and discipleship tools. Similarly, social media platforms offer convenient channels for communication, online worship, and community building. These strategies, if combined with mentorship and inclusion, can create a dynamic and youth-friendly church environment that supports growth and long-term development.

## **CHAPTER FOUR:**

### **THEOLOGICAL REFLECTION**

#### **4.1 Introduction**

This chapter presents theological reflections based on the findings from the study titled *"The Role of the Youth Ministry on Anglican Church Development in Rubaare Archdeaconry, South Ankole Diocese."* The reflections are drawn from biblical principles and theological understanding to interpret the contributions, challenges, and strategies related to youth ministry. Each objective is considered in light of Scripture to highlight the spiritual significance of youth engagement in church development.

#### **4.2 The Contributions of Youth Ministry on Church Growth and Development in Rubaare Archdeaconry**

The findings revealed that youth in Rubaare Archdeaconry actively contribute to evangelism, church services, community outreach, and leadership development. From a theological perspective, the active participation of young people in the church is not only beneficial but deeply biblical.

Paul, writing to Timothy, emphasizes the spiritual value and responsibility of young believers:

*"Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity" (1 Timothy 4:12).*

This verse affirms the potential of youth to influence the church positively when nurtured and empowered. Youth-led ministries, such as choirs, prayer fellowships, and outreach missions, embody the spirit of Psalm 119:9:

*"How can a young person stay on the path of purity? By living according to your word."*

The enthusiasm, energy, and creativity of the youth, when guided by Scripture and Spirit, become vital tools for church expansion and renewal. Their involvement in mission aligns with the Great Commission (Matthew 28:19-20), making them crucial agents in advancing the Gospel.

### **4.3 The challenges hindering effective youth ministry in the Anglican Church of Rubaare Archdeaconry**

The study highlighted several challenges facing youth ministry, including financial limitations, lack of mentorship, generational conflicts, and exclusion from decision-making. These barriers stifle the potential of young believers to fully participate in the mission of God.

Biblically, mentorship and inclusion are essential components of spiritual formation. In 2 Kings 2, Elijah mentored Elisha, passing on his mantle of prophetic leadership. Similarly, the early church was intentional in raising young leaders under the guidance of apostles (Acts 16:1-3).

The lack of mentorship in youth ministry contradicts the model presented in Titus 2:6-8, where older members are instructed to encourage the younger to be self-controlled and spiritually sound. Without such intentional formation, youth may drift from church responsibilities or seek meaning elsewhere.

Moreover, the exclusion of youth from church leadership undermines the doctrine of the body of Christ. Paul writes in 1 Corinthians 12:21:

*"The eye cannot say to the hand, 'I don't need you!'"*

All members of the church, regardless of age, are indispensable in the building up of the body.

### **4.4 Strategies that can be adopted to improve youth participation in Church Development**

Theologically, any strategy to enhance youth participation must align with the biblical model of discipleship, inclusion, and empowerment. The findings suggested mentorship, leadership inclusion, financial support, and creative ministry opportunities as ways forward.

#### **Mentorship and Discipleship**

Jesus invested in young disciples for three years, equipping them to lead the early church. The same model should be adopted in Rubaare Archdeaconry.

*"Go and make disciples of all nations..."* (Matthew 28:19)

Discipling young people prepares them for future leadership and deepens their commitment to the church.

#### Inclusion in Leadership

Scripture encourages recognizing spiritual gifts regardless of age. In Joel 2:28, God promises:

*“Your sons and daughters will prophesy, your young men will see visions...”*

This vision affirms that God uses the youth for spiritual leadership and transformation.

#### Financial and Material Empowerment

Biblically, stewardship is foundational to ministry support. Churches should equip youth with entrepreneurship and resource mobilization skills, echoing Proverbs 21:5:

*“The plans of the diligent lead surely to abundance...”*

Financial empowerment enables youth to support both themselves and church development programs.

#### Creative and Digital Ministry

In Psalm 150:4, believers are encouraged to praise God with instruments and dancing a reflection of joy and creativity in worship. Music, drama, digital media, and social platforms provide dynamic avenues for youth to express their faith and draw others to Christ.

#### Fellowship and Intergenerational Bonding

Titus 2 highlights the role of elder believers in guiding the young. Creating fellowship programs that bridge generations will strengthen unity and nurture spiritual maturity.

### **4.5 Theological Summary**

In summary, the theological reflection on youth ministry in Rubaare Archdeaconry reveals that young people are not just the future of the church—they are part of its present mission and ministry. Their contributions to worship, evangelism, and leadership align with the biblical call to serve, disciple, and build the body of Christ.

The challenges identified—such as lack of mentorship and exclusion—are not only organizational issues but also theological shortcomings that must be addressed with urgency and biblical clarity. Churches must remember the words of Psalm 127:4:

“Like arrows in the hands of a warrior are children born in one’s youth.”

Youth are strategic spiritual assets to the church’s mission.

The proposed strategies are not just administrative solutions but a call to restore a biblical vision of inclusion, discipleship, and empowerment. As Paul wrote in Romans 12:11:

“Never be lacking in zeal, but keep your spiritual fervor, serving the Lord.”

With the right support, the youth in Rubaare Archdeaconry can be ignited to serve God faithfully and significantly contribute to the growth and development of the Anglican Church.

## **CHAPTER SIX:**

### **SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS**

#### **6.1 Summary of findings**

This study was conducted to examine the role of the youth ministry in promoting church growth and development in Rubaare Archdeaconry, South Ankole Diocese. The findings, based on the three key objectives of the study, are summarized as follows:

##### **Contributions of Youth Ministry to Church Growth:**

The youth ministry was found to play a significant role in the spiritual, social, and structural development of the Anglican Church in Rubaare Archdeaconry. Youths actively participated in evangelism, praise and worship, church cleaning, fundraising, and outreach activities. Their involvement not only enhanced church vibrancy but also attracted more young members and contributed to increased church attendance.

##### **Challenges Hindering Effective Youth Ministry:**

Despite their enthusiasm, the youth ministry faced multiple challenges, including lack of financial support, limited mentorship from senior church leaders, inadequate inclusion in decision-making processes, and generational misunderstandings. These factors discouraged youth from fully engaging in church life and leadership.

##### **Strategies to Improve Youth Participation:**

The findings suggested that youth engagement could be improved through intentional mentorship programs, inclusion in church leadership structures, financial empowerment initiatives, and the establishment of youth-friendly church programs. Encouraging creativity and digital evangelism were also identified as key strategies.

#### **6.2 Conclusion**

The study concludes that youth ministry is a critical pillar in the development and sustainability of the Anglican Church in Rubaare Archdeaconry. The energy, creativity, and commitment of young people significantly contribute to spiritual renewal and church growth when effectively

harnessed. However, their impact is currently limited by structural and cultural challenges that require deliberate intervention.

To fully realize the potential of youth ministry, the church must shift from viewing youth merely as future leaders to embracing them as active participants in the present mission of the church. A theologically grounded and practically supportive approach is necessary to empower youth as contributors to the holistic development of the church.

### **6.3 Recommendations**

Based on the research findings, the following recommendations are proposed to strengthen the role of youth ministry in church development;

Senior church leaders should provide consistent mentorship to the youth. Titus 2:6 encourages older believers to guide the young. Mentorship programs will foster spiritual maturity, leadership growth, and a sense of belonging among young people.

Youth representatives should be involved in parish and archdeaconry-level decision-making bodies. This promotes inclusivity and prepares them for future leadership roles while giving them ownership of church affairs.

The church should allocate specific budgets for youth-led projects and ministry activities. Financial empowerment and access to resources can improve their participation and allow for innovation in ministry.

Youth should be equipped with skills in leadership, entrepreneurship, public speaking, and ministry development. Such programs build their confidence and improve their effectiveness in contributing to church growth.

Youth should be taught the value of service to the church and community. Volunteering in church activities nurtures humility, commitment, and teamwork, essential traits for future leaders.

Churches should provide dedicated youth centers or spaces where young people can gather, fellowship, and develop meaningful relationships in a spiritually supportive environment.

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**APPENDIX I:**  
**QUESTIONNAIRE**

Dear respondent,

I am **MUHANGUZI EVAN**, a student at Bishop Barham University College, conducting a research study entitled: **“The Role of the Youth Ministry on Anglican Church Development in Rubaare Archdeaconry, South Ankole Diocese.** You have been selected as a participant in this study. Kindly assist by answering all the items in this questionnaire. The information you provide is solely for academic purposes and will be treated with the utmost confidentiality. Thank you for your cooperation.

**SECTION A: BIODATA**

**SECTION A: BIODATA**

**(Tick in the box where applicable)**

1. Sex

- Male
- Female

2. Marital status

1. Married
2. Single
3. Others ..... (specify)

3. Age bracket

- a) 13-35 years
- b) 35-45years
- c) 45 years and above

4. Educational level

- Certificate
- Diploma
- Degree
- Masters
- Above masters
- Others... .. (specify)

**SECTION B: QUESTIONNAIRE BASED ON OBJECTIVES**

**Objective 1: Contributions of Youth Ministry to Church Growth and Development**

What do you think are the contributions of the youth ministry to church growth and development in Rubaare Archdeaconry?

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_
- iv. \_\_\_\_\_
- v. \_\_\_\_\_

**Objective 2: Challenges Hindering Effective Youth Ministry**

What are the major challenges facing the youth ministry in the Anglican Church of Rubaare Archdeaconry?

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_
- iv. \_\_\_\_\_
- v. \_\_\_\_\_

**Objective 3: Strategies to Improve Youth Participation in Church Development**

What strategies would you recommend to improve youth participation in church development in Rubaare Archdeaconry?

- i. \_\_\_\_\_

ii. \_\_\_\_\_

iii. \_\_\_\_\_

iv. \_\_\_\_\_

v. \_\_\_\_\_

## **INTERVIEW GUIDE**

1. What do you understand by the term "Youth Ministry"?
2. How does the youth ministry contribute to the growth and development of the Anglican Church in Rubaare Archdeaconry?
3. What are some of the key challenges that limit the effectiveness of youth ministry in your church or archdeaconry?
4. What strategies or programs can be adopted to increase youth involvement in church development activities?
5. In your view, how can the church leadership support the youth ministry more effectively?

**Thank you for your time and valuable insights!**