

## PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: A CASE STUDY FOR ASSESSING THE PATHFINDER CLUB  
OPERATIONS IN CENTRAL ZAMBIA CONFERENCE

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Date Completed: June 2014

With a total membership of over 874,000 baptized members as at September 2013, the Seventh-day Adventist (SDA) Church in Zambia, generally referred to as the Zambia Union Conference (ZBUC) was rated the second largest Union worldwide based on membership. At the same time, records revealed that more than 60% of the membership were youths. As would be expected, in the Central Zambia Conference (CZC), located right at the heart of the Union and the focus of this study, the situation is no different, in both rapid membership growth and high ratio of youth.

Lamentably, CZC quarterly statistical reports indicate that thirty percent of early-teens who leave the Pathfinder Club and join Senior Youth Club soon drop out of church membership altogether. Without doubt, the high dropout rate negatively impacts membership statistics in both the CZC in particular, and the ZBUC generally.

This high dropout rate is suspected to be due to the transitional challenges teenagers face as they move on to senior youth and adulthood. We could infer from

the above that the Pathfinder Club is failing to meet its goal of nurturing the youth for adulthood. There is need, therefore, to identify the challenges that youth face during this transitional period. Also, it is necessary to assess the operations of the Pathfinder Club in CZC in order to ascertain whether there is something missing in its curriculum that makes youths in the CZC to be inadequately prepared for this transitional period. The purpose of this study therefore, is to assess the causes that lead to the failure in operations of the Pathfinder Club in CZC to fulfill its mission of nurturing early teens for senior youth and adulthood. That is the object of this study.

Using both quantitative and qualitative methods to collect data, the study has established that there are indeed some very serious challenges youth face during the critical transition period from Pathfinder Club to the Ambassadors Club. The study also found out that there is a serious handicap in the way the Pathfinder Club is run, making youth quite vulnerable as they transition to senior youth.

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A project  
presented in partial fulfillment  
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Master of Arts in Pastoral Theology

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To my two sons, Munsanje and Munenga, and all CZC youths

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## ACKNOWLEDGMENTS

I thank the CZC leadership for both the sponsorship that I received and the yearly three month time off for four years to carry out this study. My wife, Metrine M. Moonga and my two sons, Munsanje and Munenga did a great job in encouraging me when ever my spirit was low more especially when I had a police case. I thank the three churches: Matero, Mutenga and Shimbilo which were so cooperative that I had the information, I needed in time. Among the people that need to be thanked are three district pastors: Pastor Alexander Chipulu of Mutenga Mission District, Pastor Francis Kakoma of Chibombo District, and Pastor Tommy S. Namitondo of Matero District. I also thank all the respondents who answered the questionnaires and those who attended the interviews. Elder Harry Harawa supported me when proof reading the document. My advisor, Dr. Harrington S. Akombwa was so instrumental, patient with me, moved well with me step by step with his fatherly advice to the completion of the project. His academic advice made me love the project. Dr Herbert Ndhlovu was so quick to do his part as a reader that motivated me so much to look forward to my completion of the work. My editor, Judy Mairura, helped me a lot to know how to edit an academic paper. Finally I thank God for the good health and wisdom he gave me during the research period.

## CHAPTER 1

### INTRODUCTION

Generally, young people are regarded as the generation and leaders of tomorrow. But, realistically speaking youth are a significant factor today as well as the people and leaders of tomorrow. In fact, in many countries, especially in the Developing world, they are the majority today, as the case of the Republic of Zambia, for example illustrates. According to the 2010 Census of Population and Housing, more than 55% of the population was of young people below 25 years of age. At the same time, anecdotal reports within the SDA church for the same time period suggest that 55-60% of the membership comprised of youths.

But, as many people will readily admit, young people today are in trouble, best by calamities almost on every hand. Crimes, abuse, moral vices, to name but a few, are destroying the lives of many young people every year on a universal scale, making the future bleak. Yet, despite all this, Church and religion are still regarded by many as the only sure bulwark to youth against the rising tide of moral degradation. Ellen White, states that the youth are appointed by the Lord to be His helping hand.<sup>1</sup> For them to be the rightful helping hand of the Lord, White further states that our churches need well-organized and well-trained youthful talents.<sup>2</sup> But how can this enviable goal be realized in this degenerate age? To achieve this goal of having well organized and trained-youth, the SDA Church in CZC upholds the Youth Ministries

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<sup>1</sup> Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 1952), 30.

<sup>2</sup> Ibid.

Department of the SDA Church for the purpose of organizing and training the young people. The Pathfinder Club is one of the important clubs of the Youth Ministries Department and is in charge of teens aged 10 -15 years. This age according to CZC youth quarterly reports is a very susceptible to religion and has proved to yield a lot of baptisms. Hence, the need to organize and train this age group in such a way that they would remain faithful to their faith as they face transitional challenges into adulthood.

### **Historical Context**

Since its inception, the Seventh-day Adventist Youth Ministry Department has served the youth through three levels; namely, Adventurer Club for 6-9 years old; Pathfinder Club for 10-15 years old and Senior Youth/ Young Adults for 16-30<sup>+</sup> years old. However, through the years, it was noted that the young people who complete the Pathfinder requirements were left without a program that met their needs. This age group found themselves in a rather confusing situation. They did not want to leave the Pathfinder club, but at the same time they did not feel old enough to associate themselves with the Senior Youth/Young Adults. For this age group, the Ambassador Club was formed in 2001:

At the 2001 World Youth Leadership Convention a very important action was taken, charging the General Conference Youth Department to develop materials for a New Level to meet the need of the youth, ages 16-21, in the Seventh-day Adventist Church. The Ambassador curriculum is the outcome of this action. Please note that the Ambassador Club is not intended to replace the AYS, but instead, will strengthen the current Senior Youth/Young Adult Ministry of our Church. This new level will provide a structured and organized way for 16-21 years old to become actively involved in their church, both locally and globally. <sup>1</sup>

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<sup>1</sup> General Conference of Seventh day Adventists, “Ambassadors,” *Youth Ministries*, accessed April 2014, [http://gcyouthministries.org/ministries/Ambassadors/tabid/55/General Conference Adventist YoDefault.aspx](http://gcyouthministries.org/ministries/Ambassadors/tabid/55/General%20Conference%20Adventist%20Default.aspx).

The ZBUC of the SDA Church, where the CZC is located is found in the Republic of Zambia, in Southern-Central Africa. According to quarterly statistical reports, there are more youths in CZC than there are adults. The CZC Executive Secretary's quarterly statistical reports from 2006 to 2012 revealed that more than 75% of those who got baptized were youth.<sup>1</sup> The CZC Youth Ministries quarterly reports from 2006 to 2012 indicated that more than 65% of the baptized youth are baptized during teen age, when they are still in the Pathfinder Club.<sup>2</sup> These revelations suggest that the Pathfinder Club in CZC is positively contributing to the overall mission of the SDA Church.

### **Statement of the Problem**

While the revelation that more than 65% of youth in the CZC are baptized during teen age, the age when they are supposed to be members of the Pathfinder Club is a positive one, Youth Ministries Quarterly Statistical Reports, unfortunately, also reveal the disconcerting fact that twenty to thirty percent of early teens in CZC who leave the Pathfinder Club to join the Ambassador and Senior Youth Clubs soon drop out of church membership altogether. Among other reasons, this high dropout rate is suspected to be due to the transitional challenges teenagers face as they move on to senior youth and adulthood.

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<sup>1</sup> Central Zambia Conference, "Executive Secretary's Quarterly Statistical Reports," (Kabwe, Zambia: Central Zambia Conference, December 2006 –2012).

<sup>2</sup> Central Zambia Conference, "Youth Ministries Quarterly Reports," 2006 – 2012.

## **Purpose of the Study**

In view of the above revelations, it is necessary to identify the challenges that youth face during the transitional period from Pathfinder Club to the Ambassador Club, the club where senior youth are prepared for adulthood. Also, it is necessary to assess the operations of the Pathfinder Club in CZC in order to ascertain whether there is something missing in its curriculum that makes youths in the CZC to be inadequately prepared for this transitional period. The purpose of this study therefore, is to identify the challenges that youth face during the transitional period from Pathfinder Club to the Ambassador Club. Doing so should help us identify the reasons why the Pathfinder Club in CZC is failing to fulfill its mission of nurturing early teens for senior youth and adulthood.

## **Significance of the Study**

This study is significant for a number of reasons. Firstly, it is the first of such study to be conducted among youths not only in the CZC, but the ZBUC as well. Secondly, the findings of the research could help the Pathfinder Club in the CZC to prepare early teens to meet the transitional challenges to youth and adulthood. The study could be used to restructure the mission and the operations of the Pathfinder Club in a way that could help it fulfill its mission better. This in turn may help the Conference to have a steady growing membership, especially in view of the fact that more than 60% of its membership is composed of youths.

## **Delimitations**

This project was delimited to three churches in the CZC of the SDA Church. These included Matero Church, Mutenga Church and Shimbilo Church. These churches represented rural, semi urban and urban churches in the territory.

## **Limitations**

The major limitation of this project was that it did not involve all the churches in the CZC. The time was limited for all churches to be involved. A selected number of questionnaires were sent to individuals of these selected churches. Also a few individuals were selected and interviewed on why youths drop out of membership as they move into adulthood.

## **Methodology**

This study used multiple methodologies that included qualitative and quantitative techniques. The qualitative strategies include the use of self- structured questionnaires, while the quantitative made use of the analysis of library materials and personal interviews.

## **Summary**

This introductory chapter has identified the problem undergirding this study as the high youth dropout rate from the Youth Society immediately following the Pathfinder Club. Whereas normally youth are expected to transition to the Ambassador Club and then on to the Senior Youth Society, there is the regrettable trend that most youths at that stage not only drop out of the Youth Movement but also from church membership altogether. This study seeks to investigate this sad situation.

## CHAPTER 2

### LITERATURE REVIEW

The previous chapter highlighted the sad fact that twenty to thirty percent of early teens in the CZC who move from Pathfinder Club to the Ambassador and Senior Youth Club soon drop out of the membership. The main cause for this alarmingly high dropout rate was suspected to be the transitional challenges young people face as they move on to adulthood. In this chapter we review literature on this topic in order to highlight the challenges youth face as they move from early teen to senior youth and on to adulthood. A literature review of any topic is important because only after examining what the literature has to say on any subject can one be in a position to attempt to formulate a sound theological foundation on the topic. So, is there a reasonable basis for a sound theological foundation for nurturing youth today?

The chapter is divided into four sections. The first examines contemporary studies to establish what they suggest as the reasons why youth are leaving church and religion. The second examines what Scripture says about child upbringing; this is done by examining selected examples of young people who lived in Bible times. The following section of the literature review is divided into three sections. The first section deals with what the Bible says concerning child upbringing. The second section examines some writings of Ellen G. White on how to bring up children. And the last section deals with the Seventh-day Adventist Youth Manuals and what they have to say about nurturing early teens.

## Contemporary Authorities

While CZC Youth Ministries Quarterly Statistical Reports show that 20-30% of youths who leave the Pathfinder Club to move to the Ambassador Club and the Senior Youth Society soon drop out of church membership altogether, the researcher could not find any documented study done on the topic in the ZBUC so far. Neither has such a study been done in the CZC; except for the above-mentioned quarterly statistical reports, of course. Therefore, because of lack of local documentary data on the subject, the following literature review was based on studies done outside ZBUC. Though the situation outside the Republic of Zambia may be different from that within, because the world is today more of a global village, some principles should emerge from such a review that could shed some light on the challenges young in Zambia face as well.

According to Roger L. Dudley, an acclaimed research authority within the SDA church, church participation by Americans drop out down to about 46% with its peak occurring during teenage years.<sup>1</sup> This American problem is a worldwide problem as shown by other researchers. The study done by Adelle M. Banks revealed that “almost three out of five young Christians (59 percent) leave Church life either permanently or for an extended period of time after age 15.”<sup>2</sup> What could be the major cause of this mass drop out of young people from religion and church just at the critical time when they need to be torchbearers tomorrow?

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<sup>1</sup> Roger L. Dudley, “Youth Religious Commitment over Time: A Longitudinal Study of Retention,” *Review of Religious Research* 41 (Autumn 1999): 109-120, accessed 5<sup>th</sup> June 2012, <http://www.jstor.org/stable/3512430.html>.

<sup>2</sup> Adelle M. Banks, “Study in why teens leave church,” *USA Today* 30 (July 2011): 1, accessed 25 June 2012, <http://usatoday30.usatoday.com/news/religion/story/2011-10-07/teens-church-christian/50689508/1.html>.



In his quest for ways by which to retain young people in church, Msgr. Charles Pope came to the realization that retaining young people in church once they head to college and when they begin careers has become difficult in recent decades.<sup>1</sup> This means that there is need to find tangible reasons why they drop out of membership so that solutions may be thought of. If the reasons for this mass drop out are not found in CZC, it will be difficult for the church in CZC to retain its young people as it has already proved in some areas.

A number of studies have some reasons why many young people leave the church. According to John Graz, more young people leave the church because they are victims of or witness to an injustice.<sup>2</sup> This injustice Graz discovered make young people react in different ways as noted by David S. Penner. According to Penner, young people are pushed to feelings of anger, resentment, bitterness, and fear by the negative words and actions of more mature church members.<sup>3</sup> There are moments when young people observe unacceptable behavior in adults and no one talks about it and no action is taken. But, as is often the case, if young people are the ones involved in these bad habits, the church is quick to talk about it and take actions. This in turn qualifies the comment Scott Mc Connell stated on why young people leave the church. He noted that their leaving is “a reflection of both of their past experience in church and the new opportunities they have as young adults.”<sup>4</sup> There is need,

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<sup>1</sup> Msgr. Charles Pope, “Why Teens Leave the Church: A New but Dubious Study,” *Archdiocese of Washington* (October 2011): 1, accessed 2011, <http://blog.adw.org/2011/10/why-teens-leave-a-new-study/.html>.

<sup>2</sup> John Graz, “Plea for the Young Rebel,” *Journal of Adventist Youth Ministry* 2 (1992): 52.

<sup>3</sup> David S. Penner “ed.” “Why Young People Leave the Church,” *The Journal of Applied Christian Leadership* 3, no. 1 (Winter 2008/2009): 5.

<sup>4</sup> Ibid.

therefore, for church members to always bear in mind that teenagers are going through transitional challenges. This is the period when young people are to appreciate the benefits of being church members. If they are not properly helped during this transitional period, the church will continue losing young adults. Instead of appreciating the blessings of God, young people may view religion as a burden. This has been observed by Fern K. Willits and Donald M. Crider who wrote that as young people move through adolescence and young adulthood, they “become less accepting of the traditional religious practices and beliefs of their parents.”<sup>1</sup> This means that early teens are to be taught in a way that will help them to understand and accept the traditional religious practices and beliefs of their parents. The pathfinders are to understand the importance of continuing to be church members amidst all the challenges they may face. The church is to utilize the early years of teenage to shape the spirituality of the young people.

Jerry Jacques in his study furnishes us with some more reasons why black youths leave the SDA church. According to Jacques some young people leave the church simply because they are not interested in church. Jacques in explaining this point further states that they just prefer the lifestyle that non-religious people are living. The explanation Jacques gives to this reason may mean that the lifestyle of some SDA members does not inspire a number of its young people. Apart from lifestyle, Jacques also indicates that young people leave the church because they become frustrated with how the church functions. Further, Jacques mentions to some young people, the church emphasis on “right doing” over “relationship” which makes

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<sup>1</sup> Fern K. Willits and Donald M. Crider, “Church Attendance and Traditional Religious Beliefs in Adolescents and Young Adults: A Panel Study,” *Review of Religious Research* 31, no. 1 (September 1989): 68, accessed 5 June 2012, <http://www.jstor.org/stable/3511025.html>.

them feel that the members of the church care more about judging their actions than caring about knowing them. Therefore, coupled with their bad reputation, young people find it easy to leave the church.<sup>1</sup> There is need therefore to bring a balance between the lifestyle of the older church members and young ones. Young people are to be involved in planning the functions of church. The church is to be more concerned with knowing the young people and why they behave the way they do in order to help them in a right way. These reasons Jacques has given are somehow closely related to the following findings of Dudley on why youth leave the church.

According to Dudley, the following reasons were found on why young people left the church. Some young people decided to leave the church because their parents no longer required them to attend church. Dudley further noted that apart from this freedom some young people get from their parents of not attending church; more dropouts come from families where parents do not attend church regularly or emphasize religious practices in the home. This means that parental involvement in maintaining young people in church is very vital. Dudley also noted that young people in the SDA church are not always involved in the life of the church at an early age.<sup>2</sup> In concluding his ten year survey on why the SDA teenagers drop out of the church, Dudley states that teenagers drop out of the church because:

They perceive the church as irrelevant because they sense they are unaccepted and their needs are neglected. They also feel unacceptable because they don't discern their church as attempting to provide them with relevant and targeted programming. The inconvenience of waking up early on Sabbath morning is another indicator that the church is

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<sup>1</sup> Jerry Jacques, "Why Do Young People Leave the Church," *Spectrum Magazine*, 31 July 2010, accessed December 10, 2010, <http://www.spectrummagazine.org/blog/2010/07/31/http://rethor.wordpress.com>.

<sup>2</sup> Roger L. Dudley, "Youth Religious Commitment over Time: A Longitudinal Study of Retention," *Review of Religious Research* 41 (Autumn 1999): 109-120, accessed 5<sup>th</sup> June 2012, <http://www.jstor.org/stable/3512430.html>.

oblivious to the reality of their lives. This combined with various personal issues and a high distaste and disappointment with perceived intolerance, hypocrisy and condemnation have estranged young adults from their church.<sup>1</sup>

These findings are so tangible that they need workable solutions that will help the church maintain the young people. During the 2006 Annual Council, Jan Paulsen, the then SDA World Church President, mentioned that if the church is to avoid disenfranchising young people, their perspectives, their hopes, their dreams, and their visions for the church are to be considered seriously.<sup>2</sup> Though pastor Paulsen made a very valid point, his pronouncement was not supported by the proposal of a well-structured implementation strategy that would have cascaded the policy statement into practical application. As a result, the youth in CZC and indeed at every level in the Church are still largely disenfranchised. But if we are to save young people from leaving the church, policy pronouncements should be implemented. Generally, there is need for a well-defined system of helping teens during their transitional period to maintain their spirituality.

With all these reasons on why youth leave the church and the church leadership's quest to keep them, the question is: Can the pathfinders be nurtured in a way that will make them hold on to the church amidst all these challenges they face? The next section of this study, therefore, looks at the possibilities of nurturing youths.

According to Steve Case, "in 1960s Ronald Goldman rocked the religious education community by suggesting that since a child's thinking isn't capable of abstract thought, many religious topics and lessons that have been introduced early in

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<sup>1</sup> Roger L. Dudley, "Youth Religious Commitment over Time: A Longitudinal Study of Retention," *Review of Religious Research* 41 (Autumn 1999): 109-120, accessed 5<sup>th</sup> June 2012, <http://www.jstor.org/stable/3512430.html>.

<sup>2</sup> Penner, ed., (Winter 2008/2009), 5.

life should be withheld until adolescence or adulthood.”<sup>1</sup> With the happenings that are taking place among the adolescents, I totally disagree with Goldman. But, I agree with Berry Gane on importance teaching religious topics and lessons to children. Gane notices that the Bible is full of promises, claims, commands, instructions, announcements, and teachings, and that these truths of the gospel are the ones that form the core of a church’s ministry with youth. Further, Gane observes that shaping one’s attitudes, understandings, actions, and life, need continual confrontation with gospel truth.<sup>2</sup> It is this gospel truth that will help them to stand for the truth when confronted with life’s challenges. In the same line of thought, Rogers Kamocha points out that whatever one sows in their youth, they will reap in their old age because youth is the time when the seed that blossoms later in life is sown.<sup>3</sup> When early teens embrace the gospel truth, it will give them their way of life during their transitional period.

It is clear from the foregoing that the training children are given at their early age shapes their future. That is why Steve Case was right in rejecting Ronald Goldman’s view that the moral education of children should be delayed to later years: “there is no question that children and youth do need some amount of content”<sup>4</sup> on religious education. Harriet M. Holt also recognized the importance of training young people during their junior age. She notes: “The junior age, of all ages, is the most

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<sup>1</sup> Steve Case, “Religious Education” *Getting it Right* (Hagerstown, MD: Review and Herald, 2005), 24.

<sup>2</sup> Berry Gane, “A Foundational Guide,” *Building Youth Ministry* (Riverside, CA: Hancock Center, 2005), 65.

<sup>3</sup> Rogers Kamocha, “Youth Hood, Reader’ Articles,” *Zambian Education Post*, Saturday November 1, 2008, 3.

<sup>4</sup> Case, 24.

susceptible to influences which mold the character for life.”<sup>1</sup> She further pointed out that lifetime habits are formed just before and during early adolescence.<sup>2</sup> During this time when lifetime habits are being formed, teens need training from biblical perspective. This will help early teens to be nurtured well for youth and adulthood.

The Pathfinder Club therefore should be highly utilized to nurture teens spiritually. There is no need to wait until they are grown up. If they are not given the right content when they are still young, they will leave the church without the truth. Once they leave without the truth, it will even be difficult for them to come back. There is need at this point to find out what other writings say about child upbringing.

### **The Bible on Child Upbringing**

Paul’s advise to young Timothy show the authority of all Scripture. He clearly states that they are God breathed (2 Timothy 3:16 NIV). In the same thought of explaining the authority of the Scripture, Peter points out that the origin of prophecy is never of the will of man but of God (2 Peter 1:21 NIV). In concluding his class notes on the importance of the Scriptures, Kwabena Donkor stated that when the living principles of Scripture are woven into our lives, they will be our safeguard in trials and temptations. He further states that the divine instruction of the Scripture is the only way to success.<sup>3</sup> No wonder Paul taught Timothy that the Scripture are “useful for teaching, rebuking, correcting and training in righteousness” (2 Timothy 3:16 NIV).

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<sup>1</sup> Harriet M. Holt. *The Junior Manual for Missionary Volunteer Workers* (Riverside, CA: Pacific Press, 1924), 12.

<sup>2</sup> Holt, 12.

<sup>3</sup> Kwabena Donkor, class notes for THST 610 Revelation, Inspiration and Hermeneutics, Adventist University of Africa, Cape Town, South Africa, July 2012.

With this background on the importance of the Bible in the lives of humanity, I uphold the Bible to be a reliable guide for human beings who are created by God and in God's image (Genesis 1:26-28). Therefore, it is an essential guide for teens during the transitional period into youth hood and adulthood. A number of Bible texts are cited in the following sections to show how some young people were helped during their transitional periods by upholding the Scriptures.

### **The Process of Child Training**

God through Moses told the Israelites when giving them the commandments that they should diligently teach their children the commandments, the statutes and the judgments when they sit in their houses, when they walk by the way, when they lie down and when they rise up (Deuteronomy 6:6-7). It is an intensive training that God gave the Israelites! It is feeding the mind with holy things all the time. According to Kenneth Barker (ed.), the Hebrew people were extremely successful in teaching their children the commandments of God. They made religion an integral part of life. Instead of religious education being information-oriented, they made it life-oriented. In teaching about God, they used the context of daily life.<sup>1</sup> Baker is proving a point that life-oriented education is better than information-oriented one. It is unfortunate to note today that it is information-oriented education that is being promoted at the expense of life oriented one. This can be observed in so many young people who have the right information for a good way of living but very few use the information they have to build their characters. This could be the reason Solomon talks about a certain way of training a child.

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<sup>1</sup> Kenneth Barker, ed., "Teach," *Life Application Bible* (Wheaton, Illinois: Tyndale, 1991), 1325.

In Proverbs 22:6 (NKJ), God through Solomon stresses the training aspect of a child. Here He emphasis a right way of training a child. A training that keeps a person focused on right things during the transitional period into adulthood. Barker, commenting on this verse explains how the right teaching of the children can be achieved. He states that parents should discern the individuality and special strengths that God has given each person. He further states that in order to discern and develop the individual capabilities of each child, there is need to talk to teachers, other parents, and grandparents.<sup>1</sup> In line with what Barker says, Lawrence O. Richards explains that young people need to be known by elderly people not in a mere superficial way. Young people need to know that elderly people know them and care about them. They should not be known or cared for simply because they conform to the expectations of elderly people. They should be known and cared for even as Jesus cares about them.<sup>2</sup> Commenting on Proverbs 22:6, Nichol, observes that parents are to learn the way in which their particular child can be expected to be of most service to himself and others.<sup>3</sup> This means that in order to train a child well, the trainer must have a personal experience or knowledge of what they expect the child to become. In other words, parents need to know the way of the Lord. As mentioned earlier, this training is not merely for information; it should be life-oriented education.

Ellen G. White's counsel in implementing Proverbs 22:6 is worth noting. She states that Solomon's command in training children is to direct, educate, and develop

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<sup>1</sup> Barker, 1325.

<sup>2</sup> Lawrence O. Richards, *You and Youth* (Chicago, Illinois: Moody Press, 1977), 35.

<sup>3</sup> "In the way he should go" [Proverbs 22:6], *The Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Hagerstown, MD: Review and Herald, 1976), 3:1020.



the child. She further states that parents and teachers must themselves understand the way the child should go in order for them to do this work.<sup>1</sup> At this point, some Bible examples of child training may be a good source of counsel for parents and all those who are involved in training children.

### **Biblical Examples of Well Trained Youth**

A good example of the moral worth of Hebrew education can be drawn from the lives of some young people in the Bible. One such is Joseph. According to Nichol, Joseph was seventeen years old when he was sold in Egypt (Genesis 41:46, 37:2). Despite his age and status as a slave, far from home, Joseph continued to fear the God of Israel. This helped him to prosper and to avoid being seduced by Potiphar's wife. With all the freedom Potiphar had given him, Joseph knew what was good for his life. He could boldly say no to wickedness and sinning against God. If he was not well trained, he would have easily given in to temptation. Instead, it was while he was far away from home and under the most discouraging circumstances, that we see Joseph putting into practice what he learnt during his childhood. (Genesis 39:8-9). According to Ellen G. White, Joseph had been taught the love and fear of God in his childhood.<sup>2</sup> She further states that Joseph in his early years consulted duty rather than inclination. His integrity, simple trust, and noble nature, in his youthful, years are seen to bear fruit in the deeds of the man.<sup>3</sup> Without his strict early childhood training, Joseph could have easily fallen prey to the pressures he faced in Egypt as a slave.

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<sup>1</sup> Ellen G. White, *Child Guidance*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2000).

<sup>2</sup> White, *Reflecting Christ* [CD ROM].

<sup>3</sup> White, *My Life Today* [CD ROM].

It is worth noting that even when Joseph was put in prison, he still trusted the God of Israel. At the age of thirty years, Joseph “entered the service of Pharaoh, the King of Egypt.” (Genesis 41:46). This extra-ordinary success which Joseph had in Egypt can easily be traced back to the early years of his training before he was sold by his brothers. It was indeed Joseph’s early training that made him alive to God’s leading in his life. He was trained in the way he was to go. One can surmise that it would be of great benefit if our pathfinders were trained to be faithful to God no matter where they are. With such training, whether they go to college and university, or whatever new opportunities came their way, like Joseph they would learn to fear God and shun sin.

Other examples that illustrate the value of religious education for children are these of Samuel, David and Jeremiah, whom God called to take up special responsibilities at tender ages (I Samuel 1:26; I Samuel 16; Jeremiah 1:5-7). These youth were trained in different ways.

For Samuel, Ellen G. White states that Hannah trained the infant mind to love and reverence God from the earliest dawn of intellect. She trained him to regard himself as the Lord's. She used every familiar object surrounding him to lead his thoughts up to the Creator.<sup>1</sup> White further says that when Hannah was separated from her child, her faithful solicitude continued. Samuel remained the subject of her prayers. She knew what to ask from God for her son. She earnestly pleaded with God to make her son good. She did not ask God to make Samuel great.<sup>2</sup> To Hannah, being good to God meant everything to her son. Her dedication in training up her son is well rewarded as it can be observed in I Samuel 2:11-12.

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<sup>1</sup> White, *Reflecting Christ* [CD ROM].

<sup>2</sup> *Ibid.*

Samuel grew up in God's Sanctuary where the children of Eli, the priest were declared wicked. It was very possible for Samuel to have copied what Eli's sons were doing. But because of the training and prayers of the mother without ignoring the leading of God, Samuel chose to be what he became. White mentions that Hannah's "faith and devotion were rewarded. She saw her son, in the simplicity of childhood, walking in the love and fear of God. She saw him growing up to manhood in favor with God and man, humble, reverent, prompt in duty, and earnest in the service of his divine Master"<sup>1</sup> The life of Samuel gives a good example for the great need for combined efforts of parents and church leaders in training young people. The combined efforts will bring perfect results. When we see young people grow like Samuel, we will enjoy the rewards of our labor like Hannah.

As for David, his training was different from Samuel. He was the youngest son of Jesse (I Samuel 16:11), yet he was entrusted by the family to be in charge of his family's few sheep as a youth (I Samuel 17:28). In his youth age, David had faith in God which helped him to fight the Philistine giant, Goliath and killed him (I Samuel 17:45-50). David had also a privilege of living in King Saul's palace as a musician from a humble family in Bethlehem. His life was at stake as a fugitive when running away from King Saul. Finally David became the king of Israel. All these moments exposed David to his advantages and disadvantages. David's principles were tested in so many ways (I Samuel 16-30). As a young man, he proved to be an instrument of God. His obedience to the Lord helped him to be what he became. Many young people go through similar moments today. It is important to teach them to "obey God rather than man" (Acts 5:29). This may help them to be honest to God and in turn to their fellow human beings where ever they are. This will help them live

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<sup>1</sup> White, *Reflecting Christ* [CD ROM].

in a way that will always uphold the standards of God. Doing so could help reduce the high dropout rates of youths from membership.

Another young person we can draw a lesson from is Jeremiah. He was called by God to be a prophet while he was still a young person. According to William Neil (1973), Jeremiah was “perhaps only 18 or 20 years”<sup>1</sup> when the special call from God came to him. Although Jeremiah was from a “priestly family”,<sup>2</sup> he had no confidence in himself to do God’s work due to his age (Jeremiah 1:6 KJV). But God encouraged him not to look down upon himself because he was a youth (Jeremiah 1:7). The only thing he was to do was to be obedient to God. And, once he accepted the call, Jeremiah did his duties at all cost. He was obedient to God even in times of hardships. He understood his place of labor. He served God up to the end of his life. It is important to train young people today in a way that will help them know that God has assigned a place of duty and responsibility to every individual.

Just like Jeremiah, there are many SDA youths who have no confidence in themselves. They are to be encouraged and taught to be obedient to God’s assignments. They are to know that God needs them today the way he needed Jeremiah in his time. They need to be taught to listen and to obey God’s call. They need to know that because of obedience to God, Jeremiah became a powerful, fearless prophet of God in Israel. Once young people learn to be obedient to God, it may not be easy for them to leave the church. Disappointments may come in their lives like in the life of Jeremiah; they will still obey the commands of God.

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<sup>1</sup> “Child” [Jeremiah 1:6], *SDABC*, 4:355.

<sup>2</sup> William Neil, *William Neil’s One Volume Bible Commentary* (London: Hodder and Stoughton, 1973), 257.

In addition to Jeremiah, there is the story of Daniel and his friends who were taken captives to Babylon. Because of their religious education back home, they stood for the truth in a foreign land (Daniel 1; 3). They were tested on two major issues: food and worship. And the Scriptures bear the following testimony: “Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way” (Daniel 1:8). Because Daniel and his friends lived according to the knowledge they had, Nichol states that they were determined to avoid anything that would disturb their physical, mental, and spiritual development.<sup>1</sup> This intelligent decision could only be arrived at due to the training they had before they were taken captive. Nichol states that these young men were trained in strict habits of temperance from childhood. They knew of the degenerating effects of a stimulating diet, and had long ago determined not to enfeeble their physical and mental powers by indulgence in appetite.<sup>2</sup> This should be the yearning for the youth who are trained in a right way.

In matters of worship, Shadrach, Meshach and Abednego replied to Nebuchadnezzar the king of Babylon that they would not need to defend themselves. They were ready to be thrown in the blazing furnace. They were determined never to serve the gods of Nebuchadnezzar or worship the image of gold he had set up. They had complete confidence in their God, the God of Israel. They knew he was able to save them in any circumstance. To them, human life was completely in God’s control. (Daniel 3:16-18). Indeed this is a training that young people need today. They need to learn to stand for the truth no matter what happens to them.

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<sup>1</sup> “Not Defile Himself,” [Daniel 1:8], *SDAC* 4:760.

<sup>2</sup> “Ten Days,” *SDAC* 4:760–761.

It is interesting to note that years later, Daniel still maintained his position as a worshiper of the God of Israel even under threats to a point where he was thrown in a den of lions (Daniel 6:10-28). This clearly shows that when young people are trained in a right way, they may always stand for the truth as they face transitional challenges of youth and adulthood. These Old Testament examples should appeal to today's youth. God's promises should be embraced by the youth today as did these four Hebrew boys.

It is therefore important at this point to consider God's promises concerning young people as recorded in Joel 2:28. In this verse, God promised to pour out His Spirit "upon all flesh". Here God promised to give sons and daughters the gift of prophecy. He promised young men that they will see visions. These promises are conditional; and God will only be fulfilled by God when young people hold on to spiritual things regardless of all the challenges they face.

From these Old Testament verses, we can see that religious training of young people is very vital in preparing them to face the transitional challenges into adulthood. As if re-echoing the teachings of the Old Testament concerning the upbringing of children, the New Testament has good lessons to teach us today. There is a good transition that can be seen from the Old Testament to the New Testament and to our era.

In the New Testament, Paul gives charge to Timothy and Titus. He charged Timothy to give attendance to reading. As a young leader, he was urged to do exhortation. He was also to give attendance to doctrine. He was to always remember the gift given to him by prophecy and ordination. All these things Timothy was to do were for his salvation and the salvation of those who were to hear him (I Timothy 4:12-15). God chose Timothy who was a mere youth to be a teacher. It can easily be

concluded that it is during his early years that Timothy was educated to fit him to take a place as Paul's helper. Although young, because of his background, Timothy bore his responsibilities with Christian meekness.

To Titus, also a youth, Paul gave the charge for him to set an example in everything, encouraging "the young men to be self-controlled" (Titus 2:6, 7). For a person to be successful in teaching others to be self-controlled, he must himself be self-controlled. Without the proper training they received, these young people would not have been what we know them today. They stand as good examples to young people today.

### **Ellen G. White on Child Upbringing**

Ellen G. White is one of the founders of the Seventh-day Adventist Church.<sup>1</sup> Her role and contribution to the church is of great importance. According to the *Seventh-day Adventist Church Manual*, White's "writings are [a] continuing authoritative source of truth which provide for the church comfort, guidance, instruction, and correction."<sup>2</sup> Additionally, in many of her more than 250 published books (including *Adventist Home*, *Child Guidance*, *Messages to the Young People and Education*); White says a lot about child upbringing. It is therefore of great importance to have her views on child upbringing.

White wrote that she was instructed by God to tell parents to teach their children the Word of God "line upon line, precept upon precept, here a little and there

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<sup>1</sup> General Conference of Seventh-day Adventists, Youth Ministries. *Adventist Youth Church Heritage* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2003), 33-34.

<sup>2</sup> General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2005), 15.

a little, with much prayer to our heavenly Father, [and by so doing, our] efforts will be richly rewarded.”<sup>1</sup> In affirming the need to train young people, she states: “With such an army of workers . . . [as] our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world!”<sup>2</sup> This training is to help the youth to be missionaries. She calls “the older members of the church [to] seek earnest, compassionate work for the children and youth . . . Ministers [are to] put to use all their ingenuity in devising plans whereby the younger members of the church may be led to cooperate with them in missionary work.”<sup>3</sup> She further states that the noblest work ever given to man is to train young people so that they can become true soldiers of the Lord Jesus.<sup>4</sup>

Looking at our time and the happenings in the world, we need young people like Joseph and Daniel. Commenting on these two, Ellen G. White says their early training was not in vain. The principles they learnt in their early ages helped them to represent God in Egypt and Babylon. Because of their obedience to God, nations were honored. Heathen people and all the nations which were connected to them saw in them the goodness and beneficence of God. These two illustrated the love of Christ in their generations.<sup>5</sup> These indeed are worth imitating by the young people of nowadays.

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<sup>1</sup> White, *Mind, Character and Personality* [CD ROM].

<sup>2</sup> White, *Education* (England: Grantham, Stanborough Press, 1998), 271.

<sup>3</sup> White, *Testimonies for the Church* (Mountain View: CA, Pacific Press, 1948), 435-6:436.

<sup>4</sup> White, *Counsels to Teachers* (Harrah: Oklahoma, Academy, 1969), 2:166.

<sup>5</sup> White, *Education*, 56-57.



What is shocking these days in CZC of the Seventh-day Adventists is to see young people being active in God's work as they enter teenage but by the time they leave the teenage phase they stop being active in spiritual issues and become active in worldly things. It is like they lose interest in the work of God at a time when they are supposed to be of great service for the Lord. At this time many drop out of church membership. One should wonder whether the trainings they went through when they were active in spiritual matters did not help them. It is possible also to make an assumption that they did not receive the right training. If not, the question may be: Where does the Church miss the mark? White cautions on this by saying:

The youth are the objects of Satan's special attacks; but kindness, courtesy and the sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many a snare of the enemy . . . There must be more study given to the problem of how to deal with the youth, more earnest prayer for the wisdom that is needed in dealing with minds . . . we should seek to enter into the feelings of the youth, sympathizing with them in their joys and sorrows, their conflicts and victories . . . We must meet them where they are if we would keep them . . . let us remember the claim of God upon us to make the path to heaven bright and attractive.<sup>1</sup>

In *Gospel Workers*, White states that our responsibility as adults does not cease when the youth give their hearts to God. The youth must be taught how to labor for the Master. She goes on to say that youth must be trained, disciplined, and drilled, so that they may have the best methods of winning souls to Christ.<sup>2</sup> She further counsels that different branches of missionary effort should be systematically laid out in which the youth will take part. This will help them to learn to work for God.<sup>3</sup> In order to fully help the young people, White suggests:

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<sup>1</sup> White, *Spirit of Prophecy*, *Gospel Workers* (Harrah, Oklahoma: Academy, 1969), 1:207-212.

<sup>2</sup> White, *Spirit of Prophecy*, *Gospel Workers*, 1:207-212.

<sup>3</sup> Ibid.

Teachers who work in this part of the Lord's vineyard need to learn first how to be self-possessed, keeping their own temper and feelings under control, in subjection to the Holy Spirit of God. They should give evidence of having not a one sided experience, but a well balanced mind, a symmetrical character so that they can be trusted because they are conscientious Christians, themselves under the chief Teacher, who has said, Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls.<sup>1</sup>

In *Testimonies for the Church*, White passionately asserts that youth should not be ignored but should share in their labor and responsibility. They should “feel that they have a part to act in helping and blessing others.”<sup>2</sup> She further declares that all young people have something to do for the Lord just like Timothy who was chosen by God to be a teacher.<sup>3</sup> It is worth noting that White stresses what young people are to do to themselves so that they remain focused as they go through this transition period. She states: “The young people have many lessons to learn, and the most important one is to learn to know themselves.”<sup>4</sup>

With this advice in mind from the messenger of God, it is worth reviewing Youth Manuals on Pathfinding as relating to nurturing young people.

### **Seventh-day Adventist Youth Manuals**

This section deals with teens aged 10 – 15 years old. According to the *Pathfinder Administrative Manual*, this age group makes up the Pathfinder Club.<sup>5</sup> The *MV Pathfinder Field Guide* states that the Pathfinder Club has a code which is made

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<sup>1</sup> White, *Spirit of Prophecy*, Fundamentals of Christian Education, 2:267.

<sup>2</sup> White, *Testimonies for the Church*, 6:435.

<sup>3</sup> White, *Testimonies for the Church*, 6:435.

<sup>4</sup> White, *Spirit of Prophecy*, Fundamentals of Christian Education, 2:101.

<sup>5</sup> General Conference of Seventh-day Adventists, Youth Ministries, *The Pathfinder Administrative Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 3.

up of the pledge and the law. This code sets some very high standards. All those who join the club are expected to live by this code.<sup>1</sup> In order for the members to live by their club code, the *MV Pathfinder Field Guide* further indicates that those who are to join the club are to “repeat the Pledge and Law from memory.”<sup>2</sup> This is possible because according to the *Pathfinder Administrative Manual*, the “preadolescence is the golden age of memory.”<sup>3</sup> The code therefore may be termed as the “marching orders” for the nurturing of the early teens. The *Pathfinder Administrative Manual* divides the Pathfinder Club into two age groups according to their characteristics. The first group is the preadolescence (10-12 years) and the second one is the early adolescence (13-15 years).<sup>4</sup>

### **Preadolescence**

In order to nurture this group spiritually, the following requirements are to be fulfilled within three years.

In the first year (10 years old), the curriculum requires that they “memorize the Old Testament books of the Bible and know the five areas into which the books are grouped. [They are to demonstrate their ability to find any given book [in the Old

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<sup>1</sup> Lawrence Maxwell, *MV Pathfinder Field Guide* (Washington, DC: Review and Herald, 1962), 12.

<sup>2</sup> *Ibid.*, 19.

<sup>3</sup> General Conference of Seventh-day Adventists, Youth Ministries, *The Pathfinder Administrative Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 9.

<sup>4</sup> General Conference of Seventh-day Adventists, Youth Ministries, *The Pathfinder Administrative Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 7-10.

Testament]”<sup>1</sup> The curriculum further states that they are to “know and explain Psalm 23 or Psalm 46.”<sup>2</sup> To boost worship interest, the curriculum affirms that “during several worship periods, [this age group should] read with [their] parents the historical prologue to the book *Early Writings* and list the main events of the SDA church.”<sup>3</sup>

In their second year (11 years old), the curriculum states that they are to familiarize themselves with the New Testament by memorizing the books “and [get to] know four areas into which the books are grouped.”<sup>4</sup> The curriculum emphasizes that they also “understand the meaning of some of Christ’s teachings.”<sup>5</sup>

In their last year of preadolescence (12 years old), the Pathfinders are required to be familiar “with the use of a concordance and to . . . discover Christ as Saviour through the reading of the Gospels and the understanding of how Jesus relates to the individuals.”<sup>6</sup> At this age, they are required to memorize a text on each of the following topics: great passages, salvation, doctrine, prayer, relationship, behavior,

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<sup>1</sup> General Conference of Seventh-day Adventists, Youth Ministries, *The Pathfinder Friend Achievement Class Curriculum, Requirements and Resources Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 1.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> General Conference of Seventh-day Adventists, Youth Ministries, *The Pathfinder Explorer Achievement Class Curriculum, Requirements and Resources Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 5.

<sup>5</sup> Ibid.

<sup>6</sup> General Conference of Seventh-day Adventists, Youth Ministries, *The Pathfinder Companion Achievement Class Curriculum, Requirements and Resources Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 18.

and promises/praise.<sup>1</sup> According to the *Pathfinder Basic Staff Training Course*, “this is an age (12 years old) of keen interest in spiritual things and in the work of the church.”<sup>2</sup> The handbook further states that “this is the peak age of baptism.”<sup>3</sup> This means that spiritual nurturing should be intensified at this age.

### **Early Adolescence**

During early adolescence (13 – 15 years), the *Pathfinder handbook* states that teens continue to have religious interest though “spiritual things begin to become a matter of experience, rather than the acceptance of a lot of facts”<sup>4</sup> as compared to preadolescence.

Under early adolescence, the handbook states that “thirteen is the age when the second largest number of youth is baptized into . . .”<sup>5</sup> [the Seventh-day Adventist Church]. According to the curriculum spiritual requirement, this age is to be helped to renew and develop the “confidence in the Bible as the Word of God and to help them discover a saving relationship in Jesus.”<sup>6</sup>

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<sup>1</sup> *The Pathfinder Companion Achievement Class Curriculum, Requirements and Resources Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 19.

<sup>2</sup> General Conference of Seventh-day Adventists: Youth Ministries, *The Pathfinder Basic Staff Training Course* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 21.

<sup>3</sup> Ibid.

<sup>4</sup> General Conference of Seventh-day Adventists: Youth Ministries, *The Pathfinder Basic Staff Training Course* (2004), 21.

<sup>5</sup> *The Pathfinder Basic Staff Training Course* (2004), 23.

<sup>6</sup> General Conference of Seventh-day Adventists, Youth Ministries, *The Pathfinder Ranger Achievement Class Curriculum, Requirements and Resources Manual* (2004), 10.

At the age of fourteen, the class curriculum requires that they “discover the centrality of the Gospel in three of the major Christian Doctrines.”<sup>1</sup> These doctrines are: the Holy Spirit as it relates to mankind, the last day events that lead up to the Second Advent and the true meaning of Sabbath keeping.<sup>2</sup> In their last year according to class curriculum, pathfinders are expected to do the following to nurture their spiritual growth:

1. To discuss how the Christian can possess the gifts of the Spirit as described by Paul and use of those gifts to God’s glory.
2. To study and discuss how the Old Testament sanctuary service points to the cross and the personal ministry of Jesus.
3. To read and outline three stories of Adventist pioneers and to tell these stories during a Pathfinder Club, Adventist Youth or Sabbath School worship time.<sup>3</sup>

## **Summary**

This chapter analyzed a number of contemporary authors in order to highlight the main reasons why youth drop out of church membership. The chapter has also established, based on the Bible, Ellen G. White writings and the SDA Church Youth

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<sup>1</sup> General Conference of Seventh-day Adventists, Youth Ministries, *The Pathfinder Voyager Achievement Class Curriculum, Requirements and Resources Manual* (2004), 9.

<sup>2</sup> *The Pathfinder Voyager Achievement Class Curriculum* (2004), 9-11.

<sup>3</sup> General Conference of Seventh-day Adventists, Youth Ministries, *The Pathfinder Guide Achievement Class Curriculum, Requirements and Resources Manual* (2004), 45, 49, 52.

Manuals that it is possible to nurture teens for youth and adulthood. The following chapter deals with the local setting in which the study that included the distribution of surveys and interviews was conducted in order to learn from the young people themselves why youth drop out of membership just when we thought everything was okay.

## CHAPTER 3

### DESCRIPTION OF THE LOCAL SETTING

The previous chapter reviewed the reasons why youth drop out of church membership. It also brought out the possibilities of nurturing teens for youth and adulthood according to the Bible, Ellen G. White writings and the SDA Church Youth Manuals. This chapter examines the local setting where the research was conducted. The chapter is divided into four sections. The first section describes the political context in which the teens and young people in the Republic of Zambia find themselves. The second section examines the larger religious context in which the research was conducted. As expected, this section deals with the young people in the history of the SDA Church in Zambia. The third looks at Youth Ministries in CZC. The fourth section describes the history of the Pathfinder Club in three selected churches in CZC.

Such a review is expected to shed more light on the situation on the ground and therefore, sets the stage for the surveys and interviews carried out to establish from the young people in the CZC themselves the reasons why youth to drop out of membership during the transitional period from youth into adulthood.

#### **Political Context: The Republic of Zambia**

According to the last national census in 2010; Zambia had a population of 13,092,666.<sup>1</sup> Out of this population, it is estimated that sixty-eight percent is

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<sup>1</sup> Central Statistical Office, *Zambia*, accessed November 2012, <http://www.zamstats.gov.zm/>.



composed of young people between the ages of fifteen and thirty-five.<sup>1</sup> Central and Lusaka Provinces where CZC of the SDA Church is found had a total percentage of twenty-one point six of people aged between zero and thirty-four years. While Chibombo District where Mutenga and Shimbilo SDA Churches are located had one point nine percent of the same age group. Matero Constituency where Matero SDA Church is found had one point seven percent.<sup>2</sup> In terms of life expectancy, goafrica reported that it is around thirty-nine years.<sup>3</sup> This high youth population ratio the nation has, posed a challenge for the country to work for and with the young people in shaping their characters for a better future. The spirituality of the Zambian young people should be as strong as that of Joseph and Daniel and his friends in order to overcome the transitional challenges of youth into adulthood.

If young people do not overcome these transitional challenges in a positive way, the entire nation is in danger of losing its largest population to the evils of this world. It is encouraging to note that prior to 2010 national census, in 1996, the constitution of Zambia was amended.<sup>4</sup> It is at this time when the country was declared a Christian nation. Though some Zambians had mixed feelings concerning this declaration, many wished the nation a better spiritual future. On the other hand, the country still upholds “the right of every person to enjoy that person’s conscience or

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<sup>1</sup> Central Statistical Office, *Youths in Zambia* accessed September 2013, <http://zambianyouths.org/usingjoomla/extensions/components//contentcomponets/article-categories/71-youths-in-zambia>.

<sup>2</sup> Central Statistical Office, *Zambia*, accessed September 2013.

<sup>3</sup> About Africa Travel, Map and Basic Facts about Zambia, accessed February 2013, <http://goafrica.about.com/library/bl.mapfacts.zambia.htm>.

<sup>4</sup> *Constitution of the Republic of Zambia*, CAP. 1, Preamble, (Amended to 1996), accessed September 2013, <http://www.scribed.com/doc/3713564/>.

religion.”<sup>1</sup> This also pause other challenges to the nation. Young people tend to respect their feelings and conscience more than the advice they are given by the elderly people.

One of the challenges affecting young people in the country is early marriage. According to Times of Zambia News Paper (2013), teenage pregnancies in the country recorded 15,000 in 2010.<sup>2</sup> The report further states that “28 percent of women aged 15 and 19 years began child bearing, 35 percent teenagers in rural areas compared to 20 percent in urban areas of the country.”<sup>3</sup> Mike Mwenda quoting Danken Mwale reports that in a village located in the outskirts of Lusaka sexual assaults and early marriages is very common.<sup>4</sup> One report reveals that “early marriage is one cause of Zambia’s high mortality rate, which at 591 per 100,000 live births, is one of the highest in the world.”<sup>5</sup> Dorothy Ndhlovu noted that child marriages in the country [Zambia] have emanated from culture, social, economic and religious factors.<sup>6</sup> According to the 2011 parliamentary report on child marriages, “modern trends such as easy access to pornographic movies, songs and Western style dressing,

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<sup>1</sup> *Constitution of the Republic of Zambia* (Amended to 1996).

<sup>2</sup> Times of Zambia, “Teenage Pregnancy in Zambia,” *Zambian News Paper* (2013), accessed September 2013, <http://www.times.co.zm/?p=6800>.

<sup>3</sup> Ibid.

<sup>4</sup> Mike Mwenda, “Zambia: Early Child Marriages Blamed for Gender Violence,” *News and Views on Africa from Africa* (July 2013), accessed September 2013, [http://www.Newsfromafrica.org/newsfromafrica/articles/art\\_13975.html?TB\\_iframe=true&height=450& width =850](http://www.Newsfromafrica.org/newsfromafrica/articles/art_13975.html?TB_iframe=true&height=450& width =850).

<sup>5</sup> News and Views, “Zambia: Early Marriages Tradition Violates Girls Rights,” *Violence is not our Culture* (January 2011), accessed September 2013, <http://www.violenceisnotourculture.org/content/.html>.

<sup>6</sup> “Teenage Pregnancy in Zambia,” *Zambian News Paper*.

had exposed young girls to early sex which eventually led to early marriages.”<sup>1</sup> And advocates for Human Rights reveal the disturbing fact that “Zambian law does not have any definition for ‘early marriage.’”<sup>2</sup> This makes it difficult for law-enforcing agencies to control early marriages. But, the Zambian government is to be commended for launching a campaign against child marriages in a bid to curb the rising tide of teenage marriages.<sup>3</sup> It is hoped that the campaign will contribute to the eradication of the regrettable saga of early marriages.

One wonders whether the fact that life expectancy in Zambia is only 39 years, could be one of the reasons why early marriages are becoming so rampant in the country. But the implication of the low life expectancy in Zambia is that a young person has only twenty-four years in which to serve the Lord after they leave the Pathfinder club. Young people should, therefore, be taught never to waste these few precious years. The present then is a time when the nation needs leaders who are concerned with the welfare of the young people and all those who are entrusted to lead young people should make sure that young people understand how short their lives are.

With all these disturbing statistics concerning young people in the country, it is encouraging to note how the Zambian government helps young people grow spiritually. The following are some of the ways the nation has put in place and is promoting to have spiritual young people.

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<sup>1</sup> Truly Zambian, “The Problem of Child Marriages,” *Zambia Economist* (2013), accessed September 2013, <http://www.zambian-economist.com/2011/07/problem-of-child-marriages.html>.

<sup>2</sup> News and Views, *Violence is not our Culture*, <http://www.violenceisnotourculture.org/content/.html>.

<sup>3</sup> “Teenage Pregnancy in Zambia,” *Zambian News Paper*.

- a. The declaration of Zambia a Christian nation
- b. Freedom of worship in schools for young people
- c. Government permits fellowships in camps for young people
- d. Government works along with churches in character building through religious classes in schools. Programs on avoidance of evil vices such as smoking, etc,
- e. Also the prohibition of early marriages and child abuse.

With all these efforts the government has put in place, the church is also encouraged to always take a serious stand in helping young people during their transition period.

### **Zambia Union Conference of Seventh-day Adventists**

The origin of the SDA Church in Zambia can be traced to the coming of W. H. Anderson and his wife in 1905. Soon after they arrived, they were given a piece of land by a local chief to build a school. We are told that though Anderson could see a number of challenges he nevertheless, was convinced that if he worked hard, he could open a school in two years.<sup>1</sup> This was because Anderson knew the importance of education as a tool for evangelism and spiritual growth and, needless to say that conviction should guide the church today as it tries to mentor the young people.

The pathfinder age must be considered to be very important if we are to improve the spirituality of church members in CZC. It is interesting to note that when Anderson was still thinking of opening a school in two years time, a young man came

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<sup>1</sup> General Conference of Seventh-day Adventists, “The Sudden School” *Adventist Mission* (August 2012):3<sup>rd</sup> Quarter, accessed September 2013, <http://www.adventistmission.org/1527-zambia>.

to him and said: “I have come to study in your school.”<sup>1</sup> This is what is happening even today. Many teens come to church to learn. They don’t care how the environment looks like. What they need is a teacher who knows what he/she is doing and is serious with his/her work. When Anderson said to the young man “we have no school yet”, the boy asked him: “Are you not a teacher?”<sup>2</sup> Many teens are looking for a teacher even today. The question is does the SDA Church in Zambia have “qualified teachers” for the Pathfinder Club and the Youth Movement at large? If the church has, why do youth dropout of membership when they leave the pathfinder club? The Andersons at that time proved that they were teachers sent by God. Within a month, they had forty boys who enrolled in their school. The number continued increasing as years went by.<sup>3</sup> The question that needs an answer is “What was pulling these children towards these teachers?”

It is amazing to note that, “David Livingstone, the famous missionary to Africa, once said that if ever the Bitonga people’s hearts were changed, it would be a miracle of grace.”<sup>4</sup> It is true, for in the days of the Andersons the miracle happened. It is reported that: “the children learned quickly, and the stories of God’s love filled them with joy and changed their hearts.”<sup>5</sup> The report further states that: “the Bitonga children changed completely as they learned about Jesus in the little mud-hut school they helped to build.”<sup>6</sup>

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<sup>1</sup> General Conference of Seventh-day Adventists, *Adventist Mission*.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> General Conference of Seventh-day Adventists, *Adventist Mission*.

<sup>6</sup> Ibid.

Years later, Vivian M. Kanondo noted that: “the missionary teachers at Rusangu had hoped that the first school leavers of 1970 would upon completion of school join the church workforce.”<sup>1</sup> They were preparing young people to serve the Lord. Kanondo reports that one of the people who caught the spirit of the missionaries is elder C. M. Chishinga in the nineteen eighties. Chishinga led the Adventist Youth Movement in evangelism. His efforts are seen in so many branches and companies that were opened. Some of his former A.Y members have served in different top posts in the ZBUC.

What the missionaries started at Rusangu has so far spread to all parts of the country. At the moment, ZBUC is divided into three local conferences and five local fields. In all these conferences and fields the youth movement is active. During pathfinder meetings, the attendance is always overwhelming. The ZBUC pathfinder camp held in 2012 had more than six thousand campers. To my surprise, the ZBUC Master Guide and Senior Youth Camp, which was held in 2013, had only seventeen campers. The biggest question is: where are the thousands who used to attend pathfinders camps? This is one of the reasons why this project has been carried out in CZC.

### **Central Zambia Conference of Seventh-day Adventists**

According to session minutes, Central Zambia Field (CZF) was organized in 1988. Right from its inception, Youth Movement was one of the very active departments of the church. Pastor Bright Halwindi became the first Youth Ministries

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<sup>1</sup> Vivian Munachande Kanondo, *The Story of Rusangu Mission, 1903 – 2005*, (Lusaka: University of Zambia Press, 2005), 43.

Departmental Director of the Field.<sup>1</sup> Since then, the Conference has seen a total number of nine Youth Directors who worked hard in organizing the Youth Ministries Department to be what it is today.

Among the nine directors, the following are worthy of special note for their unique contributions. Dr. Edwin Shimunzhila (1996-1998), organized a steering team which he called “The Think Tank”. This was a group of young people he trained to help him in leadership affairs. Together with this team, Shimunzhila worked and invested a good number of Master Guides. He also encouraged fellowship groups called “Koinonia”, among others.

After Dr. Shimunzhila, Pastor Reuben Muyunda (1999-2003) divided the Conference into two regions. He elected youth leaders for the two regions who worked with him very well. During his term of office, he was known to be very strict with master guide investitures. His aim was to have seasoned youth leaders.

When Pastor Willard Sichilima (2004-2006) took office, many youths were invested as Master Guides. This was in the spirit of having as many young leaders as possible to be in charge of the lower clubs including Pathfinder Club. This period also saw the third region being organized in CZC. During the same period, the conference launched the Ambassador Club. This is a club for young people aged sixteen to twenty-one years. The World Church organized the Ambassador Club because it was observed that many young people got lost after leaving the Pathfinder Club. In short, the Ambassador Club was put in place by the Church to assist young people to have a smooth transition period from Pathfinder Club into Senior Youth Club.

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<sup>1</sup> Central Zambia Conference of Seventh-day Adventists, “Minutes of Central Zambia Conference Session,” (Kabwe, Zambia: Central Zambia Conference, December 1988), 5.

After Pastor Sichilima, Pastor Goliath M. Naini (2007-2009) was elected to serve as Youth Ministries Departmental Director. Pastor Naini is known by the Conference to have invested more young people and church workers as master guides than any other Director in the history of CZC. The same period saw thousands of young people being baptized through weeks of prayer and crusades the Director tirelessly encouraged. Due to increased membership, a fourth region was organized in trying to further decentralize leadership.

Surveys, which include surveys and interviews, used to establish from young people in the CZC the reasons that lead youth to dropout of membership during transitional period from youth into adulthood.

Yet, with so much efforts and so many programs put in place by the Directors and the church at large to train the young people and keep them active in the church, the researcher in 2010 still observed that young people were going missing after leaving the Pathfinder Club in CZC. Since 2006 to 2012, CZC Youth Ministries Departmental quarterly reports have revealed that the Ambassador and Senior Youth Club membership is less than half of the Pathfinder Club membership. This of course is not an ideal situation. It was to help find a solution for this problem, that the author serving as CZC Youth Ministries Departmental Director (2010 – 2013) decided to do a research on this issue.

### **History of the Pathfinder Club of the Three Selected Churches**

The surveys and interviews were focused on three churches, namely: Matero, Mutenga and Shimbilo. Matero church represented all urban churches. Mutenga church was selected to represent rural churches while Shimbilo church represented semi-urban churches



According to statistical reports and the interviews done by the researcher on the history of the Pathfinder Club in these churches, the club has been active in these churches for quite some time now. The documented information that was readily available was from 2010 to 2012.

### **Matero Church**

Based on statistical reports and interviews, Matero Church has seen its largest membership being clustered between the age of 10 and 30 years between 2010 and 2012. More than 70% of these got baptised during their teen age. Because of this, the membership of the teens is higher than any other age in the church. On the other hand, reports show that more than 30% of those who got baptised during teenage dropped out of membership between the ages of 20 and 30 years. Though this is good news, the other side of the statistics shows an alarming rate of dropouts every year. On average, reports showed that less than fifty percent of the pathfinders join the Ambassador Club after leaving the pathfinder club.

### **Mutenga Church**

From 2010 to 2012, Mutenga Church has experienced increases and decreases in membership of the Pathfinders. In some years the membership would drop to more than half and other years it would even double. Reports show that when the membership doubles, baptisms also would go up. On the other hand, the number of those who drop from membership kept on varying from year to year. Some quarterly reports indicate that there are periods when the Ambassador Club has no members. Reports also revealed that the Senior Youth club membership is less than half of the Pathfinder Club membership.

## **Shimbilo Church**

Like Mutenga Church, Shimbilo has seen Pathfinder Club growing in membership and also reaching a point of having no members at all in some quarters. When members were asked why the club is not stable, they gave reasons like: lack of leadership, lack of motivation, lack of materials, etc. This could be one reason why the Ambassador Club is struggling to have stable membership. The church needs to motivate young people through trained leadership with correct materials.

## CHAPTER 4

### PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

In this chapter, the results of the surveys and interviews are analyzed and solutions suggested, implemented and evaluated.

#### **Data Collection**

In chapter 3, two instruments, one quantitative and the other qualitative, were used to collect data. For the quantitative, self-structured questionnaires of 30 questions were designed by the researcher (see Appendix A). Using this questionnaire, 150 people were sampled from three churches, namely, Matero (75), Mutenga (30) and Shimbilo (45). For the qualitative, six people from each church (18 in total) were interviewed using the researcher's self-structured questions (See Appendix B).

#### **The Findings**

Among the 150 people who answered the questionnaire, 83 were women and 67 were men. Of those who answered the questionnaires, 92 had their first baptism between the age of 10 and 19. The remaining 58 were baptized between the age of 20 and 30. By the time of the survey, all the 150 participants were already rebaptized. Only 5 participants read the Bible with their families at least once per week when they were between 10 and 15 years old. 20 of them stated that they were trained by their parents/guardians in a Christian way. None of the 150 participants used to read the Bible individually before they were dropped from the church membership. All of

them answered that they knew the stories of Joseph, Samuel, David, Jeremiah, Daniel and his friends as written in the Bible when they were between the ages of 10 and 15. Whereas all indicated that they had the highest interesting of attending church before the age of 20, they all felt that attending church was no longer interesting after the age of 20. Only 15 of them indicated having known the Pathfinder Pledge by memory when they were Pathfinders. The questionnaire had a number of questions that were designed to see if the participants knew and followed the requirements of the Pathfinder Club for spiritual growth. In response to these questions, only the responses of 8 participants indicated that they knew and followed the requirements of the Club.

But what contributed to the reported loss in spiritual things? The 150 participants gave the following reasons as to what made them lose interest in spiritual things:

- a. 23 wrote that when they started having girlfriends
- b. 12 wrote that when their parents divorced who were church members
- c. 12 wrote that because of the businesses
- d. 10 wrote that when they got pregnant
- e. 7 wrote that when they made girls pregnant
- f. 8 wrote that because of playing football/games
- g. 6 wrote that when they eloped
- h. 72 wrote that nothing (meaning they never lost interest in spiritual things until they were dropped)

The 150 as to why they were dropped from church membership gave the following reasons:

- a. Among the women who answered the questionnaires, 68 of them were dropped from church membership because they became pregnant.
- b. The remaining 15 of the ladies were dropped due to elopement.
- c. 44 men were dropped from church membership because of fornication/making ladies pregnant
- d. 17 men were dropped from church membership for marrying unlawfully (eloped)
- e. 6 men were dropped from church membership because of beer drinking

According to the interviews done among the 18 selected people from the three churches, the following were the reasons why young people drop out of church membership:

- a. 18/18 indicated fornication and lack of proper guidance
- b. 17/18 included peer pressure
- c. 3/18 included beer drinking
- d. All the 18 interviewees agreed to the reasons on question numbers 4 and 7 on why some youth left the church (see Appendix 2).

### **Data Analysis**

Among the women who answered the questionnaires, eighty one point nine percent of them were dropped from membership because of unlawful pregnancies. The remaining percentages of women were dropped because of elopement. Out of sixty-seven men who answered the questionnaires, sixty-five percent were dropped from membership because of fornication. Twenty-five point four percent of them were dropped because of unlawful marriages. The remaining percentage they were dropped for drinking beer.

Out of eighteen people who were interviewed hundred percent stated that they lacked proper guidance and they were dropped because of fornication. Ninety-four point four indicated peer pressure. Only sixteen percent mentioned beer drinking. Hundred percent of the interviewees agreed on numbers four, seven, nine, twelve and thirty of self-structured questionnaire (see Appendix B). Forty-seven percent agreed that traditional religious practices and beliefs of the parents lead young people to leave the church. When commenting on the operations of the Pathfinder Club in nurturing teens, ninety-two point six percent stated lack of oriented and matured leadership.



## CHAPTER 5

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

#### Summary

Chapter 1 introduced identified the problem underlying this study as the high youth dropout rate among young people during the time they move from the Pathfinder Club to the Youth Society. Whereas under normal circumstances youth are expected to transition to the Ambassador Club and then on to the Senior Youth Society, it has been noted that many youths at that stage not only drop out of the Youth Movement but also from church membership altogether. The first chapter states clearly that the task of the present study is to investigate the reasons for the high dropout rate of youth after the Pathfinder Club.

Chapter 2 sought to identify reasons why young people drop out of membership based on literature review. A number of reasons were cited by a number of authors. It then discussed biblical and theological foundations of nurturing youth based on the Bible, on the writings of Ellen G. White, and on the SDA Church Youth Manuals. Several Bible characters who successfully managed to handle the transitional challenges of youth and adulthood were portrayed as good models for youth today. White emphasized the importance of training young people. The Youth Manuals gave a clear program to be followed in building the spirituality of the pathfinders.



The Bible clearly stated that children are to be taught God's commandments and statutes. These are safeguards in their trials and temptations. The Bible examples showed how Joseph, Samuel, David, Jeremiah, and Daniel with his friends overcame trials and temptations as youth. Because of their early trainings in godly things, they could easily avoid what is against the commandments of God. They were always determined to do nothing that would interfere with their physical, mental, and spiritual development. They always stood for that which was right in the eyes of the Lord. Their parents did a tremendous job in training them with the help of God. God promised that He would use young people even in the last days. He is ever willing to help young people overcome transitional challenges they face. Parents and church leaders are to always acknowledge the help of God in training teens. With the help of God, teens will overcome the transitional challenges they face as they move on to senior youth and adulthood.

Ellen White clearly pointed out that training the young to become true soldiers of the Lord Jesus is the noblest work ever given to man. She stated that Joseph and Daniel proved themselves true to the principles of their early training. Though the youth are the objects of Satan's special attacks, White recorded that kindness, courtesy and the sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many a snare of the enemy. White cautions adults not to cease their responsibilities towards youth when they give their hearts to God. Young people are to be trained, disciplined and drilled in the best methods of winning souls to Christ.

The SDA Youth Manuals clearly state the steps for nurturing teens spiritually. All Pathfinder Club Members are expected to know the Pathfinder Code from memory. They are to live by it. In order to nurture the pathfinders well, they are

divided into two age groups according to their characteristics. These are preadolescence and early adolescence.

In the first year (10 years old), they are to memorize the Old Testament books of the Bible and know the five areas into which the books are grouped. They are to know and explain Psalm 23 or Psalm 46. In their second year (11 years old), they are to familiarize themselves with the New Testament books. They should also understand some teachings of Christ. Finally in their last year (12th year), they were familiar with the use of the concordance. They should understand how Jesus relates to individuals. They are to memory texts on selected topics. This last age for preadolescences is the peak age for baptisms.

The early adolescence is the period when experiences matter more than acceptance of a lot of facts. Those who are thirteen years old are to be helped to renew and develop confidence in the Bible and discover a saving relationship in Jesus. At age fourteen, they are to discover the centrality of the Gospel in three major Christian Doctrines. The last age (15 years old), is to discuss the gifts of the spirits, the Old Testament Sanctuary, and some stories of the Adventist pioneers. All these steps are to be followed strictly.

Chapter 3 dealt with the local setting of the Republic of Zambia, ZBUC, CZC, Matero church, Mutenga church and Shimbilo church. It is noted that Zambia is a youthful country with its life expectancy estimated to be around thirty-nine years. The country was declared a Christian nation in 1996. Being a Christian nation, it is expected that children would grow in fear of God. However, the country still faces the same challenges teenagers are facing in other countries. The well-noted ones are teenage pregnancies and early marriages. These affect young people in so many ways. They have highly contributed to high mortality rate in the country. They disturb the

progress of young people in life. To try and help the nation, the government launched in a campaign against teenage pregnancies and early marriages. It is only hoped that the nation's effort to stop these evils will at one time bear fruits.

The SDA Church in Zambia has been involving young people in church activities from its inception. The church at all levels has the highest youth membership clustered in Pathfinder Club. The Ambassador Club, which is to help young people have a smooth transitional period into adulthood, has relatively a small membership. Though the Church has done what it could to help young people grow in fear of God, the current challenges of teen pregnancies and early marriages that affect the nation has affected the church as well. Those who get pregnant or marry unlawfully easily drop from club membership. Once they are married regardless of their age, they are considered to be adults by those of their age. At this point, they feel out of place among their age groups. This makes it difficult for them to continue in Ambassador and Senior Youth Clubs. Those who are already baptized are dropped from church membership when they get pregnant or marry unlawfully. Due to lack of leadership, materials and motivation as highlighted by Shimbilo Church, it is an indication that many young people do not get what is expected of them during the pathfinder years. This gives them a hard time to overcome the transitional challenges of teen in youth and adulthood. The Church must take a serious decided position on how to arrest these challenges teens face.

Chapter 4 dealt with data collection and the findings of the surveys and interviews. The data was collected in three churches, which were classified as rural, semi-urban and urban. Hundred and fifty people answered the questionnaires. Eighteen people were interviewed.

Based on the feedback from the survey, the main reasons for the high dropout rate of youth from membership are: a) dropped for unlawful pregnancies. (81.9%); b) dropped because of elopement (19.1%); dropped for fornication (65%); beer drinking (20%); lack of proper guidance; peer pressure; reverting to the traditional religious practices and beliefs of the parents; and lack of oriented and matured leadership.

### **Conclusion**

The transitional challenges teenagers face as they move on to senior youth and adulthood affect young people in the country and the church. But as we learned from the literature review, young people should not be victims of or witnesses of injustice if they are to maintain their membership. Put otherwise, youth should be given an atmosphere that will make them feel that church members do care about their needs and they do not judge their actions. Also, before teens become less accepting of the traditional religious practices and beliefs of their parents, they should be involved at an early age in the life of the church. This will help them handle transitional challenges well. The church is to acknowledge and employ youthful talents, which will keep young people active in church work.

In the country of Zambia, early marriages and teenage pregnancies are so rampant. These have disturbed young people in so many areas. They have abruptly stopped school at a tender age when they were supposed to be educated. Though the government has put a policy for them to go back to school after they deliver, concentration is disturbed. When these teens get married or get pregnant outside wedlock, the probability is very high that even their children will fall in the same trap. The teen pregnancies and marriages have increased the mortality rate in the country.

The church is affected in the sense that its membership drops. Though these young people continue with worship in one way or another, they lack the education,

which the church expected from them, had they not been victims of transitional challenges. It is sad to note that young people in rural and semi-urban areas struggle to speak English when Zambia is an English speaking country. This could be one reason why we lack oriented and matured leadership in some of our rural and semi-urban churches as observed during the interviews. Though the church has put a well-informed curriculum for the Pathfinder Club, lack of proper education makes it hard for them to follow the syllabus for the club.

It is necessary for the country and the church to change the way of nurturing teens. The issues that have been highlighted of teen pregnancies, early marriages, and beer drinking by teens are to be dealt with as early as possible in the life of young people. Since there are cases in the country of young people getting pregnant as early as at twelve years old, there is need to teach the Adventurers the transitional challenges they are expected to face in life.

## **Recommendations**

### **The Republic of Zambia**

1. I recommend that the Zambian government come up with a clear definition of early marriages, which will help the law enforcing agencies to help young people avoid teenage pregnancies, and early marriages.
2. I recommend that the Zambian law enforcing agencies find means of explaining and implementing the punishment for those found with pornographic materials which expose young people to early sex.
3. I recommend that the Zambian government come up with a dress code, which will protect young people from being exposed to early sex.

### **Zambia Union Conference**

1. I recommend that the Zambia Union Conference Youth leadership take a leading role in coming up with programs and implementing them that will handle current teen transitional challenges into youth and adulthood.
2. I recommend that the Zambia Union Conference Ministerial Department in conjunction with Secretariat make it a law that a person is to wait at least for one year before rebaptism can take place. This is in the spirit that the longest period for censure is one year.
3. I recommend that Zambia Union Conference design a quarterly report for Youth Alive activities, which will be used by Health, Education, Family Life, and Youth Ministries Departments.

### **Central Zambia Conference**

1. I recommend that the Conference does away with the regions so that a lot of time and efforts are invested at local church level where continued monitored learning takes place.
2. I recommend that all Pastors be availed with a copy of this research project to implement the findings and recommendations in their territories.
3. I recommend that that the conference sponsors a team of researchers to continue with this project at a large scale that will cover at least half the total number of churches in the conference to have a broader view of challenges teens face as they move into youth and adulthood.

### **Local Churches**

1. I recommend that all local churches elect seasoned, oriented, matured leaders for Adventurer and Pathfinder Clubs.

2. I recommend that all local churches make sure that baptism candidates complete all the entire lessons in the Manual Bible Doctrine before they are baptized.
3. I recommend that Pathfinder leaders make sure that all those to join the Pathfinder Club know by memory the Pathfinder law and pledge as stipulated by the manual.
4. District Pastors must make sure that the Youth Ministries Department is given special attention at local church by making sure that every year they have correct materials for all clubs.
5. I recommend that lessons on sex and marriage should be included in the syllabus for the Adventurer Club to help them avoid engaging themselves in these vices till they are of age
6. I recommend that professional counselors of different fields be engaged to help the teens handle transitional challenges of teen into youth and adulthood. This is to be done at least monthly at all local churches during youth activities.

APPENDIX

INSTRUMENTS

**QUESTIONNAIRE: ASSESSING THE MISSION AND THE OPERATIONS  
OF THE PATHFINDER CLUB IN CENTRAL ZAMBIA CONFERENCE IN  
ORDER TO ADEQUATELY PREPARE THE YOUTH/TEENS FOR  
TRANSITION INTO ADULTHOOD**

*THOSE WHO WERE DROPPED FROM CHURCH MEMBERSHIP AT ONE TIME*

Answer the following questions honestly without writing your name. (Tick  or  
write your favorite answer on the space provided \_\_\_\_\_)

1. Gender: Male  Female
  
2. Age: \_\_\_\_\_
  
3. Marital Status: Single  Married  Widowed   
Divorced
  
4. At what age did you join the Seventh-day Adventist Church?  
\_\_\_\_\_
  
5. At what age was your first baptism?  
\_\_\_\_\_



6. Are you a baptized member of the Seventh-day Adventist Church?  
Yes      No
7. If the answer to number 6 is yes, at what age were you re-baptized?
8. When you were between 10 and 15 years old, how many times were you reading the Bible with your family in a week?  
Daily      At least three times      At least Once      Not at all
9. Do you think your parents/guardians trained you in a Christian way according to what the Bible tells parents to do?  
Yes      No      Not sure      They never
10. Before you were dropped from church membership, how many times were you reading the Bible (individually) in a week?  
Daily      At least three times      At least Once      Not at all
11. When you were a Pathfinder (10 – 15 years), did you know the stories of these people: Joseph, Samuel, David, Jeremiah, Daniel and his friends as written in the Bible?  
Yes      No      Not sure
12. Do you think these stories mentioned in number 10 if you knew them when you were a pathfinder the way you know them today would have helped you to be a good Christian? Yes  
No      Not sure
13. At what age did you feel that attending Church programs was not interesting?  
10-11      12-13      14-15      16-17      18-19      20 and above
16. When you were between 10 and 15 years old, did you learn to know yourself?

Yes                      No                      Not sure

17.    As a Pathfinder did you know the Pathfinder Pledge and Law by memory?

Yes                      No                      Not sure

18.    When you were 10 years old, did you memorize the Old Testament books?

Yes                      No                      Not sure

19.    When you were 10 years old did you know Psalm 23 or Psalm 46 by memory?

Yes                      No                      Not sure

20.    At the age of 11, did you know the New Testament books by memory?

Yes                      No                      Not sure

21.    Did you know the four areas into which the New Testament is grouped when you were 11 years old?

Yes                      No                      Not sure

22.    At 11 years old, did you understand the meaning of some of Christ's teachings?

Yes                      No                      Not sure

23.    When you were 12 years old, were you familiar with the use of a concordance?

Yes                      No                      Not sure

24.    At 12 years old, did you understand how Jesus relates to you as an individual?

Yes                      No                      Not sure

25.    When you were 13 years old, were you helped to have confidence in the Bible as the Word of God?

Yes                      No                      Not sure

26. Circle the lessons below which you learnt when you were 14 years old.
- a. The Holy Spirit as it relates to mankind
  - b. The last day events that lead up to the Second Advent
  - c. The true meaning of the Sabbath
27. On the list below, circle what you did when you were 15 years old.
- a. Discussed how the Christian can possess the gifts of the Spirit as described by Paul and use of those gifts to God's glory
  - b. Studied and discussed how the Old Testament sanctuary service points to the cross and the personal ministry of Jesus
  - c. Read and outlined three stories of Adventist pioneers and told these stories during a Pathfinder Club/Adventist Youth or Sabbath School worship time

28. At which age were you highly interested in spiritual things?

10            11            12            13            14            15

29. What made you lose interest in spiritual things?

(a) \_\_\_\_\_

(b) \_\_\_\_\_

(c) \_\_\_\_\_

30. What made you to be dropped from church membership?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Thank you for being part of this important survey.



5. Do you have any comment on the above reasons? Yes No If yes  
comment: \_\_\_\_\_

6. Do you think older members are comfortable with youth style of participation  
in the church? Yes No Do you have any comment on this? \_\_\_\_\_

7. It has been observed that young people leave the church because they are  
victims or witnesses of an injustice. Do you agree? Yes No Support  
your answer: \_\_\_\_\_

8. Is it possible that the traditional religious practices and beliefs of the parents  
also lead young people to leave the church? Yes No What is your  
comment? \_\_\_\_\_

9. Do you agree that new opportunities young adults have contribute to their  
leaving the church? Yes No You can comment on your answer \_\_\_\_\_

10. In relationship to the past experiences young people have, do you have  
something to say about their dropout from church membership? Yes No  
You can say what you have \_\_\_\_\_

11. Do you have some comments on the operations of the Pathfinder Club in  
nurturing teens? Yes No What are your comments? \_\_\_\_\_

12. According to your experiences, is it possible to reduce the number of youth  
who drop from church membership due to teen/youth transitional challenges into  
adulthood? Yes No

13. Do you think we need to restructure the operations of the Pathfinder Club in  
Central Zambia Conference to fulfill its mission of nurturing teens for senior youth  
and adulthood? Yes No If yes suggest some ways: \_\_\_\_\_

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