

**THE EMERGENCE AND IMPACT
OF THE GIRLS' BRIGADE IN
THE CHURCH OF PENTECOST-UK**

By

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ABSTRACT

This thesis investigates the emergence and impact of the Girls' Brigade in the Church of Pentecost-UK. The Girls' Brigade is a Christian mission primarily among girls and women. It is an international, interdenominational, uniformed organisation for girls and women who are held together by their history, mission and vision as a Christian organisation. The Church of Pentecost-UK is part of the body of Christ linked to the Church of Pentecost, which is a worldwide, non-profit-making Pentecostal denomination with its headquarters in Accra, Ghana. Out of the 105 nations that the church is located, United Kingdom is the only nation that has Girls' Brigade groups. The setting up of these groups became possible as a result of the start-up grant which was received by the Girls' Brigade England and Wales from Youth United under the Uniformed Youth Social Action Fund project between 2014 and 2016. With the Girls' Brigade new to this Pentecostal setting, this study seeks to find out how its emergence has made an impact on the children, young people, the church and the community. The findings of the research are beneficial to the Girls' Brigade England and Wales, the Church of Pentecost Worldwide, Youth United, researchers and anyone interested in this area of study. This pioneering role played by the church in the United Kingdom is crucial. It could lead to the setting up of more of the Girls' Brigade groups in the other nations where the church is located. In view of this, the thesis ends with some recommendations.

DEDICATED TO
OFFICER AGNES ADOMAH OF BLESSED MEMORY
WHO WAS THE REGIONAL COMMISSIONER FOR
THE GIRLS' BRIGADE IN THE BRONG AHAFO REGION OF GHANA

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Contents

ABBREVIATIONS	vii
CHAPTER 1: INTRODUCTION (BACKGROUND TO THE STUDY)	1
1.1 Background of the Researcher.....	1
1.2 Motivations for this study	3
1.3 Youth United	4
1.4 Research Questions and Objectives.....	8
1.5 Structure of the Thesis.....	9
CHAPTER 2: LITERATURE REVIEW AND METHODOLOGY	10
2.1 Literature Review	10
2.1.1 Literature on Youth Work.....	10
2.1.2 Literature on Pentecostalism	15
2.1.3 Literature on African Pentecostalism and Migration	17
2.1.4 Literature on Attracting and Retaining Young People in the Church.....	21
2.1.5 Literature on Engaging Young People in Church.....	23
2.1.6 Literature on Barriers to Nurturing Children’s Spirituality	28
2.2 Methodology	31
2.3 Limitations.....	33
CHAPTER 3: THE GIRLS’ BRIGADE AS AN ORGANISATION	35
3.1 What is the Girls’ Brigade?.....	35
3.2 The History of the Girls’ Brigade.....	36
3.2.1 The Girls’ Brigade of Ireland.....	36
3.2.2 The Girls’ Guildry.....	37
3.2.3 The Girls’ Life Brigade.....	38
3.2.4 The Amalgamation.....	38
3.3 The Girls’ Brigade International (GBI).....	39
3.4 The Aim, Principles and Motto of the Girls’ Brigade.....	41
3.5 The Mission and Vision of the Girls’ Brigade	42
3.6 The Girls’ Brigade Africa Fellowship	49
3.7. The Girls’ Brigade Ghana.....	50
3.8 The Girls’ Brigade Europe Fellowship	52
3.9 Girls’ Brigade England and Wales (GBEW).....	53
3.10 Girls’ Brigade Ministries (GBM).....	54
3.11 Girls’ Brigade Activities in England and Wales.....	56
3.11.1 Community Groups.....	57
3.11.2 Leadership and Training	62

3.11.3 Koko - Online	64
3.11.4 Faith Retreats	64
3.11.5 The Esther Collectives (18-30's)	65
3.11.6 Conferences.....	65
3.11.7 Alumni	65
3.11.8 School Assemblies	66
3.11.9 Achieve Awards.....	66
3.11.10 Mission Trips	66
3.12 Terminology used in GBEW	67
3.13 Conclusion	67
CHAPTER 4: THE CHURCH OF PENTECOST AND THE NATURE OF ITS CHILDREN'S AND YOUNG PEOPLE'S ACTIVITIES	68
4.1 The Church of Pentecost	68
4.2 The History of The Church of Pentecost	69
4.3 The Mission and Vision of COP.....	70
4.4 The Beliefs (Tenets) and Core Values of COP.....	71
4.5 The Church of Pentecost-UK.....	73
4.6 CoP-UK National Executive Council Decision on the Girls' Brigade England and Wales 75	75
4.7 The Girls' Brigade in the Church of Pentecost-UK.....	75
4.7.1 Archway Rising Stars.....	75
4.7.2 Harlow Group	76
4.7.3 Fountain Gate Group.....	77
4.7.4 Springing Lord's Army.....	77
4.7.5 The Boys' Brigade and CoP-UK	78
4.7.6 GB Leadership in Church of Pentecost-UK.....	80
4.7.7 GB groups and social action activities	82
4.8 The Nature of Children and Young People's Activities in the CoP-UK	85
4.8.1 Children's Ministry.....	85
4.8.2 Children's activities in CoP-UK before the emergence of the Girls' Brigade.....	87
4.8.3 Children's activities in CoP-UK after the emergence of the Girls' Brigade.....	89
4.8.4 Youth Ministry.....	90
4.8.5 Young People's activities in COP-UK before the emergence of the Girls' Brigade	93
4.8.6 Young People's activities in COP-UK after the emergence of the Girls' Brigade	94
4.9 Conclusion	97
CHAPTER 5: RESULTS AND ANALYSIS OF DATA.....	98
5.1 Data Collection	98

5.2 Participants	98
5.3 Interviews	99
5.3.1 Responses to Question 1 - What children and young people’s activities were happening in your church before the emergence of the Girls’ Brigade?	100
5.3.2 Responses to Question 2 - What impact has your Girls’ Brigade group had on children and young people?	100
5.3.3 Responses to Question 3 - What has been the impact of your Girls’ Brigade group in your community and family?	102
5.3.4 Responses to Question 4 - How has your Girls’ Brigade group helped to integrate Ghanaian children and young people into the wider British community?	104
5.3.5 Responses to Question 5 - How has your Girls’ Brigade group made an impact on your life?	105
5.3.6 Response from Parents/Carers	107
5.3.7 Response from Girls’ Brigade National Office.....	108
5.4 Researcher’s Observations	113
5.5 Barrier to Research	116
CHAPTER 6: CONCLUSION AND RECOMMENDATIONS	118
6.1 Conclusion based on the objectives of the research	119
6.2 Conclusion based on the objectives of the Uniformed Youth Social Action Fund Project	121
6.3 Recommendations	121
APPENDICES	124
APPENDIX A – Timeline of Girls’ Brigade History	124
APPENDIX B - GB International Logo/Crest.....	130
APPENDIX C - Structured age-specific groups/programmes in.....	131
Girls’ Brigade England & Wales	131
APPENDIX D – Uniforms for Girls’ Brigade England and Wales	132
APPENDIX E – Interview Questions	133
APPENDIX F – CoP-UK GB Gathering Flyers (2017 – 2019).....	134
BIBLIOGRAPHY	135

ABBREVIATIONS

ABBREVIATION	FULL MEANING
BB	Boys' Brigade
CoP	Church of Pentecost
CoP-UK	Church of Pentecost-UK
DBS	Disclosure Barring Services
GB	Girls' Brigade
GBEW	Girls' Brigade England and Wales
GBI	Girls' Brigade International
GBM	Girls' Brigade Ministries
ICGB	International Conference of Girls' Brigade
koko	Keep on keeping on video blog
PIWC	Pentecost International Worship Centre
UYSAF	Uniformed Youth Social Action Fund
UK	United Kingdom

CHAPTER 1: INTRODUCTION (BACKGROUND TO THE STUDY)

This research investigates the emergence and impact of the Girls' Brigade in the Church of Pentecost-UK. Out of the 105 nations that the church is located in, the United Kingdom is the only nation that has Girls' Brigade groups. This achievement was possible because of start-up funding received from the Uniformed Youth Social Action Fund (UYSAF). Through this funding, four Girls' Brigade groups have been set up in the church. These groups are mainly based in London and Essex. The church in Leicester also received the funding but could not start the group because of lack of leaders to lead the group. Since the Girls' Brigade is new to the church, we must find out if its emergence has made an impact or not. If it has, how has the impact been made? The research, therefore, seeks to carry out this investigation.

1.1 Background of the Researcher

Growing up in the 1980s in the Presbyterian Church of Ghana in Sunyani, I enjoyed attending church and taking an active part in children's activities. There were lots of activities that children could choose from. There was Sunday School for us on Sundays, Boys'/Girls' Brigade meetings on church premises on Fridays and Goodnews Club on Saturdays in our community. There was always an activity organised during the week and weekend too. I enjoyed taking part in each of them. Volunteers in the church organised all these activities. These volunteers worked so hard, and I admired them. They were my role models who became my mentors. I cannot forget to mention one particular volunteer, Mr Ababio, who was a Sunday School Teacher, Boys' Brigade Officer and my Goodnews Club Teacher at the same time. He played these three roles distinctively, and all the children could testify about him. No wonder he is now a Reverend Minister in the Presbyterian Church of Ghana.

The Girls' Brigade group that I attended when I was a child is 2nd Sunyani Company in Sunyani Presbyterian Church, now called Ebenezer Presbyterian Church. There was also a Boys'

Brigade group in the same church. Both groups did some activities together whilst other activities were organised separately. For instance, wearing uniforms for church services, church parades and camp meetings were jointly organised by both the Boys' and Girls' Brigades. Members of both groups were easily identified by the uniforms we wore and the playing of the band. We were usually seen in uniforms during special church services, weddings, funerals and on the streets marching while playing the band. I enjoyed taking part in all these activities during my school, college and university days in Ghana. I rose through the rank and file of the Girls' Brigade. I became the Captain of 2nd Sunyani Company and the Deputy Regional Commissioner for the then Brong Ahafo Region of Ghana.

The Girls' Brigade was such a big part of my life. When I married in 2001, and I had to join my husband in his church, Pentecost International Worship Centre (PIWC), Sunyani which is a branch of the Church of Pentecost in Ghana, it was a hard decision to take because they did not have the Girls' Brigade anywhere in their church. Even though I left the Presbyterian Church to the Church of Pentecost, I still maintained links with the Girls' Brigade. A year later, after joining the Church of Pentecost, I was ordained as a Deaconess while my husband was also ordained as an Elder.

When my husband and I travelled to the United Kingdom in 2003 for further studies, we joined the Church of Pentecost-UK. We fellowshipped at Fountain Gate PIWC at Dagenham until we were asked to support other branches of the church where my husband was the Presiding Elder of the Local Assemblies namely, Southend PIWC, Harlow PIWC and Colchester PIWC at different times. In February 2012, I was appointed as the National Women's Leader for the church responsible for the National Women's Ministry's day-to-day running until February 2020. This appointment was a voluntary role.

In 2014, I worked full-time for the Girls' Brigade England and Wales, in a paid role, on a fixed-term contract, as the Development Worker for London and the South East Area, setting up new Girls' Brigade groups under the Uniformed Youth Social Action Fund (UYSAF) Project. This contract ended in March 2016. Through this government-funded project, the Girls' Brigade groups were set up in the Church of Pentecost-UK, the first of its kind in the church worldwide. Through this role too, I actively got involved in the Girls' Brigade's work again; something that I never imagined could happen. I also became a leader in one of the groups that I helped set up in the church. I believe that there was a reason why I had this job contract, and it is beyond human understanding. The Girls' Brigade's presence in the Church of Pentecost is an answer to a prayer. These developments have increased my passion for promoting the Girls' Brigade's work.

1.2 Motivations for this study

This study has been motivated by three main factors:

1. Girls' Brigade is my research interest area, and this study provides an opportunity for me to do further research on it. As part of the Bachelor of Arts Degree Qualification obtained in 2001 from the University of Cape Coast, Ghana, I undertook research on 'The Girls' Brigade and the Development of the Girl-Child in Ghana.' Although this research was not conducted in the UK, I can draw on my experiences to help me undertake this research. This enables me to contribute to the body of knowledge in this area.
2. Working on a fixed-term contract as the Development Worker for London and the South East Area (2014 to 2016) for the Girls' Brigade England and Wales under the Uniformed Youth Social Action Fund (UYSAF) project, I helped to set up thirteen groups in different churches, mainly the Church of England, the Methodist Church and the Church of Pentecost-UK. Through this project, the Girls' Brigade has been

introduced into the Church of Pentecost-UK. Therefore, this research provides an opportunity to find out how the introduction of these Girls' Brigade groups into the church has made an impact. This write-up enables me to document this information to be presented to the Girls' Brigade England and Wales National Office for their records.

3. The Girls' Brigade and church have been a big part of my life; they have both played significant roles in my childhood and adulthood. They have made a substantial impact on my life, and I am passionate about promoting their work wherever possible. This research enables me to promote the work relating to both the Girls' Brigade and the Church of Pentecost-UK academically.

1.3 Youth United

In recent years, there has been an increased interest in Children and Youth engagement to help them develop to their full potential. This interest has been shown by governments, organisations, groups and individuals, and they take initiatives towards this effect. Furlong posits that issues that engage youth researchers are frequently of great interest to policymakers. According to this author, 'The link between the policy agenda, media concerns and the research agenda has been evident throughout much of youth research history.'¹ In the UK, there are some voluntary organisations that have a long history of engaging with young people. The Youth United network which was established in 2012 has helped to bring these voluntary youth organisations together to achieve a common goal. With His Royal Highness Prince of Wales, Prince Charles as the Patron, the Youth United Foundation works to achieve its vision of making every young person who wants to join a uniformed organisation to be able to do so.²

¹ Furlong, A. Youth Studies: An Introduction, 24.

² www.youthunited.org.uk. Accessed on 1 December 2017.

At the GB Induction to prepare staff to work on the UYSAF project³, it was explained that Youth United is aimed at the following:

- Increasing the number of volunteers
- Increasing the number of young people engaging with groups and their communities
- Attracting funding and making better use of resources

There are eleven youth organisations that form the Youth United network. These member groups are as follows:

The Air Cadet Force

The Boys' Brigade

The Girls' Brigade England and Wales

Army Cadets

Fire Cadets

Girlguiding

Jewish Lads

The Scout Association

Sea Cadets

St John Ambulance

Volunteer Police Cadets

³ Girls' Brigade England & Wales Induction for Development Workers under the Uniformed Youth Social Action project, 11 November 2014.

As of March 2016, 42,000 new places had been created to support young people through the Uniformed Youth Social Action Fund (UYSAF).⁴ Rob Wilson, the then Minister for Civil Society, has explained that ‘through this fund, Youth United Organisations have extended life-enhancing opportunities to tens of thousands more young people, many of them in the most deprived and underserved parts of the country.’⁵ He also commended the Government for giving out this money to transform young lives for the better. Some of these opportunities given to young people are religious-based while others are not. The religious groups are The Boys’ Brigade, The Girls’ Brigade England and Wales and the Jewish Lads. Nash and Whitehead have mentioned Smith’s assertion that ‘there is a consensus that foundations for modern youth work practice were nurtured in the social and educational activities connected to the tasks of Christian evangelisation or Christian education’⁶.

The Uniformed Youth Social Action Fund’s goals were getting new volunteers, setting up new groups, and engaging new young people. Some learning areas were noted at a workshop hosted by UYSAF in London.⁷ It was explained that the uniformed groups are better working together. The Development Worker model is effective to use. Creating the places for young people on their own are not sufficient. There are other factors that need to be considered.

Based on these goals and the critical learning areas above, there were outcomes for each of the member groups. The outcomes for the Girls’ Brigade were setting up new groups, creating new places in deprived areas, getting new volunteers and filling of places for the young people.

In 2014, all the Youth United Network groups received the Uniformed Youth Social Action Fund to set up new groups. The Girls’ Brigade England and Wales (GBEW) employed Development Workers to work in the various areas of the nation with churches that are

⁴ Youth United Impact Report 2015-16, 4.

⁵Rob Wilson, the Minister for Civil Society in Youth United Impact Report 2015-16.

⁶ Sally Nash and Jo Whitehead, Christian Youth Work in Theory and Practice, 3.

⁷ Youth United Workshop in London on 19 November 2014.

interested in setting up groups for children and young people in the communities. I happened to be the Development Worker for London and the South-East Area who worked with different churches within the area. As mentioned earlier, I have also always been a member of the Girls' Brigade since growing up as a child in Ghana. Until recently, I have been a Leader in the Girls' Brigade in England and Wales, specifically the Harlow GB group. As an insider researcher, I agree with Goodson and Phillimore that 'insider researchers are regarded as sharing particular characteristics or experiences that make them a 'community member' and give them a particular understanding of the people they are researching, which the outsider researchers do not necessarily share.'⁸ These churches that were interested in setting up new groups were given start-up grants to cover the cost of uniforms, resources, training and subscriptions. It is stated in GBEW's Report for 2015-16 that it has been 'particularly thrilling this year to see a good number of new groups established. We value being a founder member of the Youth United Foundation, and their provision to GB of a portion of the grant money allocated to them from the Uniformed Youth Social Action Fund (UYSAF) has enabled us to invest in developing new groups again this year'⁹. This has led to the emergence of Girls' Brigade groups in Pentecostal settings too. Traditionally, the groups worldwide are mainly found in churches like Methodist, Presbyterian, Baptist and Anglican, the latter known as Church of England here. The Church of Pentecost-UK is one of the churches that successfully received these grants to set up new groups in some of the branches of the church in Archway, Dagenham, Harlow, Croydon and Leicester. As a member of the CoP-UK, I was known to these groups before they were even set up. Goodson and Phillimore continue to explain that 'Arguments for insider research have tended to refer to its instrumental benefits, such as enhanced disclosure and gathering of more reliable data as a consequence of increased trust between researchers and

⁸ Lisa Goodson and Jenny Phillimore, *Community Research for Participation from Theory to Method*, 72.

⁹ Julie Murdy in Annual Report Summary 2015-16 of Girls' Brigade England and Wales.

respondents, or the benefits of using insider researchers to overcome language or access problems.’

1.4 Research Questions and Objectives

The key questions this research seeks to answer includes:

1. What is/was the nature of children and young people’s activities in the CoP-UK before the emergence of the Girls’ Brigade?
2. How has the emergence of the Girls’ Brigade in the CoP-UK impacted the church?
Has it changed the church at all?
3. How has the evangelical ethos of the Girls’ Brigade fit in the Church of Pentecost?
4. How has Girls’ Brigade helped integrate the Ghanaian children into the wider British community?

Based on the above research questions, the objectives of this research include the following:

1. To identify the nature of children and young people’s activities in the CoP-UK before the emergence of the Girls’ Brigade.
2. To investigate how the emergence of the Girls’ Brigade has made an impact on the CoP-UK.
3. To examine how the evangelical ethos of the Girls’ Brigade fit in the Church of Pentecost.
4. To show how the Girls’ Brigade has helped to integrate the Ghanaian children into the wider British community.

1.5 Structure of the Thesis

The thesis is structured to cover six chapters. Chapter 1 provides an introduction to the study. It gives background information of the researcher and the research, which includes the motivation for the study. It also identifies the key research questions and objectives of the study.

Chapter 2 provides information on the literature review and methodology used for the research. A piece of theoretical knowledge about the study is shown. Detailed information is provided about research work which has already been done in this area in Girls' Brigade, Youth United and Church of Pentecost-UK. The various methods that have been used to gather information for the research are explained in detail.

Chapter 3 provides information about the Girls' Brigade as an organisation. It explains the history, aims, principles, mission, vision and activities of the organisation. It includes information about the Girls' Brigade International, the Girls' Brigade Africa, the Girls' Brigade Ghana, the Girls' Brigade Europe and the Girls' Brigade England and Wales.

Chapter 4 provides information about the Church of Pentecost. It traces the history to the beginnings in Ghana. It explains the mission, vision and tenets of the church. It provides information about the church in the United Kingdom. The nature of children and young people's activities in the CoP-UK before and after the emergence of the Girls' Brigade are explored.

Chapter 5 provides information about the primary data gathered for the research and analyses them. The findings of the research are explained.

Chapter 6 provides a conclusion and recommendations. It explains how the research questions and objectives have been addressed in the study and also provides recommendations.

CHAPTER 2: LITERATURE REVIEW AND METHODOLOGY

2.1 Literature Review

This chapter provides the theoretical background knowledge of this research study. The information provided has been gathered from books, journals, articles, websites, newsletters and other sources. The literature used to include youth work, children and young people, church, migration and transforming communities. The data on the various organisations that are discussed in this research were mainly gathered from their websites and other documents that were made available for the purposes of the research. There was limited information available because not much research work has been done in this specific area of research. However, the area of research was extended to include other research work that has helped to achieve the objectives of this research study.

2.1.1 Literature on Youth Work

Nash and Whitehead posit that ‘the need for youth work is largely linked to the particular role that youth plays in differing societies.’¹⁰ These authors continue to explain that, over the years, youth work has evolved on from faith-based roots and become a public activity therefore, it is important to distinguish between ‘youth work’ from ‘work with young people’. According to the authors, modern youth work can be identified in at least three educative activities that derive the basis for practice from a core set of values and processes. These three activities include youth work that is delivered in an informal educational setting to support young people in their development, youth work that is geared towards increasing the interest of young people to participate in democracy and the youth work that addresses the welfare needs of young people.

In contrast, these authors also identify three branches of work with young people. The first branch describes participants and leaders within voluntary organisations which includes

¹⁰ Sally Nash and Jo Whitehead (eds), *Christian Youth Work in Theory and practice*.

organisations that retain strong faith such as Boys' Brigade and GBEW. The second branch describes the kind of youth work whereby voluntary organisations including key Christian Agencies like Young Men's Christian Association (YMCA) which work alongside with local authority provision. The YMCA is described as the oldest and largest youth charity in the world.¹¹ The third branch describes the youth ministry. The distinction between youth work and work with young people given above by Nash and Whitehead is not clear. Although an attempt is made to explain the different types of activities that are found under each of these terms, they fail to show what makes the two different, probably because they are the same and are used interchangeably. The Council of Europe has described youth work as 'both complex and often misunderstood on account of that complexity'.¹² It further explains that youth work provides a space for young people to meet, interact, engage in activities, share experiences and also receive support as they move from childhood to adulthood.

Batsleer has also explained:

'From the beginning of the establishment of professional training courses in the field of youth and community work, the literature stressed the 'voluntary principle' and the 'principle of association', and there has been a stress on participation, alongside a developing understanding of the aims and purposes of social education and advocacy.'¹³

According to Dunne, Ulicna, Murphy and Golubeva, 'the term youth work, is used to describe a diverse range of activities, topics and measures provided by a range of actors in assorted fields and settings.'¹⁴ These authors have also confirmed that there are a variety of definitions on youth work, and have provided some of the definitions based on the review of national definitions and experts' views. One of those definitions given is 'Youth work offers young

¹¹ <https://www.ymca.org.uk>. Accessed on 21 February 2018.

¹² Council of Europe, History of Youth Work in Europe, Volume 3, Relevance for Today's Youth Work Policy.

¹³ Janet Batsleer, Youth Working with Girls and Women in Community Settings: A Feminist Perspective, 187.

¹⁴ Allison Dunne, Daniela Ulicna, Ilona Murphy and Maria Golubeva, Working with young people: the value of youth work in the European Union.

people meaningful activities based on young persons' needs and interests.' In this sense, the activities become meaningful if they are young people-centred.

Research work which has already been done on Uniformed Youth Organisations in London, form the basis of my research study. Different projects at different times for these organisations have been possible because of government funding received. The end of each project leads to a compilation of a report which is used to assess the impact of the project. These reports have contributed to the body of knowledge in Youth Work in the UK. Cox, Gardner and Rutt have reported the following:

'YOU Matter Programme emerged from the 'Time for Action' strategy, which was developed by the Mayor's Office in 2008 to improve opportunities for young people and help tackle the root causes of youth crime. YOU Matter was one strand of Project Titan, which focused on building character in young people and helping to develop skills and techniques to enable young people to make positive decisions with regard to education and training. Although the original impetus for YOU Matter was diversionary activities, the focus evolved to cover a broader remit in terms of developing young people's character and social responsibility by providing more opportunities to participate in uniformed youth groups.'¹⁵

It was good that these opportunities were created for young people, but the question we need to ask ourselves is, has it led to the developing of their character too? The opportunities alone created do not guarantee the development of their character and social responsibility. The environment where these young people find themselves plays an essential role in the building of their character and how they behave in the community. Each Uniformed Youth Organisation has the responsibility of ensuring that appropriate life skills are provided to develop their young people. The organisation's programme, its delivery, the leaders to carry it out and many others all need to be in place to develop the young people. It is for this reason that I will be assessing the impact of GBEW in its new environment, the Church of Pentecost-UK.

¹⁵ Ecorys and the National Foundation for Educational Research, Korina Cox, Rachel Gardner and Simon Rutt, Evaluation of YOU Matter Final Report presented to Greater London Authority.

The Cabinet Office funded the Youth Social Action Journey Fund Programme¹⁶ to create new social action opportunities in deprived areas to build stronger connections between Youth United members and the National Citizen Service (NCS). Family Kids and Youth prepared an evaluation of this programme. This evaluation which was prepared for Youth United provides feedback on the project. In all, eight organisations took part in the project, and the feedback that was received had been too general, laying too much emphasis on the number of places created for young people. There are six principles of quality social action. These principles are challenging, youth-led, socially impactful, progressive, reflective and embedded. The new groups used these principles to help them to organise their social action activities.

The Uniformed Youth Social Action Fund (UYSAF) Project which took place between 2014 and 2016 was also funded by the Cabinet Office to create more social action opportunities to help young people to be engaged in practical action in the service of others. The funding was given to fourteen social action-oriented Uniformed Youth Groups, including Girls' Brigade England and Wales to open new local groups (units) and create sustainable places for young people. The findings presented in this research report showed that social action could help individuals and groups who benefit from it to meet new people, change perceptions and engage more in their communities. The report has indicated that, all those who benefitted from the social action have been positive about the impact of it.¹⁷ It is worth noting here that the research study that I am undertaking will also provide in-depth feedback to assess the impact of GBEW on not only the young people but also the impact on the church and the community.

In Youth United's Impact Report 2015-16, it was shown that both growth and sustainability are valued. As it is expressed 'the sustainability review for the year 2016 has shown that, out

¹⁶ Youth United, Family Kids and Youth, Joining a Youth Organisation: A Youth Social Action Journey Fund Evaluation.

¹⁷ Ilana Tyler-Rubinstein, Fiona Vallance, Olivia Michelmore and Julia Pye, Evaluation of the Uniformed Youth Social Action Fund 1 final report 4-5.

of the units that received funding three years ago or more, 87% are still in operation.’¹⁸ Also, page 4 of the same report mentions the wider benefits of the Uniformed Youth Organisation as follows:

‘Beyond the impact on the individual and the benefits of youth social action to communities, young people’s participation in uniformed youth groups creates longer-term benefits for society. Engaging those from the most disadvantaged communities and working to include those young people who find it hardest to participate.’

Youth United has also delivered some research projects within schools. With these projects, uniformed youth work was delivered in the school setting by some of the member groups. The success of this research has proved that uniformed youth groups can successfully operate within school settings.¹⁹ The research project carried out in schools provides useful information to groups like GBEW that are also considering working in schools. This will help GB to build on the stronger ties that already exist. Schools are the main source of recruitment of children and young people for GB groups. Instead of getting to the schools to recruit, it will be great if GB is sent over to them to be delivered in the schools.

In England and Wales, GB continues to work primarily among girls and women to develop its mission. It helps in developing skills, faith, friendships and thereby offering hope to help the girls to enjoy life to the full.’²⁰ Through government funding, GBEW has been able to open new groups to develop its mission. Again, certain initiatives that have been taken by the organisation, have helped in developing the mission. The koko (Keep on Keeping on) initiative helps to engage teenage girls online to share experiences using videos and short stories.²¹ The Esther Collectives initiative too brings 18 to 30-year-old women together to interact among themselves, to build friendships and to develop their faith in every sphere of their lives.

¹⁸ Youth United Impact Report 2015-16.

¹⁹ <https://educationendowmentfoundation.org.uk/projects-and-evaluation/projects/youth-united/> Accessed 02 March 2021.

²⁰ <http://www.girlsb.org.uk/about-us-20/> Accessed 13 May 2019.

²¹ <https://www.girlsbrigadeministries.org.uk/koko-blog/> Accessed 02 March 2021.

2.1.2 Literature on Pentecostalism

Pentecostalism is a renewal movement within Christianity. Its beginnings are traced back to the 19th Century, but its modern form started in the 20th Century. Kay states that the ‘account of the first day of Pentecost in the Christian era gives Pentecostalism its name.’²² According to Anderson, the term Pentecostal is ‘appropriate for describing globally all churches and movements that emphasize the working of the gifts of the Spirit, both on phenomenological and on theological grounds.’²³ In the introductory remarks of Anderson’s book *Spirit-filled World*, Asamoah-Gyadu has commented that ‘When dealing with the study of Pentecostalism as a global movement, the depth and breadth of knowledge that Allan Anderson brings remains unparalleled.’²⁴ Anderson explains that although the term ‘Pentecostal’ was widely used in the early 20th Century, the more common term that was used was ‘Apostolic Faith.’ According to this author, ‘Pentecostalism is a movement or rather a series of movements that took several different formative ideas and events to emerge’.²⁵ In the book, *An Introduction to Pentecostalism*, Anderson focuses on the history, theology, development and connection between Pentecostal and Charismatic Christianity to help with the understanding of what constitutes Pentecostalism. According to Anderson, ‘The Pentecostal and Charismatic movements in all their multifaceted variety constitute the fastest-growing group of churches within Christianity today’.²⁶ Anderson uses the term Pentecostalism to embrace Charismatic movements and new Pentecostal churches of many different descriptions. This author advocates for the term Pentecostalism to be used in the broader sense to include all movements that emphasize on the work of the Holy Spirit and the exercise of spiritual gifts. The origins of Pentecostalism are often associated with a series of movements that took place in the USA, but

²² William K Kay, *Pentecostalism, A Very Short Introduction*, 1,3.

²³ Allan Anderson, *Introduction to Pentecostalism*, 13.

²⁴ Allan Heaton Anderson, *Spirit-filled World, Religious Dis/Continuity in African Pentecostalism*.

²⁵ Allan Anderson, *Spreading Fires, The Missionary Nature of Early Pentecostalism*, 3-4.

²⁶ Allan Anderson, *An Introduction to Pentecostalism, Global Charismatic Christianity*, 1.

the driving force behind the spread of it is the Azusa Street Revival, which was led by William Seymour. This revival that took place in the western world spread to Asia and Africa too. Pentecostalism is now considered as the fastest growing form of Christianity in Africa. Anderson asserts that ‘much of African Pentecostalism began without outside influence’ and has noted that the growth of African Pentecostalism ‘has its distinct contribution to make to the shape of Global Pentecostalism.’²⁷ Generally, African Pentecostal churches are seen to share particular characteristics which are different from the other churches.

Meyer’s discussion on ‘Pentecostalism and Globalization’ suggests that there is a link between the two. This author has stated that many Pentecostal churches and movements consider themselves as ‘global’ or ‘international’ and also feature these terms in their names.²⁸ Although the Church of Pentecost is worldwide and located in 105 nations, it does not have these terms in its name. However, I do agree with the author’s assertion that globalisation stands central in the study of Pentecostalism. Scholars’ interest in studying the nature and of the fit between Pentecostalism and globalisation is laudable. Meyer’s discussion examines this fit between the two and concludes that global Pentecostalism needs to be viewed in a broader context.

Robeck has asserted that “Ecumenism is a topic that many Pentecostals find difficult to discuss. This is in part because most Pentecostals know very little about the subject, often just enough to condemn it. When asked why they are opposed to Ecumenism, their responses are often anecdotal.”²⁹ The author explains that sometimes these anecdotes are based on personal experiences but more often too, they are based on stories they have received and passed on from one person to another. However, assessing the validity of these stories are yet to be

²⁷ Allan Anderson, *Introduction to Pentecostalism*, Cambridge University Press, 103.

²⁸ Meyer Birgit, *Pentecostalism and Globalization in Studying Global Pentecostalism, Theories and Methods*, 113 – 127.

²⁹ Cecil M Robeck Jr, *Ecumenism in Pentecostalism and Globalization in Studying Global Pentecostalism, Theories and Methods*, 286 – 303.

achieved. This writer calls for Pentecostals to change the ways they have traditionally viewed other Christians. In this way, they can work together as One Church of Jesus Christ which is visibly united. The Girls' Brigade is ecumenical in nature, and the denominations involved have worked well together since it was formed more than a hundred years ago. In recent times, Pentecostal denominations which used not to have Girls' Brigade have started setting up groups too. The sustainability of these groups could depend on how well they work together with the other denominations in the organisation.

Ofoe argues that 'African Pentecostalism holds a central place in today's Christian discourses because according to the author, 'God has shifted' the centre of gravity of the Christian religion to the southern hemisphere (Africa, Latin America and Asia).'³⁰ Ofoe confirms this with scholars' findings of the issue of Africa's current status as a major hub of Christianity, the movement of headquarters of Christianity to Africa, the anticipation of a long stay of Christianity in Africa and the emerging of indigenous Christian leaders who have a plethora of theological reflections in the African context. This author mentions Apostle Opoku Onyinah (The Chairman of the Church of Pentecost from 2008 to 2018) as one such leaders who has made a very significant impact on African Pentecostal mission and theology.

2.1.3 Literature on African Pentecostalism and Migration

Kalu has stated that 'The rapid growth of African Pentecostalism is especially important as a dimension of Africans' allure to the pneumatic ingredients of the gospel that resonate with the power theme.'³¹ This author has also mentioned that contemporary Pentecostalism which originated from older religious revivals has its own identity. The study of Pentecostalism in the region is on the increase, and researchers have been particularly interested in the growth of

³⁰ S Ofoe, *Renewal in African Pentecostal Mission Praxis, A Central Thought of Opoku Onyinah in African Pentecostal Mission Maturing: Essays in Honour of Apostle Opoku Onyinah*, 90.

³¹ Ogbu Kalu, *African Pentecostalism, An Introduction*, 4.

Pentecostalism. According to Omenyo, ‘the growth of Pentecostalism in sub-Saharan Africa since the turn of the twentieth century cannot be overlooked by any serious student of African Christianity.’³² This author explains that the impact of Pentecostalism in Africa is felt in all aspects of life including political, educational, social and religious life. This impact is also felt in the other denominations too.

The history of Pentecostalism in Ghana can be traced to Peter Anim, who started his Pentecostal Movement in 1917.³³ The Church of Pentecost, as mentioned earlier on in Chapter 1, is described as a Classical Pentecostal Church in Ghana. This reflects in its worship style, emphasis on the gifts of the Holy Spirit, healing, communalism, new birth, baptism of adults by immersion, Holy Spirit baptism and the second coming of Christ as explained by Omenyo.³⁴ The missionary stories which are compiled in the book *Into the World We Go: The Missionary Enterprise of the Church of Pentecost*³⁵ provides a valuable source of information to researchers. It provides a piece of insightful information on how the church which started in Ghana in West Africa, has spread to all habitable continents of the world in over sixty years. It presents a brief history of the church, explains why members of the church are so mission-minded, discusses administrative structures that were put in place and narrate how the church entered each nation in which it currently operates. The narratives indicate how people who had travelled in search of greener pastures helped to start the church in those countries and the contributions of the missionaries sent by the church’s headquarters in Ghana. Among the various themes of the book are the role of prayer in missionary work, the guidance of the Holy Spirit to start, plant or grow churches, reflections on missionary efforts and a discussion about the way forward for the church.

³² Cephas N. Omenyo, African Pentecostalism in *The Cambridge Companion to Pentecostalism*, 132.

³³ David Westerlund, *Global Pentecostalism, Encounters with Other Religious Traditions*, 60.

³⁴ Cephas N. Omenyo in *Global Pentecostalism, Encounters with Other Religious Traditions*, 61.

³⁵ *The Church of Pentecost, Into the World We Go: The Missionary Enterprise of the Church of Pentecost*.

The historical narrative of the Church of Pentecost in the United Kingdom as detailed in the book mentioned above provided a good source of information for this research study. Walker has explained that the Church of Pentecost in the United Kingdom has been established using the Migrational Mission Model (MMM) where the migrant is the central focus and therefore, forms the nucleus of the mission activity.³⁶ Since the migrant is key to this model, integration into the British culture is needed to sustain the church in the UK. According to Kalu, there are ‘three important moments in migration patterns; the departure, the migration route and the destination.’³⁷ Each of these has history and structure which provides valuable sources of information. The author explains that these moments can influence one another in the sense that ‘the nature of the departure may influence the route, the route will influence the time span of that moment, and both will shape the patterns of adjustment at the destination’. Each of these moments may last for years, and as a result, it generates religious resource for coping.

Religion plays an important role in the lives of immigrants and communities in the diaspora. Adogame asserts that ‘Generally, Africans have migrated to Europe, the US and elsewhere largely carrying their religious identities with them.’³⁸ It can be inferred from the assertion that Pentecostals who migrate, carry their identities along with them. Migration, therefore, contributes to the spread of African Pentecostalism in the diaspora. The integrative and adaptive structures and systems put in place help these migrants to integrate well into the communities. The Church of Pentecost in the United Kingdom currently comprises both the first and second-generation migrants. The first-generation migrants who started the church have given birth to children who are older now and have integrated well into the culture. They are described as the second generation, and they form the current youth in the church. They

³⁶Daniel Okyere Walker, *The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost*, PhD Thesis, University of Birmingham, 2010,177,178.

³⁷ Ogbu U Kalu, *African Pentecostalism in Diaspora*, 9-10.

³⁸ Afe Adogame, *Transnational Migration and Pentecostalism*, 58.

have embraced the culture in society and have the desire to cause a change in their settings, including the church. Douglas has confirmed that young people in Pentecostal Churches in the UK participate fully in worship, often taking a leading role in church music and singing which are vitally important aspects of Pentecostal worship. They engage in serious studies of the Christian Faith of the New Testament.³⁹ However, in my own observation, there are some aspects of the churches that do not encourage youth participation. Nyanni has explained that ‘previous definitions of second-generation as immigrant children born in the diaspora or brought from the mother country at an early age, has been challenged as being too loose and simplistic.’⁴⁰ This research study about Girls’ Brigade is one of the ways that CoP-UK could use to help children and young people to integrate well into their communities. Benson has mentioned that ‘the measure of a society’s health is how well it takes care of the youngest generation.’⁴¹ This author has emphasised that the ‘challenge for all segments of the community – families, neighbours, schools, congregations, employers, youth and more – is to share in the responsibility for taking action to ensure that all kids have what they need to grow up healthy, successful and caring.’ When the Girls’ Brigade and CoP-UK unite around a shared vision, they will be able to help these children and young people in their development. This research seeks to find out how these two organisations have worked together with their shared vision to have an impact on the children and the young people and the communities.

³⁹ David Douglas, *Pentecostalism and Immigration*, 114.

⁴⁰ Caleb Nyanni, *The Spirits and Transition: The Second Generation and the Church of Pentecost-UK*, PhD Thesis, University of Birmingham, 2018.

⁴¹ P.L Benson, *All Kids Are Our Kids: What community must do to raise caring and responsible children and adolescents*.

2.1.4 Literature on Attracting and Retaining Young People in the Church

In Stanton's article in the *Journal of Youth Ministry*, this writer has identified teaching faith, filling churches and meeting social need as purposes of youth work in churches.⁴² The writer argues that 'It is no secret that Christian churches are struggling to attract and retain young people.' In the past, CoP-UK had this challenge and some of the young people, including Ministers' children, left the church to join other churches because of various reasons. Some left because of the church's culture that they thought they could not fit in. Others also left because they thought their gifts were not appreciated and developed. One of the Ministers' children who left the church has now become a Minister in a different church. One young Deacon in London left the church to set up his own church and his friends also followed him. This was a wake-up call for CoP-UK. The church now understands the crucial role that young people play and therefore, strategies to attract and retain them. The church has started spotting the giftings of young people and 'catching them young' meaning developing them by giving them responsibilities. It is worth mentioning here that, since 2017 the church has started calling young men into full-time Ministry as Ministers to be solely responsible for the youth in the church as well as the young people studying at the universities who form the Pentecost Students and Associates (PENSA). As of 2020, there are three young men who have been employed as full-time Ministers to help these students. They travel around to the universities to set up the groups and to provide ongoing support to the young people there. This has helped to curtail the number of young people leaving the church as a result of gaining admission to study at the university.

This was a great challenge in the past. Most of the young people who left home to study at the university did not return to church after finishing their studies. It was not like they had got jobs

⁴² Naomi Stanton, "Christian Youth Work: Teaching Faith, Filling Churches or Response to Social Need?" *Journal of Beliefs and Values*, Vol 33, No 3, 385-403.

which had taken them away to somewhere else but rather, they switched to other churches that attracted them while they were studying at the university. Upon completion of their studies, they continued to worship with the same church elsewhere and did not go back to CoP. There are some churches at the universities that have been attracting more students for some time now. Light House Chapel International which also has its roots from Ghana, for example, has set up churches at the universities known as 'First Love.' These churches are very popular at the universities and have been attracting many students. Why these churches attract so many students is a question that is always asked by the churches that are attracting fewer students.

Also, the church has now set up some 'Youth Churches' which are led by the youth. However, there are still some areas within that new set up which are not handled by the youth. There is a high possibility that this situation could change in the near future for the youth to take over these areas. Mentoring programmes, training programmes, conferences, seminars and various sessions are organised to prepare the youth to take over.

Two American scholars, Robert D Putman and David E Campbell, have asserted that politicised churches are driving young people away from organised religion.⁴³ It is therefore important for churches to guard against 'church politics.' Even though the research of these two scholars was conducted in America, the findings may reflect what goes on in other places like the UK. One of their findings was that the young people were leaving the churches because of political conservatism. CoP-UK is aware of some of these situations that could arise because of infiltration, and they are taking proactive steps to attract and retain young people in the church. Felice and Solheim have noted in their article in the *Journal of Development in Practice* that 'Youth are increasingly recognised as positive agents of change in development and peace

⁴³ Robert D Putman and David E Campbell assertion, 'Church-based politicking has driven young people from pews', Church and State, *Silver Spring*, Vol 63, 16-17.

processes, in contrast to the widely perceived ideas of ‘children and youth as victims’ or ‘youth as a problem’.⁴⁴

The young people who left the CoP-UK in the past have been disengaged. Nyanni’s findings on the reasons why some of the youth left the church, confirm the fact that they have been disengaged with practices and church culture, disengaged with First-Generation Leadership and disengaged with the ‘Spirit Factor’.⁴⁵ Notably among the specific reasons that were given are that services were not meeting the needs of contemporary young people, the unwillingness of leaders to listen to the young people, and the belief, over-emphasis on and manifestations of spirit entities, both at home and in the church. In recent times, CoP-UK has been looking for practical ways to engage children and young people in order to attract and retain them in the church. The setting up of GB groups was accepted, encouraged and supported by the church leadership because it is seen as one of the practical ways in which the church can engage these children and young people.

2.1.5 Literature on Engaging Young People in Church

In Gibbs’ research on emerging churches, the author has explained that the emergent ‘church movement includes both mission-focused groups within traditional denominations, as well as independent and radically different expressions of the church.’⁴⁶ It was found out that the mission focus of most groups was on reaching Generation X and Generation Y. However, a Leader of a largely Generation X church commented that, in order to have a healthy Generation X congregation, there is the need to have three generations. The Leader explained that whereas the youth do not get on too well with their parents, they get on very well with their grandparents who also play an important role in mentoring younger people. This Leader advocates that it is

⁴⁴ Celina Del Felice and Lillian Solheim, ‘Youth Organisations as Learning Organisations: Exploring Special Contributions and Challenges, Development of Practice, Vol 21, No 8.

⁴⁵ Caleb Nyanni, *The Spirits and Transition: The Second Generation and the Church of Pentecost-UK*, PhD Thesis, University of Birmingham, 2018.

⁴⁶ Eddie Gibbs, *The Emerging Churches: Creating Christian Community in Postmodern Cultures*.

also necessary for the older people to learn and listen to the younger people so as to avoid the younger generation leaving the church because they are being judged. This could be avoided if the older generation provide mentoring support which can help to restore relationships between the generations. Gibbs advocates that traditional denominations need to change their structures that do not work in the modern culture; removing levels of hierarchies while networking is encouraged. This research on emerging churches has shown that the way the church is done is now changing and the Church of Pentecost in the United Kingdom is also taking practical actions to help retain both the younger and older generations.

Chester argues that working together with young people actively in the gospel community has multiple benefits. According to this author, the young people belong to the church and are a part of the complex network of relationships. They contribute to it and also benefit from it.⁴⁷

The Church of Pentecost-UK in the past did not actually integrate the young people well into church life; hence, the reason for some of them leaving. Currently, they are more integrated at all levels of the church; Local, District, Area and National. They are now ‘seen and heard.’ Their voices are heard and taken into consideration. They contribute to the success of the church and also enjoy the benefits.

Powell et al⁴⁸ have identified six core commitments as important for churches to effectively engage young people in order to attract and retain them. These six commitments include:

1. Unlock Keychain Leadership
2. Empathise with Today’s Young People
3. Take Jesus’ Message Seriously
4. Fuel a Warm Community

⁴⁷ Tim Chester, Total Church, A radical reshaping around gospel and community.

⁴⁸ Kara Powell, Jake Mulder, Brad Griffin and Tyler Greenway, “Growing Young: Six Core Commitments of Churches Effectively Engaging Young People”, The Journal of Youth Ministry, Vol 15 No 2.)

5. Prioritise Young People (and Families) Everywhere
6. Be the Best Neighbours.

These researchers have developed a theoretical framework with these core commitments in the form of the Growing Young Wheel to illustrate how they relate to each other.

In using the above framework, one can find out how CoP-UK is effectively engaging with young people. In terms of unlocking keychain leadership, the church is now more international in being committed to entrusting and empowering the young people. Their skills, abilities, gifts and potentials are recognised and utilised at all levels of the church. They are given more opportunities to be part of the church leadership now as Ministers, Presiding Elders, Elders and Deaconesses. Their expert knowledge in technology, media, music and many more are also used in the other areas, other than the leadership roles. These young people are also mentored by adults who are carefully chosen to guide and direct.

In empathising with the young people, the church understands the need to appreciate why they do what they do, think about what they think or how they do what they do. It is all about living in their world to understand them. It is not everyone in the church who understands these young people. There are some older people who still judge or criticise them because of how they talk, behave, dress, sing and even dance. These older people think that the younger ones are ‘destroying’ the church they have laboured in for years. The older generation believes that the structures, systems and practices must be preserved, while the younger generation thinks differently.

The central focus of the messages preached during Word ministrations, Bible Studies and evangelism is Jesus. The young people have been actively involved in the evangelistic activities organised in the communities and on social media too. They are involved in these activities because of their love for Jesus. They share the gospel tracts, speak to people about God’s love

and demonstrate the love in acts of kindness. In Graceland District of the church where I currently fellowship, these evangelistic activities are undertaken mainly by the young people. The evangelism group in this District is called the 'iPray' (name written on polo shirts and hoodies) which was set up by a young man who is also a Deacon of the church. The group organises regular programmes in Birmingham, Coventry, Banbury, Worcester and Walsall where the Church of Pentecost-UK is located. The group is noted for feeding the homeless in the communities, especially during the Christmas festivities.

The church creates a good environment for young people to feel they belong to the church community. The Youth churches help to fuel a warm community among the young people because they share similar interests, passions or goals. They enjoy their fellowship more because of their like-mindedness. The other churches that have both the older and younger generations help to create a good environment for building good relationships. These relationships help them to accommodate, tolerate and understand each other. This helps them to cohesively work together as a church family. Fisher and Miers⁴⁹ mention Heller's research on communities, which describes how they are formed. There are some that are locational, based on place. There are some too that are relational, based on a shared interest, issues and others. Last but not least, are the ones that are formed so that, members can exercise joint power. The church communities are, therefore, both locational and relational. The young people in the Church of Pentecost-UK enjoy the benefits of belonging to the church community.

In terms of priorities, the church is currently working on prioritising the interests of young people. In the past, the focus was on the adults who had travelled here and were looking for

⁴⁹ Ron Miers and Adrian T Fisher, *Being Church and Community*. In: Fisher A.T., Sonn C.C., Bishop B.J. (eds) *Psychological Sense of Community*, 141.

greener pastures, who helped to establish the church. The church services then were organised to meet their needs. As things have now changed, the youth and their needs are a priority. The shift of focus was necessitated by the youth, leaving the church, as mentioned earlier. The lessons learnt from the past have made the church to be more youth-friendly.

The church is keen on developing young people to thrive in this complex world by being best neighbours. Practical Christian living is the key; loving your neighbour as yourself and serving one another. Living out the values read from scriptures and being abreast with current developments, help the church to prepare the young people to function effectively, not only in the churches but in their communities too. The church's response to societal issues like gang and knife crimes, social justice, natural disasters, domestic abuse and others help to shape the mindsets of these young people.

According to Ragsdale and Saylor, 'Service is a core expression of the church, passed on to its members, young and old.'⁵⁰ These writers explain that within the church, many youth groups perform service projects and described the service as a good thing to do because it keeps young people active, and they learn about serving others which will become their way of life. Service is at the heart of GB and groups organise different activities to help the children and young people to develop the act of service. CoP-UK uses the GB groups to help the children and young people in the church to be involved in more practical ways of serving other people. There are expectations of youth groups to achieve both religious and social outcomes. In Snell's research on the effect of youth participation,⁵¹ the writer explains that the goals of the Youth Minister should be helping the youth to have fun, interact with their peers and the adults, learn from them and behave well as to reflect the impact of their participation. Youth groups bring

⁵⁰ Susan Ragsdale and Ann Saylor, *Ready-to-Go Service Projects: 140 Ways for Youth Groups to Lend a Hand*, 2010.

⁵¹ Patricia Snell, "What Difference Does Youth Group Make? A Longitudinal Analysis of Religious Youth Group Participation Outcomes", *Journal for the Scientific Study of Religion*, Vol 48, No 3, 572-587.

together both the younger and older members of the church to form social relationships. It is these desired outcomes that CoP-UK wants to achieve with the GB groups that have been set up. This research seeks to find out if these outcomes have been achieved.

2.1.6 Literature on Barriers to Nurturing Children's Spirituality

Ingersoll advocates that children play an important role in their families and communities therefore, they should be seen as contributing to their own development.⁵² This writer explains that children are to be viewed as spiritual agents however, there are some barriers to nurturing their spirituality. According to the writer, four areas of the church in the United States have been identified as barriers to nurturing children's spirituality. These barriers are ennoblement of adult faith, reliance on content acquisition, token opportunities for children's participation, and adultism. Although the study was done outside the United Kingdom, these barriers can also be identified here.

1. The ennoblement of adult faith – It is about children's faith formation. There is a general perception that children are not capable of genuine spirituality until they become adolescent or adults.
2. Reliance on content acquisition – Relying on how much religious knowledge the children need to know.
3. Token opportunities for participation – The giving of tokens to children to encourage participation in their own spiritual growth.
4. Adultism – Children's spirituality is seen in the priority of adult needs. The writer has identified this barrier as the most limiting of all the barriers.

The above barriers can be identified in CoP too. Children's faith is believed to be developed at adolescence or adulthood. To this effect, members who wish to be baptised has to attain a

⁵² Heather Ingersoll, Making Room: A place for Children's Spirituality in the Christian Church.

responsible age of 13 years. Children and infants are not baptised but dedicated to the Lord.⁵³

The church asserts that these children and infants are not matured enough to understand and take such decisions about their faith. Anyone who needs to be baptised must first believe in Jesus, confess with their mouth and accept Him as their personal Saviour, as stated in the Bible in Romans 10: 9. It is believed that the processing of all these processes is complex for children and infants to understand; hence, the reason for them to attain a responsible age before they take such decisions.

The barrier of reliance content acquisition as identified in the church where children meet once a week which is on Sundays. The teachers who are all volunteers, direct the pace of the content of what is delivered. In helping children to know the word of God, they are asked to memorise some of the verses of the Bible and be able to recite it anytime they are called to do so. This forms part of the Bible quizzes that are organised in the church. Some children do forget what they memorise, and they are not able to recite it when they are called to do so. This can affect their self-esteem if they are not able to recite these verses while their friends and teachers are all looking on. In this case, the objective of nurturing children's spirituality in this way has been challenged.

The barrier of token opportunities for participation has been observed in the church. These opportunities are given to the children as attempts to develop child-centred programmes. However, the children do not have a voice in how these programmes are made and implemented. On Children's Day, there are still adults who are seen participating actively in the service. When children do things by themselves, they learn better. This helps them to take the initiative. Some adults think that they should be on the programme in order to guide the children. In effect, they want to ensure that the children do not make mistakes which in its

⁵³ The Church of Pentecost, Ministerial Handbook, 13.

sense does not help them. Making of mistakes is part of the learning process, and it will help them to learn more. They should be allowed to take an active part in the service when it is their day without the adults thinking that because the children will be making mistakes, they will need to be on the programme to direct them.

The barrier of adultism is prevalent in the church. The structures and systems are structured to meet adult need more than the needs of the children. The needs of adults are more prioritised. The reason for this situation could be that decisions are made by the adults, and they tend to do that in their favour at the expense of the children who do not have a voice. This barrier prevents children from becoming active members of the church. They become passive and are not able to develop their spirituality well.

Tisdall, Davis and Gallagher have asserted that ‘children and young people have never stopped participating in their schooling and in their communities.’⁵⁴ These writers explain that the behaviour, activities and actions are all ways that children and young people are engaged. These ways of engaging children and young people help them to be active participants in their schools and communities. In recent times in the UK, there has been an increased interest to provide ways to engage children and young people more in their communities. This increased interest has led to the creation of more opportunities for children and young people. The Girls’ Brigade in the Church of Pentecost-UK has created opportunities to increase children and young people’s engagement with their community.

GB’s vision of transforming lives and thereby enriching God’s world⁵⁵ creates many opportunities for children and young people. These opportunities that are available at the various networks help to transform their lives and that of their communities too. The lives of

⁵⁴ E.Kay M. Tisdall, John M. Davis and Michael Gallagher, Reflecting upon children and young people’s participation in the UK, *International Journal of Children’s Rights*, Vol 16, no3, 343-354.

⁵⁵ <https://gbworldwide.org/about/> Accessed 21 October 2020..

these children and young people are transformed, as they seek, serve and follow Christ (personal encounter with Jesus). The various activities that are planned and delivered through the GB programmes are geared towards developing these children and young people physically, spiritually, educationally and in the area of service. Churches that have GB groups have access to training, resources and support that help the groups to deliver the programmes. Through GB, the church is able to connect well with the children and young people (those in the church and those outside). GB is an effective tool that can be used to engage children and young people positively in the church. In this way, they will not leave the church but will stay because they feel that they are active participants and feel belonged there. GB is also a great tool for mission and outreach in the community. It offers the opportunity for churches to connect to their communities. In GBEW, around 80% of the children and young people connect to church through the work of GB.⁵⁶ Churches that are able to connect with their communities through GB, help to build bridges. In this way, they are able to get to each other easily, and good relationships are also created. GB is, therefore a vital tool that can be used to engage children and young people in the church and in the community.

2.2 Methodology

Cameron and Trivedi have indicated that ‘mixed-method research is a growing area of methodological choice for many scholars conducting impact investigations.’⁵⁷ Garbarino and Holland also point out that ‘using quantitative and qualitative method together yields more than the sum of the two methods used independently.’⁵⁸ Some scholars have expressed that there are limitations in using just one method in conducting impact investigations. Barrett (2004)⁵⁹

⁵⁶ <https://www.girlsbrigadeministries.org.uk/join-in/information-for-churches/> Accessed 22 October 2020.

⁵⁷ A. C. Cameron and P. K. Trivedi, *Microeconometrics using stata*.

⁵⁸ S. Garbarino and J. Holland, *Quantitative and qualitative methods in impact evaluation and measuring results*.

⁵⁹ C. B. Barrett, *Mixing qualitative and quantitative methods of analyzing poverty dynamics*.

and Hulme (2007)⁶⁰ have both indicated that there are demerits in using only one particular research method. It is in the light of this, that Garbarino and Holland advocate for the use of the two methods as quoted above.

With this background in mind, both qualitative and quantitative methods have been used for the purpose of this research study. The study is more from a qualitative approach but has some quantitative aspects too. Research materials in the form of books, journals, articles, research papers and reports have been used to form the theoretical basis of this research. Since we live in a technological world, I also used the internet to gather more information. All the organisations involved in this research have websites of their own, and they have been a valuable source of information. The websites of the following organisations were used: Youth Foundation, Girls' Brigade England and Wales, Girls' Brigade Worldwide, the Church of Pentecost Headquarters, and the Church of Pentecost-UK. Direct enquiries were also made to gather information needed from the Girls' Brigade and the Church of Pentecost-UK. Contacting these two organisations for the information has not been difficult because I am already known to both organisations, working for them both in paid and voluntary roles. As mentioned in the previous chapter, I have been a Girls' Brigade member since growing up in the Presbyterian Church of Ghana to become a Leader. In 2014, I joined the Girls' Brigade England and Wales and had been an active member since then. Also, I joined the Church of Pentecost-UK in 2003 when I relocated to the UK from Ghana for further studies, and I have since been an active member too. My membership in these organisations made it possible for me to use direct participatory observation to gather information for this research. Right from the beginning of the setting up of all the GB groups in CoP-UK, I have been directly involved in the training of Leaders, organising activities and providing ongoing support. Access to

⁶⁰ D Hulme, Integrating Quantitative and Qualitative Research for Country Case Studies of Development.

information in both organisations has not been difficult because of this insider research.

According to Godson and Phillimore:

‘Insider research has emerged as an area of interest within research particularly as a consequence of critical methodologies (such as feminist methodologies) which question both the feasibility and ethics of seeking to conduct ‘objective’ research, where distance between the researcher and the researched is viewed as essential for achieving an impartial and thus more valid perspective. Arguments for insider research have tended to refer to its instrumental benefits, such as enhanced disclosure and gathering of more reliable data as a consequence of increased trust between researchers and respondents, or the benefits of using insider researchers to overcome language or access problems.’⁶¹

Fieldwork has been carried out by conducting interviews. Most of the interviews have been done by telephone. Interview sheets were used to record what the respondents said. In total, forty people were interviewed. All those interviewed were above 18 years old. They include Ministers, Leaders, Team Leaders and Parents. There were five interview questions that each person was asked to respond to, and each interview was between 10 to 15 minutes. There were some informal face-to-face interviews too. Voice recording and observations were also used to gather information.

2.3 Limitations

Like any other research, there are some constraints that I came across while carrying out this study. A major constraint was the delay in getting the Ethics Approval from the university. The Ethics Review Application which I submitted took a long while before it was approved. This delayed the research process because I needed that approval before I could carry out the interviews. The approval was given in May 2018. Another constraint was the travelling distance between where the research was undertaken and where all the groups are located. Apart from the group that should have been opened at Leicester, which is nearer, all the other groups are either in London or Essex in the South of England. I, therefore, had to travel to the

⁶¹ Lisa Goodson and Jenny Phillimore (eds), *Community Research for Participation from theory to method*, 73.

groups to collect data for this research. The travel distance had an impact on receiving the consent forms on time, arranging interviews and observations with the groups. The other constraint was financial, due to the fact that the research was self-funded. As a result of these constraints, I decided to switch over from full-time study to part-time study so that I could have enough time to get the research work completed, which consequently has taken some time.

CHAPTER 3: THE GIRLS' BRIGADE AS AN ORGANISATION

3.1 What is the Girls' Brigade?

The Girls' Brigade (GB) is a Christian Mission among girls and young women.⁶² It is an international, interdenominational, uniformed organisation for children and young people. The uniform promotes togetherness and avoids separation. Different countries have variations of the uniform adapted to suit their own culture and climate.⁶³

GB is a network of girls and women held together by their history, mission and vision as a Christian organisation. It must be noted here that Girls' Brigade is not the same as Girlguiding, which was previously known as Girl Guides. Although there are some similarities between them, they are different organisations. The striking difference between the two organisations is the fact that one is Christian-based (mainly operating through churches) while the other is not. GB expresses itself in different ways around the world.

GB around the world is making a positive impact in the lives of girls and women in different countries, cultures and churches. GB is passionate to see girls' lives transformed: God's world enriched as they seek, serve and follow Christ. GB 'empower girls, children and young women in local communities around the world to be themselves, to develop and use their gifts and skills, and to discover what it means to have life to the full in their generation.'⁶⁴ There are various ways that GB uses to achieve its purpose. As stated on the Girls' Brigade International website, 'GB around the world, provides safe, fun and challenging friendships groups for all ages to enjoy. Trains and equips (primarily) young women to take a lead. Initiates projects that raise hope in local communities. Produces resources that help explore what it means to have

⁶² <https://gbworldwide.org/wp-content/uploads/2016/05/Download-Aim-motto-principles.pdf>. Accessed 23 October 2020.

⁶³ Irene Adamah and Vivian Fiscian, Ghana Girls' Brigade Training Manual for leaders, 4.

⁶⁴ <https://gbworldwide.org/> Accessed 23 October 2020.

life to the full.’⁶⁵ GB work worldwide therefore creates many opportunities to help children and young people to develop to their full potential. Living life to the full is at the heart of GB, irrespective of the geographical boundaries.

3.2 The History of the Girls’ Brigade

3.2.1 The Girls’ Brigade of Ireland

The history of the Girls’ Brigade is traced from the Girls’ Brigade of Ireland. It began in Sandymount Presbyterian Church in Dublin in Ireland in 1893 with the vision and passion of Margaret Lyttle, a Christian woman reaching out to girls in her community.⁶⁶ In the 1800s, life then was different for girls and women. The woman’s place was traditionally in the home, and the society was male-dominated.⁶⁷ Not many girls went to school because women usually stayed at home to cook, clean and sew. Universities were for men only. The first English University to open its doors to women was the University of London in 1878 and Iowa University was the first American one to open its doors to women in 1855. Also, it was difficult for girls and women to take part in sports. It was not possible for them to wear trousers in those days. There were no sports for women at the first Olympic Games in Athens in 1896. There were just two sports; tennis and golf that were opened to women in 1900. In addition to this, it was during this period that women were not allowed to vote. The first country to give women the right to vote was New Zealand in 1893, followed by the United States of America in 1920, then Britain in 1928 and in Switzerland, it was only in 1971. That was the life for girls and women in the 1800s⁶⁸. It was during this nineteenth Century that Margaret Lyttle started a regular warm-up Physical Education (PE) session for girls during Sunday School.⁶⁹ The girls

⁶⁵ <https://gbworldwide.org/> Accessed 24 October 2020.

⁶⁶ <https://gbworldwide.org/about/story-so-far/> Accessed 24 October 2020.

⁶⁷ <https://gbni.co.uk/about/our-history> Accessed 24 October 2020.

⁶⁸ Fact file, Women in the 1800s http://www.scholastic.ca/education/magazines/elt_pdfs/little-women-factfile-616443.pdf Accessed 24 October 2020.

⁶⁹ <https://www.girlsbrigadeministries.org.uk/about-girls-brigade-ministries/our-history/> Accessed 24 October 2020.

also enjoyed doing needlework, playing games, singing and dancing. This ‘girls-only group soon became a formally recognised group with a constitution and uniform called, ‘The Girls’ Brigade Ireland.’⁷⁰ It must be noted here that this organisation at that time was positively counter-cultural.⁷¹ It was obvious that Margaret Lyttle looked out into her community, saw the needs of the girls there and wanted to bring them hope and make a difference in their lives. So, in word and action she sought to share the transformation that Jesus brings – helping them to discover and grow in their faith – and in who God created them to be.⁷² Helping girls to discover personal Christian faith was at the heart of this innovative mission. This was expressed in the motto: *‘The establishment of Christ’s Kingdom amongst girls.’* The two pillars of this early GB were enabling girls to experience personal (physical) health and spiritual health. Through this early GB, girls and women were encouraged and equipped in the community long before women started fully enjoying the freedoms of public education or public voice and vote.⁷³

3.2.2 The Girls’ Guildry

At the beginning of a new century, the work among girls also started in Glasgow, Scotland when the Girls’ Guildry was formed in 1900. Christian discipleship was at the heart of the Scottish mission. This was expressed in the aim; *‘helping girls to become mature Christian women.’* The Girls’ Guildry spread to England, but it was not long before the work among the girls and women started through another route.⁷⁴

⁷⁰ <https://www.girlsbrigadeministries.org.uk/about-girls-brigade-ministries/our-history/> Accessed 24 October 2020.

⁷¹ <https://gbni.co.uk/about/our-history> Accessed 24 October 2020.

⁷² Girls’ Brigade England and Wales, notes for n:fluence 18+ training for Leaders.

⁷³ <https://gbworldwide.org/about/story-so-far/> Accessed 24 October 2020..

⁷⁴ <https://gbworldwide.org/about/story-so-far/> Accessed 24 October 2020.

3.2.3 The Girls' Life Brigade

In England, the work among girls also started in 1902 when Girls' Life Brigade groups were formed.⁷⁵ This was an English church initiative, that is part of the Sunday School Movement, but it went beyond solely teaching the Bible and meeting on Sundays. These groups met during the week and gave the girls the opportunity to engage in all kinds of activities to develop their whole lives based on the discovery of what it meant for God to love them and gift them in unique ways. Christian Leadership and service were the hallmarks of Girls' Life Brigade. The aim was *'to help girls to become responsible, self-reliant Christian women.'* During this century, the social, political and economic backgrounds of women in Britain were changing, and GB was making an impact on the lives of the women who had begun to 'gain a voice and a new place of contribution and influence in their world.'⁷⁶

3.2.4 The Amalgamation

In 1964 these three groups from Ireland, Scotland and England; Girls' Brigade of Ireland, Girls' Guildry and Girls' Life Brigade agreed to form one organisation.⁷⁷ In June 1965, it was officially formed. They signed papers to come together to form one Christian mission organisation called, 'The Girls' Brigade.'⁷⁸ This organisation which began at a time when the role of women was changing, was able to support many girls and women to make impact in their spheres of influence. Through GB, the lives of these girls and women were transformed as it still does today.

⁷⁵ <https://www.girlsbrigadeministries.org.uk/about-girls-brigade-ministries/our-history/> Accessed 24 October 2020.

⁷⁶ <https://gbworldwide.org/about/story-so-far/> Accessed 24 October 2020.

⁷⁷ <https://gbworldwide.org/about/story-so-far/> Accessed 24 October 2020.

⁷⁸ <https://www.girlsbrigadeministries.org.uk/about-girls-brigade-ministries/our-history/> Accessed 24 October 2020.

3.3 The Girls' Brigade International (GBI)

Girls' Brigade International Council (GBIC) is the coordinating and communication arm of the Girls' Brigade in the world. The GBI website state that 'the GBIC comprises representatives from member countries around the globe and meets once every four years in locations around the world. The Girls' Brigade is currently working in over 60 countries worldwide.'⁷⁹ (See Appendix A for the Timeline of GB History as found on GBIC website). Ghana Girls' Brigade Training Manual⁸⁰ states the following as the role of the Girls Brigade International Council:

- Adopt policies and principles for the operation of the Girls' Brigade in the world.
- Recognise Girls Brigade work in new countries
- Preserve the integrity of the Girl's Brigade work
- Seek out appropriate partners for extension work
- Seek financial support
- Communicate opportunities for extension work
- Facilitate communication among girls
- Accept new countries in the Girls Brigade International Council

This worldwide Christian mission organisation was formed when the recognition and contribution of girls and women in public life were growing and spreading across the world. GB played a major role in impacting the lives of girls and women then, as it still does today too. Although it began in Europe, it spread to the other parts of the world. The first groups outside Europe began in Jamaica in 1923, followed by pioneering work in Cape Town, South Africa and Latvia in 1925. This was also followed by Singapore and Australia, then to all the

⁷⁹ Irene Adamah and Vivian Fiscian, Ghana Girls' Brigade Training Manual for leaders,10.

⁸⁰ Irene Adamah and Vivian Fiscian, Ghana Girls' Brigade Training manual for leaders,11.

continents of the world.⁸¹ GBIC has divided the Girls' Brigade family into five International Fellowships, each operating within geographical boundaries and supporting National groups of girls in their area.⁸² The five Fellowships or Areas (Groupings of countries that have GB) are as follows:

1. Africa
2. Asia
3. Caribbean & Americas
4. Europe
5. Pacific

With strong roots of fun, friendships and discovery, GB continue to positively impact the lives of many girls and women across the globe.⁸³ The International Conference of Girls' Brigade (ICGB) is held every four years. The conference brings delegates together to worship, share, learn and discuss issues. GB's International Council (GBIC) meets during this conference to enable the various National Leadership Teams to discuss issues and to take international decisions. 'The first ICGB was held on 10th June 1968 with Joan Chenhalls as the first elected International President.'⁸⁴ Every four years, the International Council elects an International President who heads the International Leadership Team which is also called the President's Committee. The current International President who was elected at the International Conference in Zambia in 2018 is Priscilla Penny. She lived in Harare, Zimbabwe and was previously the Vice President for GB Africa for eight years. The President's Committee is made up of a representative from each of the five fellowships of GB. The team meets annually to discuss GB's development, ensuring that GB's vision is being pursued by the various

⁸¹ <https://gbworldwide.org/about/story-so-far/> Accessed 27 October 2020.

⁸² Irene Adamah and Vivian Fiscian, Ghana Girls' Brigade Training manual for leaders,11.

⁸³ <https://gbworldwide.org/about/> Accessed 27 October 2020.

⁸⁴ <https://gbworldwide.org/about/people-and-leadership/> Accessed 27 October 2020.

countries. The team's awareness of GB needs, impact and opportunity are really valuable and relevant for more global discussions that take place at their formal gatherings⁸⁵.

In 2018, the Girls' Brigade International celebrated its 125th anniversary of the founding of the organisation. It was publicised that GB was celebrating 125 years of fruitful mission and the theme for the year was based on Jesus' words in John 15:1-7, 'Fruitful and Overflowing.'⁸⁶ Various activities were organised to mark the anniversary throughout the year. The GB International Conference which was held in Zambia that year was also used to crown the celebration of the anniversary.

3.4 The Aim, Principles and Motto of the Girls' Brigade

Although Girls' Brigade groups in the various countries express the mission in ways that are appropriate to their time and place, there are a few abiding statements⁸⁷ that underpin the work and activities of GB. These statements below are the same everywhere:

The aim of the Girls' Brigade is *'To help girls to become followers of the Lord Jesus Christ and through self-control, reverence and a sense of responsibility to find true enrichment of life'*.

In working towards this aim, the following principles guide all members of the Girls' Brigade: *'GB acknowledges Jesus Christ as Lord and Saviour according to the scriptures and seeks to fulfil its aim to the glory of one God, Father, Son and Holy Spirit. The Brigade witnesses to the standard set by Jesus Christ for the whole of life. The Brigade gives positive teaching on the Christian attitude to the social evils facing its members.'*

The motto of the Girls' Brigade is *'Seek, Serve and Follow Christ.'*

⁸⁵ <https://gbworldwide.org/about/people-and-leadership/> Accessed 27 October 2020.

⁸⁶ Girls' Brigade Worldwide Newsletter published on December 19, 2017.

⁸⁷ <https://gbworldwide.org/about/> Accessed 28 October 2020.

In the Girls' Brigade in some countries, every girl or Officer (Leader) is expected to be able to recite all the statements above. New members are, therefore taught when they join the group (company). During enrolment services (formal recognition of new members and renewal of membership of existing members) in church, all members are to recite them. The recitation is done as a group and not as individuals. This type of recall and rote memorisation learning was very popular when I was growing up in Ghana. I memorised and recited these GB statements myself. Also, I did a similar thing when I had my confirmation in the Presbyterian Church of Ghana. At school, too, recall and rote memorisation learning as part of our education. One's successes in examinations depended on it. The disadvantage of using this type of learning is that, when you finish writing the examination or finish taking part in the event, you easily forget about what you have learnt because the focus was just to pass. In my years of teaching in Secondary Schools in the UK and being part of GBEW, I have observed that the focus of learning here is for 'lifelong.' The emphasis is to prepare the learners to be able to use their learning experiences wherever they find themselves.

3.5 The Mission and Vision of the Girls' Brigade

All the statements in 3.4 above confirm that Jesus is at the centre of GB. Again, the logo of GB (See Appendix B) which is also referred to as the badge, which holds the mission organisation together, confirm that Jesus is at the heart of GB. The logo which was established in 1965 reminds GB members of their roots in pioneering mission, their shared and lasting beliefs as a Christian mission today.⁸⁸ The various parts of this logo and what they mean to say a lot about the organisation. The following are the parts of the logo:

1. The Celtic Cross
2. The Lamp

⁸⁸ <https://gbworldwide.org/wp-content/uploads/2016/05/info-the-badge.pdf>. Accessed 28 October 2020.

3. The Crown

4. The Flame

The Celtic Cross which is at the centre of the logo was taken from the Girls' Brigade of Ireland, gives information about the death and resurrection of Jesus. The circle around the cross signifies the unending nature of God's love. The Christian message of God's everlasting love shown by Jesus' life, death and resurrection is at the heart of the Girls' Brigade mission. Discovering God through Jesus helps GB members to learn more about living 'life to the full.'⁸⁹

The Lamp which is at the bottom of the logo and was taken from the Girls' Guildry signifies light that shows the way. It brings to light new ways at looking at things that been uncovered.

Jesus, being the Light of the world loved all those around Him to set an example for GB members to follow. As they shine by loving, the lives around them will be transformed and enriched.

The Crown on the logo which is worn as a symbol of power, authority and kingdom rule, was taken from the Girls' Life Brigade. The death of Jesus makes the way for people to become part of the Kingdom of God which gives 'hope, love and restoration.'⁹⁰ With this in mind, GB members are to set the example by living in this Kingdom among people.

The Flame at the top of the logo signifies fire which speaks passion and power. Fire refines, tests and spreads. The fire represents the Spirit of God. The flame and the powder burns in the Christian who opens up to the love of God. GB members become agents of transformation to restore love and hope in the world as they allow the Spirit of God in them, to give them the power to follow the footsteps of Jesus.⁹¹

⁸⁹ <https://gbworldwide.org/wp-content/uploads/2016/05/Info-the-badge.pdf>. Accessed 19 July 2021.

⁹⁰ <https://gbworldwide.org/wp-content/uploads/2016/05/Info-the-badge.pdf>. Accessed 19 July 2021.

⁹¹ <https://gbworldwide.org/wp-content/uploads/2016/05/Info-the-badge.pdf>. Accessed 28 February 2019.

GB's Mission worldwide is '**Relational, Relevant and Responsive**'⁹² to the needs of girls and women. In doing so, girls and women are empowered to be themselves, use their gifts and skills to develop their lives to the full. GB partners with churches, governments, schools and other agencies to fulfil its vision⁹³. GB remains focused as a Christian mission which is culturally and contextually sensitive to local needs. In being **relational**, GB groups live and work among people in local communities. GB is **relevant** because it is constantly adapting its methods and activities. It is also **responsive** because it listens to girls, communities, leaders, churches and others to develop GB activity that best suits local situations.

In addition to these 3Rs above, GB is also committed to bring **restoration**. It seeks to bring God's hope which transforms the lives of girls and communities. The GB mission is about joining in with God's mission of restoration to see lives and communities transformed and enriched! John 1:14, in the Message Bible, says, "The word became flesh and blood and moved into the neighbourhood." GB helps to deal with issues of brokenness that children & young people face in the community today. This explains why GB's mission is relevant, responsive and relational and follows the example of Jesus. The Girls' Brigade leadership style is based on that of Jesus.⁹⁴ He was relational in the sense that He lived amongst people, spent time with them, ate with them, shared in their joy and sorrow. GB believes that leaders are more effective when they build relationships with the children and young people in their care and the families that they are part of. It is further explained in the n:fluence training 18+ notes that Jesus was relevant in the sense that, the parables that he told, showed that he understood the people. It states that, 'For example, the parable of the lost sheep made total sense to a rural community. When He spoke of the prodigal son eating pig's swill, He knew His audience would understand

⁹² <https://gbworldwide.org/about/> Accessed 19 July 2021.

⁹³ <https://gbworldwide.org/about>. Accessed 6 December 2017.

⁹⁴ Girls' Brigade England and Wales, n:fluence Training 18+ notes for Leaders.

the depths to which the boy had sunk and how much the father's love and acceptance would mean to Him.⁹⁵ GB believes that leaders have the challenge to remain relevant in a world which seems to change by the minute. It is not always easy, but each GB group is empowered to be relevant to the children and young people that join. Jesus was responsive in the sense that He met people's needs for love, for healing, for acceptance and many others. GB believes that children, young people and their families will have a whole host of different needs that Leaders can help them with to show God's love in action! It is this that leads to lives and communities to be transformed and enriched!⁹⁶

GB partners with churches, community leaders and governments in nations to develop its mission of transforming the lives of girls lives and their communities and thereby enriching God's world. According to the GB International website, 'There are many women who are involved in GB's mission work around the world. These women who are mostly unpaid volunteers have a passion and calling to love and empower girls to discover their identity, gifts and potential.'⁹⁷ There are a number of employed teams too in the different parts of the world. They support or help lead the work in individual countries or areas. The Leadership team in each country governs the work of GB in their area. Depending on how God leads them, the response to the worldwide mission and vision. They take the lead to ensure that the Girls' Brigade in that country is continually moving forward to see the vision fulfilled.

The Girls' Brigade worldwide is united in its vision to help girls and young women to 'Seek, Serve and Follow Christ.' In 2010, a new vision statement was launched by GB International as '**Girls' lives transformed: God's world enriched.**'⁹⁸ This statement is said to capture the

⁹⁵ Girls' Brigade England and Wales, n:fluence Training 18+ notes for Leaders.

⁹⁶ Girls' Brigade England and Wales, n:fluence Training 18+, Leadership equipping resource for adult leaders.

⁹⁷ <https://gbworldwide.org/about/people-and-leadership/> Accessed 29 October 2020.

⁹⁸ <https://gbworldwide.org/about/> Accessed 19 July 2021.

shared sense of what happens through the ministry and mission of GB.⁹⁹ The GB leadership teams are committed to working in a contextually relevant way to see the vision fulfilled.

The weekly activity groups underpin GB's mission in many countries. The Girls' Brigade England and Wales' website states, 'We're best known for our weekly uniformed community groups which are open to all girls and young women.'¹⁰⁰ Girls gather in their local community groups weekly, to enjoy fun, friendship and faith discovery, GB's programme for these groups is holistic and designed to help children and young people to explore faith, to respect their bodies, to introduce them to relevant life skills and to encourage them to serve others in the community in which God has placed them. It is often described as a 'four-square programme'¹⁰¹ which is derived from Luke chapter 2 verse 52. It helps to develop children in four thematic areas:

Spiritual

Physical

Educational

Service

According to Ghana GB Training Manual, the first letters above spell the word, 'SPES' which is a Latin word for 'Hope.'¹⁰² It is believed that every girl in the GB is a hope for the future.

The spiritual focus looks at what the Bible says about life and how Christ can make a difference. It seeks to teach the girls the word of God from the Bible and lead to Christ. This creates the environment to present the girl child to Jesus Christ as Saviour and Lord, train in Christian

⁹⁹ <https://www.girlsbrigadeministries.org.uk/about-girls-brigade-ministries/girls-brigade-international/> Accessed June 9, 2020.

¹⁰⁰ <https://www.girlsbrigadeministries.org.uk/our-activities/groups/> Accessed 31 October 2020.

¹⁰¹ Irene Adamah and Vivian Fiscian, Ghana Girls' Brigade Training Manual for Leaders.

¹⁰² Irene Adamah and Vivian Fiscian, Ghana Girls' Brigade Training Manual for Leaders.

living and to witness for Christ, providing Christian fellowship. This involves the training of the heart of the girls.

The physical focus emphasizes on how girls need to keep their bodies fit and healthy. Physical activities are organised to promote good health and provide enjoyment and relaxation. GB believes that the body is the temple of God which needs to be fit and healthy. Therefore, physical activities such as marching and exercises are organised. These activities are used to train the girls to be alert, fit and healthy.

The educational focus introduces new skills and knowledge which will equip these young ones for life. This programme aims at multiplying the interest of girls in things that are worthwhile, empowering them to be innovative and resourceful women in the future. The girls are equipped with skills for life. These skills include sewing, knitting and cookery. Through training, the potentials or hidden talents of the girls are identified and developed for use in life.

The service focus finds ways to demonstrate Christian concern for others. With this programme, the spirit of service (to humankind) is encouraged and developed in the girls, enhancing efficiency and general usefulness in life. This seeks to instil a sense of responsibility in the girls, encouraging them to give donations and offer services to their communities. Visiting care homes and hospitals, picking up litter, offering Easter eggs and Christmas cards to neighbours are all encouraged.

In addition to this long-established community, local groups, new and varied projects are emerging in response to the transformational vision. A list of these new projects that I gathered from the various GB websites which keep increasing include the following:

- Schools' Work – GB is now taking part in school assemblies delivering presentations to showcase the organisation and also help to recruit new members. GB is now used for Breakfast Clubs and After School Clubs.

- Health Education and Care – GB has been promoting health education and care in communities. This includes delivering health talks, providing sanitary towels for girls, providing crisis support for girls who have been affected by national disasters and many others.
- Social Enterprise – GB has been involved in varied fundraising projects to support GB work overseas, groups and individuals. An example is the ‘GiveAGirlAHope’ grant which is used for projects to promote giving children hope. Through this grant, the Girls’ Brigade Zimbabwe has been able to start a self-sustaining chicken-rearing enterprise.
- Varied Styles of Children’s Work – GB adapting to current trends have new different styles of children’s work which are used to transform the lives of girls and young women.
- Leadership Academies – There are new initiatives that enable emerging leaders from all countries to gain leadership experience in different cultures.
- Internships – GB has helped to create opportunities for girls and young women to train and equip themselves for future roles.
- Cross-Cultural Mission Action Teams – GB organises mission trips to support communities. GB Europe mission trips have led to the establishment of a family support project in the Caribbean, supported with the setting up of a project for young single mothers in Asia and also aided the provision of resources for a sewing and handicraft centre in Africa.
- Youth Gatherings – GB organises youth gatherings to bring the under the 30s together to share fellowship.

- Web Communities – With the growing online activities in today’s world, GB has various web communities that help to provide information, share fellowship and provide resources. This is particularly more common among the youth.

3.6 The Girls’ Brigade Africa Fellowship

The Girls’ Brigade Africa is one of the five Fellowships or Areas of GB International. According to GB International website, Africa is made up of twelve countries, and they include the following:

Botswana	Ghana	Kenya	Nigeria	Malawi	Sierra Leone
South Africa	Swaziland	Tanzania	Uganda	Zambia	Zimbabwe

The Mission Statement for GB Africa reads:

‘That all countries in the Girls’ Brigade Africa Fellowship will be equal partners and shall not neglect to network and meet together to share in each other’s strengths and weaknesses, using their varied gifts and cultures for the common good to be able to grow to full maturity in Christ (Hebrews 10:24-25).’¹⁰³

Africa is full of diversity in culture and ministries, which makes the fellowship unique. GB Africa has a passion for nurturing girls to be able to stand up as women and leaders of tomorrow with strong and Christian foundations. Since 2018, the GB Africa Fellowship has been led by Aruk Omori, International Vice President who lives in Nigeria. In my observation as a researcher and GB, the fellowship has been an active member of the GB International and its impact can be seen in the following ways:

- In 2018, the fellowship hosted the International Conference in Zambia. This ICGB also crowned the activities for the celebration of the 125th Anniversary of GB.

¹⁰³ <https://gbworldwide.org/where/africa/> Accessed 17 July 2020.

- The current International President of GB is from the Africa Fellowship and lives in Zimbabwe. Also, the former International President from 2006 to 2014 (served two terms), Ruth Chikasa, who lives in Zambia is from the Africa Fellowship.
- The fellowship has been involved in projects and initiatives to bring hope into girls' lives. For instance, the fellowship has played a major role in advocating for the freedom of the 219 Chibok schoolgirls in Nigeria who were abducted in 2014 by the Boko Haram group. Six of these girls were Girls' Brigade members. The fellowship provides regular updates on the situation to GB International. It has also joined in the practical actions taken by GB International to bring hope to these girls. These practical actions include prayer for the return of the girls, making cards of hope and using the hope for girls resource.
- Fellowship conferences are held every two years, but activities are held all the time in the various member countries. These activities include Annual Camps, fun days, hiking, canoeing and workshops.

Each country in which the Girls' Brigade functions, is attached to one of the Five Fellowships but has its own National Council responsible for the administration of GB in that country.

3.7. The Girls' Brigade Ghana

The Girls' Brigade in Ghana is an active member of the Africa Fellowship. The Ghana Girls' Brigade Training Manual states that, GB started in Ghana in 1955 with the help of Mrs Gladys Dagadu who became the first National President of GB in Ghana.¹⁰⁴ In gathering information about the history of GB in Ghana, I was directed to the Facebook page of the Ashanti Region of the Girls' Brigade Ghana. It explains that, to spread the work of GB, the International Office

¹⁰⁴ Irene Adamah and Vivian Fiscian, Ghana Girls' Brigade Training Manual.

sent Miss Shanks who was a training officer to Ghana. The first GB Company (called the group in England and Wales) in Ghana, then Gold Coast was 1st Accra Company which was launched at the Wesley Methodist Church, Zion Street, Accra. After this, GB spread in Accra and other parts of the country. During the celebration of Ghana's Independence Day in 1957, GB was represented by the Girls' Life Brigade. The group participated in the parade that took place at the Accra sports stadium. After Independence, it became necessary for the National Council of the Girls' Brigade to be established, and Ghana was able to take part in the first meeting of GB International in London in 1968. Mrs Nancy Quansah who represented Ghana stayed after the meeting and had further training at GB International Office. She became the first Ghanaian Training Officer who was later appointed as the National Organizer/Secretary. In 1973, Ghana attained the full membership status at the International Council Meeting. GB Ghana celebrated its Silver Jubilee in 1980. The celebration started from 3rd to the 8th of December. Different activities were organised in the community and in the church. Among these were social events, special church service, parade and the dedication of the National Colours (flag).¹⁰⁵

Currently, GB in Ghana is predominantly working in the Methodist, Presbyterian and Anglican Churches, but there is great potential for new areas and denominations that are without GB. There are more girls yet unreached. Ghana National Council is currently led by Very Reverend Mrs Comfort Ruth Quartey-Papafio. GB Ghana is grouped into Regions and led by Regional Commissioners. They represent the regions at the National Council. There are companies (local groups that are spread across the nation. The cost of travel has been a barrier to the progress of the GB work.¹⁰⁶

The current GB Manual in Ghana explains the organisation and its approach in Ghana as:

The Brigade provides activities designed to help girls to attain physical, mental and spiritual maturity and encourage girls to express what they learn, through practical

¹⁰⁵ <https://www.facebook.com/Girls-Brigade-Ashanti-Region-225347360852717>. Accessed 18 July 2020.

¹⁰⁶ <https://www.facebook.com/Girls-Brigade-Ashanti-Region-225347360852717>. Accessed 31 October 2020.

service to home, community and Church. The GB uses its FOUR SQUARE Programme Approach to develop girls in particular, and officers by equipping, empowering and enabling them to attain the full potential of Christian Life to help girls find true enrichment and transformative social life with a sense of responsibility.¹⁰⁷

In planning for the four square programme, the International Syllabus is a vital resource used. This programme also gives much importance to areas such as hygiene, cookery, baby care and handicraft. As part of the programme, the girls have the opportunity to participate in the Head of State Award Scheme (Duke of Edinburgh's Award Scheme).

3.8 The Girls' Brigade Europe Fellowship

The Girls' Brigade, Europe is one of the five Fellowships or areas of GB International. It is made up of the following:

- Girls' Brigade Scotland
- Girls' Brigade Northern Ireland
- Girls' Brigade Ireland

Girls' Brigade England and Wales

The current Chairperson and International Vice President for GB Europe are Dr Claire Rush. She has been in the role since 2014 and lives in Northern Ireland. She also works as Mission and Advocacy Enabler for Girls' Brigade England and Wales. The Girls' Brigade Europe has its Mission Statement as, '*To support, encourage and equip our member countries in their desire to make disciples of the Lord Jesus Christ.*'¹⁰⁸ With this in mind, their vision has been transforming lives by supporting each other to seek, serve and follow Christ. The GB International website explains that there are new initiatives that are being launched by member countries in GB Europe, aimed at turning up the volume of hope for girls in a changing and

¹⁰⁷ Irene Adamah and Vivian Fiscian, Ghana Girls' Brigade Training Manual.

¹⁰⁸ www.gbworldwide.org/where/europe/ Accessed 6 May 2020.

developing culture. Also, part of the purpose of the Fellowship is to enable countries to collaborate on new initiatives and projects. In doing so, GB Europe has served on Fizz Missions trips to communities around the world in Kosova, Cambodia and South Africa. Again, in the last two decades, GB Europe has been exploring mission development in Eastern Europe, particularly in Kosovo and Romania. In addition to these, GB Europe has also produced a number of resources on additional needs, issues affecting young people and GB worldwide family to equip leaders to work with young people. Moreover, GB for a number of years has partnered with History Makers to provide a leadership equipping week for 18-30's. This helps participants to ignite their faith, enhance their leadership skills and enables them to join a global community.¹⁰⁹

3.9 Girls' Brigade England and Wales (GBEW)

GB in England and Wales is also part of the Girls' Brigade International (GBI), sharing in the world-wide vision to see Girls' lives transformed: God's world enriched. 'GB groups provide safe, welcoming environments for girls and young women to form friendships, develop their potential and explore what it means to be a follower of Jesus in the 21st Century.'¹¹⁰ GB in England and Wales provides a way for churches to connect with girls and young women on a regular basis and helps to establish relationships with wider family and friends. It is a great tool for churches to use in the mission. According to Rev Kilpin, 'GB groups are some of the most effective bridges built between churches and their communities – they've so much mission potential.'¹¹¹ GBEW continues to develop its mission as part of the church, providing support to local groups to develop children and young people in their faith, friendships and giving them hope to live their lives to their full potential. It is passionate about transforming and enriching

¹⁰⁹ <https://gbworldwide.org/where/europe/> Accessed 31 October 2020.

¹¹⁰ Rev Gill Newton, Chair of Sheffield Methodist District at www.girlsbrigadeministries.org.uk. Accessed 5 May 2020.

¹¹¹ Reverend Juliet Kilpin, Former National Chaplain, GB England & Wales.

the lives of children and communities. GBEW's UK-based mission network, Girls' Brigade Ministries (GBM) which was launched in 2009 to 'focus on developing initiatives, relationships and research that drive forward and further equip GB in its mission to raise hope in this generation.'¹¹² According to Ruth Gilson, 'GB Ministries is part of a global Christian movement with a great history and a passionate vision for this generation and the future—to see lives and communities transformed and enriched as generations seek, serve and follow Jesus Christ.'¹¹³

GBEW's Annual Report of 2015-16 explains:

The Girls' Brigade England & Wales is a member of the Girls' Brigade Ministries (GBM) group. Together we work to one, shared, vision, which is to see Lives and communities transformed and enriched as individuals seek, serve and follow Jesus Christ. We primarily work among girls and women, and in a way, that we believe reflects our Christian ethos.¹¹⁴

Jesus is the central focus of this ethos; relational in the way in which teams work together, responding to needs and being relevant to the culture and context of today's communities.

3.10 Girls' Brigade Ministries (GBM)

GBM, which is the operating name of The Girls' Brigade England and Wales has its vision their website as '*Lives and communities transformed and enriched as generations seek, serve and follow Jesus Christ.*'¹¹⁵ This vision has two parts; touching lives and touching communities. Through GBM, the wider community is touched, and the lives of children and adults living there are enriched, regardless of their age or gender. It is also clarified in the vision that, as part of the mission of the Church, GBM believes that lives are transformed through a personal encounter with Jesus Christ.¹¹⁶ GB's longevity (127 years in existence) as an

¹¹² www.girlsb/about-us-20. Accessed 6 December 2017.

¹¹³ Ruth Gilson, Former Director of GB Ministries.

¹¹⁴ The Girls' Brigade England and Wales, Annual Report 2015-2016.

¹¹⁵ <https://www.girlsbrigadeministries.org.uk/> Accessed 19 July 2021.

¹¹⁶ <https://www.girlsbrigadeministries.org.uk/about-girls-brigade-ministries/> Accessed June 11 2020.

international organisation primarily for girls and women ‘can be attributed to its ability to remain relevant and responsive to meet the needs of the current generation whilst continuing to remain unchanging values of the Christian faith. The work of GBM is underpinned by the Christian faith’¹¹⁷ in the following ways:

1. Discovering life: Seeking Christ – Developing relationships with others.
2. Reaching out: Serving Christ – Being contextually and culturally relevant to the current generation and local communities.
3. Leading others: Following Christ – Meeting needs and enabling others to find wholeness.

Again, there are six core values that are being lived out in attitudes and behaviours by GB members.¹¹⁸ These values are fun, sound, friendship, discovering Jesus, living it and yes.

1. **FUN** - There is a lot of fun in GB. Activities are planned to elicit smiles and laughter as children, and young people enjoy them and feel at ease in their relationships.
2. **SOUND** - GB is safe and secure. Planning of programmes take into consideration the safeguarding of children and managing risk. GB groups are run by fully-trained volunteer leaders, who have all been checked by Disclosure and Barring Service (DBS). Each group also has leaders who are trained First Aiders. All groups meet in safe environments, covered by GB insurance policy and other policies as required by law.
3. **FRIENDSHIP** - Children, young people and leaders make friends through GB. Programmes are planned in such a way that there is time to get to know one another, care and support each other as real friends do. GB friends become life-long friends.

¹¹⁷ <https://www.girlsbrigadeministries.org.uk/about-girls-brigade-ministries/how-our-faith-guides-us/>
Accessed 31 October 2020.

¹¹⁸ <https://www.girlsbrigadeministries.org.uk/about-girls-brigade-ministries/> Accessed 31 October 2020.

4. **DISCOVERING JESUS** - Through GB, children, young people and their wider families discover the story of Jesus for themselves. There are planned opportunities and space for everyone to learn about Him and to discover how to become people who live like Him in this world.
5. **LIVING IT** – GB enables children and young people to discover gifts, to develop their potential and to develop their potential, take up opportunities to develop leadership and life skills and to express their values and faith in the way they live.
6. **YES** - GB is full of applause, encouragement, certificates, awards, smiles and simple ‘Well done’. GB loves to affirm children and young people, acknowledge their gifts, skills, achievements and efforts. Julie Murdy has this to say, ‘One of the GB Values is “Yes!” and this means we come from an affirming and encouraging place. As we are a Christian organisation, we believe in the life that Jesus came to bring – life to the full.’¹¹⁹ The impact of these values on the lives of girls has been summarised by young Kirsty, age 16 in her own words, ‘I’ve been in GB for 10 years, and I love going as I see my friends there and have fun. I’ve also been taught loads of useful skills, and I probably wouldn’t have faith if it wasn’t for GB.’¹²⁰

3.11 Girls’ Brigade Activities in England and Wales

GBM is passionate about helping girls and women to explore and engage with real life and the Christian faith in a fun, informative and hopeful ways through a wide range of activities. There is a huge range of activities for girls, young women and women of all ages to get involved with. Whether in person or online, there are different ways that these girls and women connect to each other. The information about the activities of the Girls’ Brigade in England and Wales

¹¹⁹ Julie Murdy, National Director, Girls’ Brigade England and Wales in www.girlsb.org.uk/information-for-parents. Accessed 15 February 2018.

¹²⁰ Kirsty Plowman of Portsmouth in www.girlsb.org.uk/information-for-parents. Accessed 15 February 2018.

can be found on the Girls' Brigade Ministries website. The range of activities offered by GBM in England and Wales as found on the website¹²¹ include the following:

- Community Groups (4-18 years)
- Leadership and Training
- koko - online
- Faith Retreats
- The Esther Collectives (18-30's community)
- Conferences
- Alumni
- School Assemblies
- Achieve Awards
- Mission Trips

3.11.1 Community Groups

These are the weekly uniformed community groups which are primarily open to girls and young women, aged four-plus and led by volunteer leaders. Currently, there are about 450 groups with 9,000 girls and young women led by more than 2,000 volunteer leaders.¹²² These GB local groups are sustainable and age-specific (4-8years, 7-11years, 10-14years and 13-18years). They provide local consultations, training, ongoing support, fun programme materials and achievement awards that enable the Christian community to engage with children and young people in a wide variety of settings.

It must be noted here that all the GB groups that have been used for the purposes of this research are all community groups. GB programmes for local groups organised worldwide, are

¹²¹ www.girlsbrigadeministries.org.uk. Accessed 15 February 2018.

¹²² <https://www.girlsbrigadeministries.org.uk/our-activities/groups/> Accessed 11 June 2020.

age-specific and run from age 4 to 18 and grouped as above. These groups worldwide are known as:

Explorers (4-8years)

Juniors (7-11years)

Seniors (10-14years)

Brigaders (13-18years)

In GBEW, the names of these groups have been changed to reflect GB's nature of being responsive, relational and relevant as shown in Appendix C. These groups are now known as:

Investigate, written as n:vestigate (4-8 years)

Engage, written as n:gage (7-11 years)

Encounter, written as n:counta (10-14years)

Inspire, written as n:spire (13-18years)

This change of names has been reinforced with the names written on their uniforms. Again, each group is assigned a colour which is used to identify it. *Red* for n:vestigate, *turquoise* for n:gage, *jade* for n:counta and *purple* for n:spire. These colours are used for their uniforms, programme packs and other resources, as shown in Appendix D.

The change of group names has been very effective with the new groups because that is what they are introduced to, and that is what they know. However, this has been a challenge with some existing groups that have been used to these names for years and years (taking into account when the GB groups were started). During my visits to the existing groups as the Development Worker, I observed that some Leaders who are old and have been in GB for a long time, some 40years and 50years in GB were finding it difficult to use the right names for

the groups and were confused about them. Some confessed that they still could not get their heads around the new names. I understood where they were coming from because I had to unlearn the previous names myself when I joined GBEW in order to learn the new ones. I encouraged these leaders who had this difficult to keep using the new names and they would get used to it too. I will not be surprised that some of these leaders will deliberately refuse to use these new names because of conservatism. GB has a long history of traditions worldwide, and some conservatives cannot just let go of what they know and have held on to for decades. To buttress this point further, I have also observed some leaders still wearing old uniforms which have been changed. It could be argued that they may not have the money to buy the new uniforms because they are sold and not given free of charge. They will need to purchase the uniforms before they can wear them. There is always a reason behind an action taken. Kirkpatrick has asserted that ‘People resist change because they are afraid, they will lose something. They might be right, or they might be wrong in that fear.’¹²³ Using this assertion, one may wonder what it is that the leaders are afraid to lose. The author goes further to state that ‘Those who like a challenge react positively while those who want to maintain the status quo react negatively.’ Whichever side that these leaders belong to, it is a fact that not everyone can adapt to change so easily. Some people need more time to be able to adapt to new changes.

The n:vestigate programme

The n:vestigate is a structured weekly programme offering a range of fun activities for the youngest of members, 4 to 8-year-olds. It is designed to help this age group to explore and develop their understanding of themselves, the world around them and their Christian faith. This age group is identified by the red colour of their uniforms and resource packs. The activities specifically are designed to allow children to build confidence through familiarity

¹²³ Donald L Kirkpatrick, *Managing Change Effectively, Approaches, Methods and Case Examples*, 20.

and routine. There are thirty themed topics within this programme. The children can earn rewards (what are termed badges) by completing individual topics. These topics include Our Family, Our Health and Helping Others. This programme works effectively when leaders go through all the following stages with the children¹²⁴:

Explore it! - Reading a story from the resource with the children. There are three fun characters in these stories which help children in their exploration. These characters are Gabby, Barney and Fudge the floppy dog.

Dig deep! - Engaging children with the Christian faith through prayer, songs and other activities.

Zoom in! – Sharing ideas, asking questions and seeking answers.

Get mucky! – Taking part in lots of fun, creative arts and crafts. In the process of doing so, they get mucky.

Jump up! – Opportunity for children to jump up and get physical through dancing, skipping and other games.

The n:gage programme

The n:gage programme for 7 to 11-year-olds helps children to develop Christian values. According to the GB Ministries' website, this programme is 'based on positive values which children need. It introduces them to Bible characters whose stories reflect these values. The suggested activities encourage the children to show how these values can be seen in action.'¹²⁵ Through this programme, the lives of children and their communities are transformed and enriched. There are 30 themed topics in this programme. Children can earn rewards in the form

¹²⁴ <https://www.girlsbrigadeministries.org.uk/our-activities/groups/4-8-year-olds/> Accessed 31 October 2020.

¹²⁵ <https://www.girlsbrigadeministries.org.uk/our-activities/groups/7-11-year-olds/> Accessed 7 July 2021.

of badges by completing individual topics.¹²⁶ The programme works when leaders go through the following stages with the children:

Plug in – Giving children the opportunity to ‘plug-in’ to the value or the characteristics they will be introduced to.

Get connected – Encouraging children to get connected to Bible characters that have demonstrated the values they are studying.

Activate – Children choosing from a wide range of games, crafts and challenges to take part in over a period of weeks and activate the value they are learning about.

Upload – Once the children have had the opportunity to put their value in practice, they can upload the adventure they are celebrating and sharing with others.

The n:counta programme

The n:counta programme for 10 to 14 year olds is used to prepare young people to acquire the necessary skills which enable them to deal with life experiences as they go through the puberty stages. In this programme, activities and challenges are used to introduce and develop the skills to help girls to meet real-life head-on. The examples of Jesus’ life are shared. Skills and thinking of these girls are developed. Application to what they encounter in daily life is encouraged.¹²⁷

The n:spire programme

The n:spire programme for 13 to 18-year-olds, develops young people to discover the importance of God in their lives. They learn new skills as they take up challenges and use the opportunities available to them to serve. The programme helps these young people to

¹²⁶ <https://www.girlsbrigadeministries.org.uk/our-activities/groups/7-11-year-olds/> Accessed 31 October 2020.

¹²⁷ <https://www.girlsbrigadeministries.org.uk/our-activities/groups/10-14-year-olds/> Accessed 31 October 2020.

experience the challenges they set themselves. They choose their own challenge from the suggested topics and their own ideas.¹²⁸

GB has an interactive programme which helps leaders to deliver activities in a sustainable way. There is an action-packed programme of national events that a leader can be involved with. The Leadership and mentoring programme available enables girls and young women to grow. Ruth Gilson has said:

Girls' Brigade is great at working with girls and young women who have not got a church background. The fun and friendship they enjoy at Girls' Brigade provide a non-threatening platform that enables us to explore Christian faith and the gospel together. But we see this very much as a partnership with the church, and we want to serve you in reaching out in your community.¹²⁹

The Girls' Brigade can be described as an on-going process with three stages which are 'Gather, Grow and Go.' The process starts with the gathering of the new team, growing through training and the new group is launched to go out into the community. The process is repeated in the future as they continue to gather together as a team, socialise together as well as working together and encouraging each other. There is the need to continue to take up further opportunities to grow together through future training opportunities and continue to go out in fresh ways to recruit new leaders and new girls.

3.11.2 Leadership and Training

GBM provides a range of training and development opportunities for its leaders and volunteers. It also offers training for churches and youth leaders around the issues of girls and equipping in mission and discipleship.¹³⁰ The training and development opportunities available are explained below:

¹²⁸ <https://www.girlsbrigademministries.org.uk/our-activities/groups/13-18-year-olds/> Accessed 31 October 2020.

¹²⁹ Ruth Gilson, former Director of Girls' Brigade England and Wales.

¹³⁰ <https://www.girlsbrigademministries.org.uk/our-activities/training-for-volunteers/> Accessed 1 November 2020.

Training for leaders and volunteers

Young leaders – GBM provides a structured approach to the development and equipping of young leaders. The n:fluence 14-18s training resource is used to develop leadership skills and to engage in practical leadership activities. These young leaders are encouraged to help out with the members of younger GB age groups. There are three levels of equipping provided by GBM. These are Foundation, Intermediate and Advanced starting from year 10.¹³¹

Adult leaders – GB groups are led by a team of adult leaders. These leaders who are appointed by the local church are trained by GB before they can be part of the team. The n:fluence 18+ training resource is used to equip all adult leaders. In addition to these, there are some requirements they need to meet. For instance, all leaders need to be DBS checked to find out if they are allowed to work with children and young people before they can be part of the team.¹³²

Life to the Full – As part of the training to become a GB Leader, it is expected that the life to the full training programme is completed. This training equips leaders to understand how to protect children and young people in their care. It also provides a framework for all those working in GB to ensure the safety of the children and the young people.¹³³

Residentials – This training is organised for those who are interested in taking their groups for residential events. To keep volunteers updated, they have refresher training every five years. The training covers aspects of organising events successfully ensuring that children and young people are engaged in a safe environment.¹³⁴

¹³¹ <https://www.girlsbrigadeministries.org.uk/our-activities/training-for-volunteers/> Accessed 7 July 2021.

¹³² <https://www.girlsbrigadeministries.org.uk/our-activities/training-for-volunteers/> Accessed 19 July 2021.

¹³³ <https://www.girlsbrigadeministries.org.uk/our-activities/training-for-volunteers/> Accessed 19 July 2021.

¹³⁴ <https://www.girlsbrigadeministries.org.uk/our-activities/training-for-volunteers/> Accessed 19 July 2021.

Equipping in Mission and Discipleship

GBM offers resources to ‘churches and youth leaders to holistically develop girls and young women by turning up the volume of hope on the issues affecting them, through leading workshops and equipping sessions around girls’ issues.’¹³⁵

GBM also partners with local churches to equip in mission and discipleship. This takes place in the form of equipping sessions. The topics treated are tailored to meet the needs of the local churches. In 2016, the Girls’ Brigade England and Wales partnered with the Methodist Church in Britain to deliver equipping sessions for Children and Youth Workers.

3.11.3 Koko - Online

Koko, written as ‘koko’ stands for ‘**keep on keeping on.**’ This is an online resource which provides teenage girls with useful information in a practical way. The resource contains films, blogs and insights on topics that help girls to keep hope alive. This valuable resource is also available and can be used by leaders to support young people in their groups. The koko video was the Winner, Best use of video category in Premier Digital Awards in 2019.¹³⁶

3.11.4 Faith Retreats

GBM organises faith retreats to help women to connect with one another and to connect with God too. These opportunities are for women in GB and those outside. These retreats are usually organised during the weekend. These are jointly organised with Cliff College and supported by Methodist Church Connexional Mission and Ministry Grant.¹³⁷ Examples of retreats held include:

Come to the river

¹³⁵ <https://www.girlsbrigadeministries.org.uk/our-activities/training-for-volunteers/> Accessed 7 July 2021.

¹³⁶ <https://www.girlsbrigadeministries.org.uk/koko/dare-to-care-spoken-word-by-koko/> Accessed 2 November 2020.

¹³⁷ <https://www.girlsbrigadeministries.org.uk/our-activities/women-retreats/> Accessed 2 November 2020.

Every woman retreats

3.11.5 The Esther Collectives (18-30's)

This brings together women who are in the age group, 18-30. This community of women meet online and face to face to build friendships to support one another. These women work together to develop integrity, influence and faith. These help them to function effectively in their spheres of influence. Esther Collective aims at equipping women leaders to serve the world. The GBM website states that 'The Esther Collective sessions provoke questions that are stimulating, sometimes quirky, sometimes challenging and it's great to be with other Christian women sharing our experiences and learning from each other.'¹³⁸

3.11.6 Conferences

GB community group leaders come together nationally for conferences. They meet together to learn and get inspired for the challenges ahead.¹³⁹ Three National Conferences are held each year:

Spring Conference – A training day for all GB Leaders

Summer Conference – Usually followed by a retreat for GB leaders

Winter Conference – Equipping sessions for GB leaders

3.11.7 Alumni

ARMs represent the Girls' Brigade's Associate and Retired Members Scheme. These members are committed to supporting leaders, praying for girls and helping GB to continue to move forward in the mission. They are said to be the ARMS around GB's mission.¹⁴⁰

¹³⁸ <https://www.girlsbrigadeministries.org.uk/our-activities/the-esther-collective/> Accessed 2 November 2020.

¹³⁹ <https://www.girlsbrigadeministries.org.uk/our-activities/conferences/> Accessed 2 November 2020.

¹⁴⁰ <https://www.girlsbrigadeministries.org.uk/join-in/alumni/> Accessed 3 November 2020.

3.11.8 School Assemblies

GB offers presentations at school assemblies. The assembly can be on a bespoke theme or on some topics such as kindness or friendship. Presentations are delivered by GBM staff and start at 10 minutes long. Schools interested will need to pay for the service rendered, including travel costs.¹⁴¹

3.11.9 Achieve Awards

GB celebrates achievements and successes in many ways. Girls and young women are encouraged to build their confidence and self-esteem by making friends and having fun.¹⁴² Through group activities, they gain valuable skills to help them into adulthood. GB encourages girls and young women to achieve these awards:

- **Duke of Edinburgh's Award**
- **Queen's Award**

These awards give girls and young women the opportunity to gain key skills and attributes for work and life. The awards encourage team working, teach resilience, experience problem solving, enhance communication and give young women something to write about themselves when writing their Curriculum Vitae (CVs) and job applications.

3.11.10 Mission Trips

GB community group leaders are given the opportunity to take part in mission trips organised by GB Europe to fulfil the global vision of GB. Fizz mission trips mobilise a new generation of women to serve communities around the world; joining, pioneering and enabling projects that restore hope for life.¹⁴³

¹⁴¹ <https://www.girlsbrigadeministries.org.uk/our-activities/school-assemblies/> Accessed 3 November 2020.

¹⁴² <https://www.girlsbrigadeministries.org.uk/our-activities/awards/> Accessed 3 November 2020.

¹⁴³ <https://www.girlsbrigadeministries.org.uk/our-activities/mission-trips-2/> Accessed 3 November 2020.

3.12 Terminology used in GBEW

GB's nature of being responsive, relational and relevant has led to changes in some GB vocabulary in England and Wales only. The table below shows examples of these terms used in GB worldwide and how they are now known in England and Wales:

GB Worldwide	GBEW
Company	Group
Officer	Leader
Captain	Team Leader
Explorers (4-8years)	n:vestigate
Juniors (7-11years)	n:gage
Seniors (10-14years)	n:counta
Brigaders (13-18years)	n:spire

3.13 Conclusion

In this chapter, attempts have been made to provide detailed information about the Girls' Brigade tracing it from its origin in the nineteenth century. It has been shown that although the organisation has been in existence for long, it is still relevant, relational and responsive to the needs of girls and women around the world. The next chapter provides information about the Church of Pentecost and how GB has emerged in the church in the UK.

CHAPTER 4: THE CHURCH OF PENTECOST AND THE NATURE OF ITS CHILDREN’S AND YOUNG PEOPLE’S ACTIVITIES

This chapter provides information about the Church of Pentecost worldwide. It traces the history from the early beginnings in Ghana to how it also started in the UK, its mission, vision and tenets. There is a focus on the Church in the UK and the nature of children and young people’s activities in the Church. The research for this study was done in this Church and the chapter, therefore, provides a valuable source of information to help with the understanding of the context within which the Girls’ Brigade has been introduced. Members of the Girls’ Brigade either belong to the Children’s Ministry or the Youth Ministry; therefore, it is important to know about the nature of the activities of both ministries.

A descriptive approach has been used to present the information in this chapter. The information was gathered from the various organisations themselves and presented as found in their official documents. This information has been presented as reported by the organisations themselves.

4.1 The Church of Pentecost

The Church of Pentecost (COP) is a worldwide, non-profit-making Pentecostal denomination with its headquarters in Accra, Ghana. Omenyo describes the church as ‘the biggest and the fastest growing Classical Pentecostal Church in Ghana.’¹⁴⁴ The church has spread from Ghana to every continent in the world. It was reported at the General Council Meeting of the church that at the end of 2019, the church was operating in 105 nations (including Ghana). As it has been rightly put, ‘What seemed like a seed sowed in an infertile soil has now grown to be an international tree of shelter, on which the spiritually blind come to see the light in the Lord

¹⁴⁴ Cephas N Omenyo in *Global Pentecostalism, Encounters with Other Religious Traditions*, 61.

Jesus Christ – a tree that has its branches reaching all the continents of the world.¹⁴⁵ The current Chairman of the COP worldwide, Apostle Eric Nyamekye, was elected in 2018.

4.2 The History of The Church of Pentecost

The Church of Pentecost (COP) traces its origins to the ministry of Rev James McKeown, an Irish missionary sent by the Apostolic Church, Bradford in the UK in 1937 to the then Gold Coast which is now Ghana, to help a group of believers of the Apostolic Faith yearning for the fruit and power of the Holy Spirit. Due to doctrinal differences based on divine healing, the group split into two, the Christ Apostolic Church and the Apostolic Church, Gold Coast in 1939. The group that was led by Rev James McKeown, the Apostolic Church, Gold Coast was renamed Ghana Apostolic Church in 1957 when Ghana gained Independence. It later became known as the Church of Pentecost to replace the name, Ghana Apostolic Church on 1st August 1962. It has been reported that the COP lost buildings, money and members due to the split. In some places, the church had to begin from scratch; yet by faith, the COP stood firm trusting in the Lord. Both the laity and the clergy set themselves to rebuild the church, laying a strong foundation for its subsequent growth and rapid expansion.¹⁴⁶ After this period, the church began to experience remarkable growth in all the regions of the country. Rev McKeown's wife Sophia also played a significant role in the development and growth of the church. She organised the women, teaching them and praying with them. Leonard has explained that, It was Sophia who persuaded her husband to go to Africa in the first place and when she arrived, she had a definite role of her own to play. She began by teaching the women housework and sewing, but by 1939, she was also writing about their experiences¹⁴⁷

¹⁴⁵ Apostle Matthew Larbi Wetey cited in *The Church of Pentecost, Into the World We Go: The Missionary Enterprise of The Church of Pentecost*, 1.

¹⁴⁶ *Into the World We Go: The Missionary of the Enterprise of The Church of Pentecost*, 22-23.

¹⁴⁷ Christine Leonard, *A Giant in Ghana* New Wine Press, 51.

Pastor McKeown as he preferred to be called, had no formal theological education or official orientation. In his view, the leading of the Holy Spirit was an important part of the ministry. He retired from active service in 1982 and handed over the leadership of the church to the first African Chairman, Apostle Fred Stephen Safo at the time when the church had spread to six other nations. Since then there has been a succession of indigenous Chairmen leading the Church.

4.3 The Mission and Vision of COP

The Mission Statement of COP is expressed as *'We exist to establish responsible and self-sustaining churches filled with committed, Spirit-filled Christians of character, who will impact their communities.'*¹⁴⁸

COP reaches out to people everywhere to know about the saving power of Jesus. This takes place in the form of preaching the gospel, setting up churches and discipling members for effective service. The church partners with institutions, governments and communities to provide social services. Through these partnerships, the church is able to show God's love to people.

The Vision Statement of the church reads: *'To become a global Pentecostal church that is culturally relevant in vibrant evangelism, church planting, discipleship and holistic ministry.'*¹⁴⁹

The vision of the church has been evangelising and planting self-supporting churches, preparing people for the second coming of Christ, sending and supporting missionaries regularly, providing infrastructural facilities, providing training programmes and facilities,

¹⁴⁸ The Church of Pentecost General Headquarters, Ministerial Handbook, Pentecost Press Limited, 7.

¹⁴⁹ The Church of Pentecost General Headquarters, Ministerial Handbook, Pentecost Press Limited, 8.

providing charity services, co-operating and supporting the government with prayers, and strengthening bonds of fellowships with other churches and para-church groups.

In 2018, a new vision was launched by the current Chairman of the church. It is a five-year vision dubbed Vision 2023 covering the period 2018 to 2023 under the theme, 'Possessing the Nations.' This vision seeks to equip the church to transform every sphere of society with values and principles of the Kingdom of God.¹⁵⁰

4.4 The Beliefs (Tenets) and Core Values of COP

The beliefs which are described as the tenets of the church¹⁵¹ are eleven, and they include the following:

1. The Bible – The belief in the divine inspiration, authority and infallibility of the Bible.
2. The One True God – The belief in the existence of One True God revealed as Triune Godhead; Father, Son and Holy Spirit.
3. Man's Depraved Nature – The belief in the depraved nature of man (All have sinned and come short of the glory of God and are subject to eternal judgement and need repentance and regeneration).
4. The Saviour – The belief that humanity's need of a Saviour has been met in the person of the Lord Jesus Christ.
5. Repentance, Regeneration, Justification and Sanctification – The belief that all humanity have to repent and confess their sins before God and believe in the vicarious death of Jesus Christ to be justified and sanctified by the working of the Holy Spirit.
6. The Ordinances of Baptism and the Lord's Supper or Communion – The belief in the ordinance of Baptism by immersion as a testimony of a convert who has attained a

¹⁵⁰ The Church of Pentecost, Vision 2023 Document, 2019.

¹⁵¹ The Church of Pentecost General Headquarters, Ministerial Handbook, 12,13.

responsible age of 13 years. Children are not baptized but are dedicated to the Lord. The belief in the ordinance of the Lord's Supper or Holy Communion to be partaken by all members who are in full fellowship.

7. Baptism, Gifts and Fruit of the Holy Spirit – The belief in the Baptism of the Holy Spirit for believers with the initial evidence of speaking in tongues and in the operation of the gifts and the fruit of the Holy Spirit in the lives of believers.
8. Divine Healing – The belief that the healing of sicknesses and diseases is provided for God's people in the atonement. The church does not oppose soliciting help from qualified medical practitioners.
9. Tithes and Offering – The belief in tithing and giving free-will offerings towards the cause of carrying forward the Kingdom of God.
10. The Second Coming and the Next Life – The belief in the Second Coming of Christ and resurrection of the dead, both the saved and the unsaved. The saved to the resurrection of life and the unsaved to the resurrection of damnation.
11. Marriage and Family Life – The belief in the institution of marriage as a union established by God for the lifelong, intimate relationship between a man as a husband and a woman as a wife, as biologically defined.

The Core Values of the church, as indicated in the handout for Leaders' School¹⁵² include the following:

I, Intensive prayer

II. Belief in miracles, signs and wonders

III. A well-co-ordinated evangelistic and church planting strategy

¹⁵² Rev Dr Benjamin Debrah, Handout for Leaders' School, The role of Officers in the Church of Pentecost.

IV. Dedicated leadership

V. Emphasis on holiness/discipline and reverence

VI. Obedience to the word of God

VII. Total reliance on the Holy Spirit

VIII. Indigenous worship style

VIV. The church's covenant with God

IX. A self-supporting financial policy

4.5 The Church of Pentecost-UK

The Church of Pentecost in the United Kingdom (CoP-UK) is part of the body of Christ linked to the Church of Pentecost (CoP) worldwide. The Church of Pentecost in the UK has its roots in an association called, the Pentecost Association of UK and Eire (PAUKE). Before the association was started, there were many Ghanaian Christians who patronised Christian fellowship groups in the 1970s. These fellowships helped members especially the students to have a sense of belonging and a place they can address issues to support each other. The idea to form the Church of Pentecost was conceived in the early 1980s at these fellowships for the following main reasons¹⁵³:

1. Members who were known to be active in the church in Ghana were found to be backsliding on arrival in the United Kingdom
2. Members who were worshipping at Elim Pentecostal Church did not enjoy the services because they were in English
3. There was the natural desire to win souls for Christ

¹⁵³ The Church of Pentecost, Into the World We Go: The Missionary Enterprise of the Church of Pentecost, 270-271.

4. The need was felt to have a unique Ghanaian/African identity worship in the United Kingdom.

CoP started operating in the UK as an affiliate in 1989 initially under the name Pentecost Association of UK and Eire (PAUKE). It was inaugurated by the then Chairman of the Church of Pentecost, Prophet M.K Yeboah.¹⁵⁴ Following a request that a chaplain be sent to the Ghanaian community in Britain, Pastor Kwame Blankson was sent by the Executive of the church from Ghana as the first chaplain to the Pentecost community in London. He played a dual role as the Pastor of PAUKE and the Associate Pastor of Elim Church, Ilford. The group later operated under the name, Elim Church of Pentecost (Elicop) and assumed a full status of a church in 1994. With this status, the church operated as an alliance member of the Elim Foursquare Gospel Alliance, operating under Elim Charity until 2009 when the status changed to Elim Church Incorporated (ECI). The Church of Pentecost-UK now has its own charity status. The Charter of the Church of Pentecost-UK states that ‘The objects of the Church are to practise and propagate what our Lord Jesus Christ commanded in Mark16:15-16 and Matthew 25:40.¹⁵⁵’ It goes on to explain that the Objects of the Church are for the benefit of the public in three ways. Firstly, it helps to advance the Christian faith, the Word of God and the full gospel of the Lord Jesus Christ in accordance with the Tenets of Faith. Secondly, it also helps to relieve sickness and financial hardship and to promote and preserve good health by provision of funds, goods or services of any kind. Thirdly, it helps to advance education. In all these ways, the National Executive Council determines what is fit for purpose.

¹⁵⁴ The Church of Pentecost, *Into the World We Go: The Missionary Enterprise of the Church of Pentecost*, 273.

¹⁵⁵ The Church of Pentecost-UK (An Elim Church Incorporated), *Charter (Constitution)*, 4.

4.6 CoP-UK National Executive Council Decision on the Girls' Brigade England and Wales

In 2014, the National Executive Council took the decision to allow the church to partner with the Girls' Brigade England and Wales (GBEW) to help transform and enrich the lives of girls and communities. The National Head at the time this decision was taken was Apostle Newton Ofosehene Nyarko, and the National Secretary was Pastor Raymond Odei. Districts in CoP-UK that were interested in setting up GB groups were encouraged to do so. Access to government funding, as mentioned earlier, made it more attractive. Start-up grants of £2,000 were given to each group to cover uniforms, resources for activities, training and subscriptions. This move has led to the emergence of GB groups CoP-UK and for that matter, new in CoP worldwide. The success of these groups could lead to the other CoP nations joining in the mission of transforming and enriching the lives of girls and communities as they seek, serve and follow Christ.

4.7 The Girls' Brigade in the Church of Pentecost-UK

There are four main Girls' Brigade groups that have been established in the Church of Pentecost-UK under the UYSAF project. The groups were set up by Districts who were interested in setting it up. These Districts include Archway PIWC, Harlow, Fountain Gate PIWC and Living Spring PIWC. These names of the GB groups described below are Archway Rising Stars (North London), Harlow (Essex), Fountain Gate (Dagenham, Essex) and Springing Lord's Army (South London).

4.7.1 Archway Rising Stars

Archway PIWC District pioneered the GB groups in CoP-UK. The name of this group is Archway Rising Stars. It was launched on Sunday, 28th June 2015 at James McKeown Memorial Temple in Archway, North London. The group was created out of an existing Holiday Kids Club. They meet on Saturdays during the school holidays. The group is mixed

and therefore opened to both boys and girls. The boys in the church and community have greatly benefitted from it too. The age range for the children is 4 to 11 years which cover the n:vestigate and n:gage groups as explained earlier. The group has opened more opportunities for children in the catchment areas to be engaged in activities that they have previously not had the opportunity for. These opportunities have helped to broaden the understanding and aspirations of the children. This has been a great opportunity for the community because it has been a place for children to engage themselves in exciting activities as they seek, serve and follow Christ even during school holidays. Children receive schoolwork support from leaders during their meetings. The group has also been involved in social action activities. A representative from UYSAF visited the group on 5th December 2015, and a report was written about the visit.¹⁵⁶ The impact of these GB opportunities is summarised in the UYSAF site report above in the form of quotes from parents and leaders as follows:

“My child came home, excited. She really enjoyed the story you told them about Samuel. She retold the story with detail and mimicked your actions.”

“BB loved the trip to the British Museum. He was very proud of the ‘Fish hat’ he made.”

“The Rising Stars GB has raised our awareness of reaching out to the community through the children, for example, children bringing their friends along during some of the activities.”

“Friendships have been fostered among children from different families who have also brought their adults together.”

4.7.2 Harlow Group

Harlow District in Essex launched its GB group on Sunday, 9th August 2015 at St Paul’s Church in Harlow. They usually meet on Saturdays during term time. It is also a mixed group for both girls and boys. The age range is from 4 to 11 years which also covers two groups which are the n:vestigate and n:gage. These boys and girls enjoy their time together at their meetings. This is the group that I, the researcher, had been part of as a Leader until I moved to Birmingham. All

¹⁵⁶ Youth Action Social Action Fund, Site Visit Report, 5December 2015.

the leaders in this group are Sunday School Teachers except one. These leaders who were already working with the children in the church before the emergence of GB, volunteer their time and resources to help the group. Children from two local churches in Harlow formed the GB group. These are Harlow PIWC and Harlow Akan Assemblies. The other Local Assemblies within the Harlow District at time of undertaking this research were Southend-On-Sea PIWC, Colchester PIWC, Chelmsford Assembly and Stevenage Assembly. Some of these Assemblies expressed interest in setting up GB groups at the time that there were no grants available; hence, they could not go ahead with it.

4.7.3 Fountain Gate Group

Fountain Gate PIWC District in Dagenham, Essex where CoP-UK National office is located, launched its GB group known as Fountain Gate GB in 2015. It is made up of only girls. They usually meet on Wednesdays during term time. The age range of the girls is from 7 to 14 years which comprises the n:gage and the n:counta groups. This GB group has older girls as compared to the children in the other CoP-UK groups. These girls have been actively involved in activities in the church and in the community. They have been able to join other GB groups at some events organised in their community.

4.7.4 Springing Lord's Army

Living Spring PIWC District named its group in Woolwich, South London as Springing Lord's Army. It was launched on Friday, 21st July 2017. The group is made up of only girls, and their ages ranged between 4 and 12. They usually meet on Saturdays during term time. The funding to start up this group is different from the other COP-UK groups. This particular funding was received from the Challenge Project, which was funded by the Cabinet Office and the Education Endowment Foundation. The Challenge Project was funded to encourage more children and young people to become part of organisations like GB to make an impact in their communities. Under this project, new groups were set up in different churches in London.

These groups were encouraged to engage in social action. Also, a small group of young people were also supported as they evaluated the National Citizen Service for GB.¹⁵⁷ This funding was originally given to Croydon District of the church, but due to the carving out of the Living Spring PIWC District in that Area, the group was opened at Woolwich with the vision of setting up a multi-site group in the future, where they will have another group in Croydon.

4.7.5 The Boys' Brigade and CoP-UK

There has been an interest in setting up Boys' Brigade (BB) groups too in the CoP-UK. This interest has been expressed by some Ministers and their Districts. The boys who belong to the GB groups in the church have also been asking their leaders when they will be starting their BB group. These leaders who do not have an answer to this question can only encourage them to hope for the future. Setting up a BB or GB group is a decision that needs to be taken by the church leadership. It can be inferred from the decision taken by the National Leadership on the setting up of GB groups that, BB groups are also allowed, but it is now up to the District Leadership to decide when they would like to start the BB groups.

The BB is an international, interdenominational Christian youth organisation. It was founded by Sir William Alexander Smith in Glasgow in 1883 and it has now spread to all the continents. 'As of 2018, there were 750,000 Boys' Brigade members in 60 countries. In the UK and Republic of Ireland, BB is one of the biggest Christian Youth Organisations.'¹⁵⁸ Traditionally, it has been for boys only but now it welcome girls as part of the organisation as the Girls' Brigade also welcomes boys too. Where there are girls in a group, it is called Boys' Brigade and Girls' Association in the UK and Ireland. There are both males and females who volunteer

¹⁵⁷ <http://www.girlsb.org.uk/let-the-challenge-begin-504>. Accessed 21 February 2019.

¹⁵⁸ <https://boys-brigade.org.uk/who-we-are/> Accessed 15 November 2018.

in the groups as Leaders. It is also a fact that some BB groups have women as their Captains, that is as Team Leaders.

There is no doubt that this ‘open door’ of welcoming both sexes by BB and GB organisations reinforces inclusiveness to adapt to changing needs, but my concern is that both organisations still hold on to their core foundational principles which were geared towards a single-sex. For instance, even though BB welcomes girls now, their objective has not changed. The objective on the BB website still stands as: *‘The advancement of Christ’s kingdom among Boys and the promotion of habits of Obedience, Reverence, Discipline, Self-respect and all that tends towards a true Christian manliness.’* The objective still states clearly that the organisation is set up among boys to develop them towards Christian manliness. Where do the girls in BB now fit in then? BB is not the only culprit here, GB still has its aim on their website too as: *‘To help girls to become followers of the Lord Jesus Christ and through self-control, reverence and a sense of responsibility to find true enrichment of life.’* Where do the boys in GB now also fit in? This situation calls for changes in all aspects of both organisations to reflect their current identity. Undoubtedly, this will be a great challenge to both organisations, but it is needed to help both sexes to reach their full potential. Perhaps, merging the two organisations as one with the name, Boys’ and Girls’ Brigades, Youth Brigade or simply calling it Brigade. The latter could also be confused with other sectors like the forces that also use the name, Brigade.

When the decision is made to start BB groups in CoP-UK, there will be the need to attract volunteers who will be trained by BB National to lead the group. The BB’s National website states that in recent times, many churches have experienced increasing difficulties in engaging with children and young people while their organisation welcomes thousands of children and young people each week.¹⁵⁹ There are three main ways that churches can connect to BB. These

¹⁵⁹ <https://boys-brigade.org.uk/wp-content/uploads/2014/09/Information-for-Churches-Booklet.pdf>. Accessed 16 December 2018,.

are partnering with the church in outreach, supporting leaders and engaging children and young people. In engaging children and young people, BB uses four age-related programmes which offer a firmly Christian-based means of working in a creative, flexible and relevant way. The age groups are 5 to 8 years known as Anchors, 8 to 11 years known as Juniors, 11 to 15 known as Discover and 15 to 18 years known as Challenge Plus. BB's information booklet for churches explains the above programmes as follows:

‘Our programmes cater for the varied interests of all children and young people. They are all aimed at having fun, but have a special focus on developing individual potential, getting involved in your community, providing opportunities to be listened to and have a say, exploring faith and recognising achievements.’¹⁶⁰

When the CoP-UK's Districts decide to set up their Boys' Brigade too, they will have the opportunity to engage the children and young people using these well-structured programmes. When both BB and GB groups are working effectively in the church, both boys and girls will have the opportunity to develop to their full potential. The promotion of BB work in the church in addition to the GB work is commendable. Therefore the lack of funding should not be a barrier to the setting up of the groups. Probably, the increased desire of the boys to have their groups suggest that it is about time these groups are set up.

4.7.6 GB Leadership in Church of Pentecost-UK

GB works with volunteers and thousands of adults across the country who help to support children and young people. ‘Volunteers are always needed to support the work of the local groups working with children and young people, but also to help at one-off national events, working groups and projects.’¹⁶¹ GB Leaders are appointed by their churches, but their training is delivered by GB. All Leaders, including Team Leaders, are appointed by the church. In the

¹⁶⁰ <https://boys-brigade.org.uk/wp-content/uploads/2014/09/Information-for-Churches-Booklet.pdf>. Accessed 16 November 2020.

¹⁶¹ [http://www.girlsb.org.uk/volunteers--leaders- 37/](http://www.girlsb.org.uk/volunteers--leaders-37/) Accessed 16 February 2018.

case of the CoP-UK groups too, all the leaders were appointed by the church and trained and certified by GB National before the groups could start working. The majority of the Leaders who were trained, are Sunday School Teachers who are already working in the Children's Ministry of the church. Some are also Youth Leaders in the Youth Ministry. There are some who are ordained church officers: Deaconesses and Elders (Volunteers who help the full-time Ministers to run the church). The Archway Group has an Elder who is a trained GB Leader who helps out with the group. Marsiglio posits that 'Recruiting adults to serve as mentors for youth is quite challenging. Getting males to participate is especially difficult.'¹⁶² It has been a challenge getting other male leaders who are willing to join and help out. There are Deaconesses in all the groups who also help out too. Some Leaders have not been ordained officers but are members of the church; yet still, they volunteer to help out in the groups. All these Leaders in CoP-UK groups, although recruited internally from within the church, have all attended the Influence Training 18+ of the Girls' Brigade England and Wales and have received their certificates. It must, however, be noted here that Leicester District of the church received the funding to set up a group but has not been able to start because they could not recruit leaders who were willing to take up the leading role. Some members of the church and the District Minister, who was there at the time the grant was given (two other ministers have been in the District since he left), attended the Leaders' Training which was organised by the Leicestershire District of the Girls' Brigade but could not start the group. At least three Leaders (One Team Leader and two other Leaders) are needed before a group can start, but unfortunately, the District could not get those Leaders.

Some of the groups that have already been set up in the church are also facing leadership challenges. Some Leaders do not attend meetings, and those who do attend, do not attend regularly. There are few committed ones who are always at the meetings with the children and

¹⁶² William Marsiglio, *Men on a Mission: Valuing Youth Work in our Communities*, 218.

young people. As stated earlier, most of these Leaders are Sunday School Teachers who are also volunteering as GB Leaders. They might consider the GB work as an added responsibility which could be a burden to them. These Leaders need to be encouraged and motivated. There is definitely the need for a recruitment drive. External recruitment could also be considered in addition to the internal recruitment from members of the church.

4.7.7 GB groups and social action activities

All the new groups that were set up by Girls' Brigade England and Wales under the UYSAF project engaged in some form of social action activities. These social action activities were not undertaken by only the new groups, the existing groups also joined in, and it has now become part of the activities of all the groups. The findings of this research have shown that CoP-UK GB groups engaged in some form of social action activities which have already been explained. During the period that this research was being undertaken, other GB groups were also engaged in social action activities. A list of social action activities that were undertaken in 2018, which was provided by the GB National Office¹⁶³ showed the different types of activities that took place during that year.

These social action activities affirm the 'Service' aspect of the four-square programme of the Girls' Brigade, which has already been explained earlier as Spiritual, Physical, Educational & Service. Hitherto before the start of the project, existing groups undertook some form of activities to develop these children and young people in the area of providing service, but the scale, intensity and the practicality of it have changed.

The impact of these social activities can be grouped under these general themes: fundraising for charity organisations, caring for the environment and helping others.

¹⁶³ Girls' Brigade England and Wales, Spotlight Feedback 2018, Information on Social Action activities by GB groups.

Fundraising for charity organisations - GB groups undertook various fundraising activities such as cake sales, stamp collections, sponsoring a child, money collection and many other activities to support the good cause of charity organisations like Macmillan Cancer Support, Compassion UK and Cancer Research UK.

Caring for the environment - GB believes in caring for the environment, and groups take practical steps to protect it. Activities undertaken to care for the environment include planting seeds and bulbs, recycling plastic and glass, and highlighting the lack of recycling points to local councils.

Helping others - GB teaches about helping others. Groups visited care/nursing homes to sing and play music, decorated flower pots and gave them to loved ones to show appreciation, made Easter baskets which were donated to the children's ward in a local hospital, held a shoebox appeal, created a food bank for the homeless, washing toys for a local baby group, provided key rings to men on Father's Day, gave care cards to local residents to think about the consequences of their actions.

The Girls' Brigade England and Wales Spotlight Feedback 2018¹⁶⁴ provided evidence of the impact of these social action activities. It explained that a child was sponsored, and regular letters are received from the girl saying how her life has improved by the giving and support she has received. Girls' Brigade activities have helped the church and the community to know each other better. The food bank contribution has been much appreciated. 'Thank you' letters have been received to show appreciation. Through the shoebox appeal too, parcels are given to those in need and regular updates of where they are sent to, and the reactions of the recipients are provided.

¹⁶⁴ Girls' Brigade England and Wales, Spotlight Feedback 2018, Information on Social Action activities by GB groups.

This research has clearly shown that Girls' Brigade is not just concerned about the spiritual development of children and young people, but it is also concerned about helping others and communities in practical ways. It is evident that the activities of GB now go beyond what happens in the church building. With this in mind, GB is able to make a greater impact in communities and in the lives of people who might not even be members of any church.

The UYSAF project has not only had an impact on children and young people in communities; it has also helped churches to get involved. Through this project, the Church of Pentecost-UK has also been able to join in the mission of the Girls' Brigade England and Wales to transform and enrich the lives of children and young people and their communities. It has created places for children and young people to belong to a uniformed organisation. These places are opportunities that are available in the community and not just for the children and young people in the church. Apart from Sunday School in the church for the children, there is also the opportunity for them to be actively engaged in GB activities during term time and school holidays. These activities have helped to develop them holistically, unlike the Sunday School, which emphasizes more on their spiritual development than the other areas.

Through the social action activities, CoP-UK has been able to build good relationships with their communities. In this way, stronger networks have been built. This helps both the church and the communities in gaining more opportunities, promoting events and living up to their *corporate social responsibility*. According to Brammer et al., the European Commission defines corporate social responsibility as 'a concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis,' and the academic literature defines it as 'actions that appear to further some social good, beyond the interest of the firm and that which is required by

law.’¹⁶⁵ Using the second definition, GB’s social action activities fulfil this role. The church, therefore, plays a significant role in offering these practical supports to the community. In addition to the spiritual support offered, the church is now offering more physical support too. Many direct actions are taking place in the community now as a result of this corporate social responsibility.

4.8 The Nature of Children and Young People’s Activities in the CoP-UK

It is very important at this stage of the research study to understand the nature of children and young people’s activities in the church. The information about the nature of the activities before and after the emergence of GB will be very helpful in assessing the impact of it. Children and young people’s activities in CoP are handled by the Children’s Ministry and the Youth Ministry, respectively. GB works in these two ministries. The children in GB either belong to the Children’s Ministry or Youth Ministry. Therefore, GB activities are planned to meet the needs the children and young people in both ministries. GB ministers to children and young people. Ministry exists to meet the needs of people. It is about ministering to others, serving people to help better their lives.

4.8.1 Children’s Ministry

The Children’s Ministry consists of children and their teachers in all the Local Assemblies. The main function of the ministry is to hold Sunday services for children to pray, fellowship, study God’s word and to hold periodic competitions. It also organises such other activities to ensure the children’s spiritual growth and sustain their interest in the Children’s Ministry¹⁶⁶.

The slogans of the Ministry are as follows:

‘Jesus!’ Response: ‘Friend of Little Children’.

¹⁶⁵ Stephen Brammer, Geoffrey Williams and John Zinkin, Religion and Attitudes to Corporate Social Responsibility in a Large Cross-Country Sample, 3.

¹⁶⁶ The Church of Pentecost-UK (An Elim Church Incorporated), Charter (Constitution), 40.

‘Jesus!’ Response: ‘The One Who Welcomes All Children!’

The vision and the mission of the Children Ministry stated at CoP-UK’s website¹⁶⁷ include the following:

- To bring all children to the church to be blessed
- To nurture the children along with the brilliant mentors in the Bible
- To offer all kinds of training which will help the children to be proactive in the church and the society
- To offer training to parents and guardians in their children up-bringing
- All children who graduate from the Children’s Ministry are ushered into the Youth Ministry as steps in developing them.

Csinos has expressed that ‘Children’s Ministry is not really about building fun and entertaining programs for children so parents will be able to attend church without being interrupted; but it is about serving children, caring for them and forming them into people who serve one another.’¹⁶⁸ This writer advocates that Children’s Ministry should be about service and not programming. He advocates for the creation of a formational environment for children, not a school-like programmatic environment and also advocates for the Children’s Ministry to move away from being about providing child care support for adult programmes or about attracting more people into the church. I can understand the point the writer is trying to make, and my observation at a recent National Children’s Ministry Quiz competition¹⁶⁹ organised by COP-UK confirms this too. When they started the quiz, I thought they were going to ask questions

¹⁶⁷ www.copuk.org. Accessed 5 August 2018.

¹⁶⁸ David M Csinos, *Children’s Ministry in the Way of Jesus*, 27-38.

¹⁶⁹ COP-UK Annual National Children’s Ministry Quiz Competition held on Saturday 13 July, 2019 at the Beautiful Gate in Birmingham.

as usual for the children to answer, but I was surprised to see that papers which had questions on, were handed over to the children to read and answer the questions. Even though these questions were age-appropriate, I was really concerned about how the children between 0-6 age group who took part in the quiz could cope with it. There were some leaders who were walking around to check they were doing the right thing. These leaders looked like invigilators in examinations. This age group are not used to testing and for them to be tested this way made me more concerned. In my opinion, all the things that Csinos have mentioned form part of the Children's Ministry. Children are used to routines; therefore, the programmes are appropriate. Again, the ministry cannot ignore the childcare support aspect because parents cannot leave their children at home while they are in church. Therefore, it is in the right direction if the church provides childcare support.

4.8.2 Children's activities in CoP-UK before the emergence of the Girls' Brigade

Services for children are held on Sundays in all Local Assemblies. These services are also known as Sunday School. When parents go to church on Sundays with their children, at some point during the adult service, the children also meet together with their teachers. There is no rule as to what point the children meet; it is based on the Local Assembly arrangement. In some Local Assemblies, the children stay with their parents until the start of preaching the sermon when there will be an announcement written on the screen to inform parents that it is time for the children to meet. The announcement can also be made by the person conducting the service. This practice sometimes distracts the flow of the service. Parents need to get out of their seats to send their children to where they meet and return to their seats to take part in the service. The separation of parents and children can sometimes be difficult when some children refuse to leave their parents, especially their mothers. Notwithstanding this difficulty, it is argued that it is a good practice for the children to be part of the adult service to watch and learn before they go to their service so that when they grow, they will be attracted to the adult service

because they already know what goes on there. A variation of this is practised in some Local Assemblies. Parents arriving at the church premises send their children straight to the Sunday School before they go to the adult service and return to collect them after the adult service. With this practice, children do not join the adult service at all and as such, do not know what goes on there. However, parents and members of the adult service are not distracted; they can concentrate fully during the service.

Children's Week used to be celebrated every year, but it is now celebrated once every two years. It is organised by the National Children's Ministry. Different activities are organised throughout the week. The last day, which is known as Children's Day, is celebrated in all Local Assemblies. Children and their teachers conduct adult services on that day. In addition to the week celebrated, quiz competitions are organised at all levels of the Ministry. Again, training is organised regularly for all Sunday School teachers. The church is seen as a family and has always played a part in nurturing children. Miller-McLemore and Browning in their research in America, argue that the Black Church has been one of the central engines of nurture in the lives of most black children.¹⁷⁰ They continue to explain that the church has been an agency of socialization from the beginnings; an agency of both primary and secondary socialization. COP right from its beginnings has been nurturing children, and all adults share a collective responsibility of raising up the children in the church in the fear of God. The culture of the root where the church came from is such that a child is regarded as everyone's child and can be disciplined by an adult, irrespective of the fact that they are their parents or not. These children are considered as the future of the church. In the UK, the church considers this role as very important because they know these children will be taking over from their parents in the future

¹⁷⁰ J Bonwe Miller-McLemore, S Don Browning, *Children and Childhood in America Religions*, 87.

to do what their parents could not do here because of the language barrier, lack of education, age barrier and many other limitations that prevented them from integrating fully in the society.

4.8.3 Children's activities in CoP-UK after the emergence of the Girls' Brigade

The majority of the Leaders of all the GB groups in the CoP-UK are also Sunday School Teachers. These teachers who are already known by the children and their parents have volunteered to become leaders to help the children in the GB groups. Also, some of the Sunday School Teachers who are Leaders have become Team Leaders leading the group. The Team Leaders for Harlow and Springing Lord's Army groups are both Sunday School Teachers. Also, the Acting Team leader for Fountain Gate group is also a Sunday School Teacher. Since these leaders were already working in the Children's Ministry, they are able to use their skills, experience and resources to help the children. Consequently, attraction and recruitment of leaders for the groups have not been much of a challenge. As already mentioned in the first chapter, all leaders are trained and receive certificates before they become leaders. However, the groups are not able to retain all the leaders; some leave. The reasons why they leave may include lack of interest, payment of subscriptions to GB and personal reasons. Some Leaders are full of enthusiasm at the beginning, but when they get to experience what their role entails, they lose interest. In GB, every member (girl or boy), every Leader and every Helper pays money every year to GB National as subscriptions. Some Leaders do not understand why they should be volunteering their time and also pay for the subscription. This has been a major issue to deal with. Churches can pay for the Leaders, but it is not always the case. There are also a variety of personal reasons why Leaders leave. It could be relocation, further studies, poor health, lack of support from other leaders and the church, change of personal circumstances and many other reasons. However, it must be noted here that, those leaders who are already Sunday School Teachers do not normally leave. The GB groups are able to retain them probably because they are always with the children; they love what they do with them, and understand

the mission of GB. Some of these Leaders double up as parents, and they have their children in the groups.

Apart from the Sunday School Teachers becoming Leaders of the GB groups, the children in the Sunday School too mainly form the membership of the groups. There are some children who are not members of the church but belong to the GB groups. This became possible because the children in the church invited their friends to join them; they came over and stayed to become members. This step taken by the children to bring in their friends helps them to learn how to evangelise their peers. This, therefore, becomes a training ground for evangelism for these children. The number of children is expected to increase as the groups are promoted in the church and in the community. The emergence of GB in COP-UK has birthed an annual gathering of all the groups where they meet together to participate in different activities to include a talent show competition, arts and crafts, fun games and many others. Awards are presented at such gatherings. These gatherings help the children and young people who come together from the various Districts to make new friends and to learn new things too. In the same way, the Leaders who also come together, learn new things from the groups gathered which can be used in their own groups. Apart from learning from within, there is also the opportunity for all the groups to learn from the Guest Speakers who attend these gatherings. The speakers who have attended such gatherings include Vivienne Aitchison who was then the International President of the Girls' Brigade and Hannah Field, the then Mission Co-ordinator of the Girls' Brigade in England and Wales. These speakers have had a significant impact on the gatherings.

4.8.4 Youth Ministry

The Youth Ministry is the youth wing of the church, and it comprises of Pentecost Students and Associates (PENSA), teenage ministry and other young people who attend Local Assemblies. 'The Ministry carries out evangelism, that is it preaches, witnesses and wins souls; encourages the youth to participate fully in the programmes and activities of the Church and

further exposes them to the various ministries within the Church. It affords the youth the full opportunity to plan and organise programmes and activities for evangelism in schools, colleges and the tertiary institutions, and encourages them to develop their gifts and qualities of leadership, plan and organise programmes and activities that meet the peculiar needs and aspirations of the youth as well as carrying out other specialized youth-related ministries.¹⁷¹

The slogan for the youth is as follows:

Youth! The response is Arise and Shine!

Youth! The response is Remember your Creator now!

Youth! The Response is We are the immediate future leaders of the church!

Youth! This is our time!

Youth! We are serious for God!

The Youth Ministry is vital part of the CoP. It brings the young people in the church together. They are prepared, taught, mentored, motivated, and inspired to develop their God given abilities to excel in them. The church recognises the important role that the youth plays. As the future leaders of the church, they are being prepared now for the task ahead; taking up the leaderships roles. With this in mind, all young people from 13 to 25 years are supported to develop their faith and the other aspects of their lives so that they can take over these roles. According to the current National Youth Secretary, ‘the Youth Ministry in the UK started in 1998 and the National Youth Conference was introduced in 2001, the first being held at Cliff College, Derbyshire. The vision was to organise it bi-annually, hence in 2003 and 2005, the conferences were held again in Derbyshire. In 2007, the conference was taken to Chantemarle in Dorset and again in 2009 at the Pioneer Centre in Shropshire. After four years, the conference

¹⁷¹ www.cophq.org/index.php/youth-ministry/. Accessed 27October 2018.

was held in 2013 at the University of Nottingham, which has since been the venue for the conference. It is the prayer of CoP-UK that through its youth activities, all youth will experience Christ on a personal level and live a victorious life through the power of the Spirit.¹⁷²

The COP-UK's website explains the vision and mission for ministry, incorporates mobilising the youth both in and outside the church by offering various training. These trainings are to ensure the youth is equipped with the 'gospel of truth' to attract other youths into the 'house of God.'¹⁷³ This will be done by organising programmes which are youth inter-related like career and counselling sessions, as well as periodic training sessions targeted at parents and guardians, teaching them how to bring up and live with the youth of today. Teachings, trainings and free computer trainings are offered to all youth during annual camp meetings.¹⁷⁴ Under the leadership of the immediate past Youth Pastor who is also the Minister for Salem District, Rev. Prof. Kwabena Agyapong-Kodua, the Youth Ministry introduced the 'BreakOut' vision¹⁷⁵. The vision relates to the full release of one's God-given potential which is taken from John 15:5, which says: 'I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me, you can do nothing.' This talks about called to 'BreakIn to BreakOut.' As the youth are developed in the church, they are expected to make an impact in every sphere of their lives. There are four areas that the BreakOut vision covered. These are Spiritual, Professional, National and Global. Each of these areas had activities and events which helped the youth to BreakOut. Some of these areas were new grounds for the youth and the church at large. For instance, engaging in social action activities in the community is a new ground that the church is 'breaking in' to 'break out.' Community BreakOut Day has been

¹⁷² Text message received from CoP-UK National Youth Secretary, Mrs Ivy Essiam on 21 December 2018.

¹⁷³ www.copuk.org/youth. Accessed 27 October 2018.

¹⁷⁴ www.copuk.org/youth. Accessed 27 October 2018.

¹⁷⁵ Rev Prof Kwabena Agyapong-Kodua (National Youth Pastor), BreakOut Vision Information about CoP-UK National Youth Ministry, 21 December 2018.

introduced to help the youth to participate in activities to help the community. Clean up campaigns, feeding the homeless, visiting the prisons, campaigns against gangs and knife crimes. The youth has been inspired by James 2:18, ‘Show me your faith without works, and I will show you my faith by my works.’

Root and Dean identify two approaches to Youth Ministry; Communitarian and Liberating Individualists.¹⁷⁶ According these writers, churches that use the Communitarian approach, seek to protect the youth to grow and develop in their faith to become matured members of the Christian community they belong. The churches that use the Liberating Individualists approach, champion youth empowerment over protection. The Church of Pentecost makes use of both approaches now. Traditionally, the church had been Communitarian, but it is now focusing on Liberating Individualists. Recognition is made of the immense challenges faced by the youth spiritually, socially, morally and educationally in their daily lives. The COP therefore has engaged the youth in different programmes with the aim of enabling and offering opportunities to help equip the youth in meeting the difficulties in their daily lives.

To help equip the youth to take up the future leadership roles, the ministry has made provisions to organise more educational sessions to help prepare them. These sessions will take place in the form of tutorials, seminars, counselling and research. Both approaches being used by COP-UK now will help in retaining the youth in the church because they know that they are being empowered.

4.8.5 Young People’s activities in COP-UK before the emergence of the Girls’ Brigade

Weekly meetings are organised at the Local Assemblies to help meet the needs of young people. Most of the young people attend the PIWC churches because of the English language which is used as the medium of instruction. There has been a creation of Youth Churches in

¹⁷⁶ Andrew Root and Kenda Creasy Dean, *The Theological Turn in Youth Ministry*, 74.

some Districts, and young people in these churches meet on Sundays to fellowship with their peers. Young People in the Districts that have not yet established Youth Churches join the PIWC services or join the Akan services. The needs of these young people who attend the Akan services are not usually met because the services are more geared towards meeting the needs of the adults who are in the majority. This situation has been one of the reasons why some young people left the church. Nyanni's research findings confirm that one of the major challenges for the youth leaving the church was the fact that they felt that the services were structured and organised for their parents.¹⁷⁷ The creation of these Youth Churches and the PIWCs has helped to meet these challenges faced by the youth because they accommodate the youth, and are tailored to meet their needs.

4.8.6 Young People's activities in COP-UK after the emergence of the Girls' Brigade

In 2015 at the National Youth Conference¹⁷⁸ held at the University of Nottingham, both the Boys' Brigade and the Girls' Brigades were invited to give a presentation to promote the organisations in the church. The Youth Pastor at the time was Pastor Dr Benjamin Debrah. The Girls' Brigade was represented by a team of three women; Amanda Sadler, the Development Worker for Leicester and the Midlands, Charlotte Hendy who was responsible for coordinating the Esther Collective for 18-30s women, and I, the researcher who was also the Development Worker for London and the South East and also part of the church. Ironically, the Boys' Brigade was also represented by a woman who was also a Development Worker. The youth at the conference, including the adults who were present were all surprised to see and hear her speak about the Boys' Brigade. Probably, that could be a reason why up until now there is no Boys' Brigade group set up in the church.

¹⁷⁷ Caleb Opoku Nyanni, *The Spirits and Transition: The Second Generation and the Church of Pentecost-UK*, PhD Thesis, University of Birmingham 2018.

¹⁷⁸ National Youth Conference held every two years for all the youth in CoP-UK in England, Wales and Scotland.

The emergence of GB in the church has opened up more opportunities to engage young people more in worthwhile activities. The GB groups in the church have been doing social action activities in the community including clean up campaigns, giving out food from their own food banks, fundraising for charities and giving out Easter eggs during Easter celebrations. The children are always excited whenever they take part in such activities. Their excitement can even be seen in their facial expressions and commitment to such activities.

The Girls' Brigade meetings are open to all children and young people both in the church and outside. These groups meet regularly in the church building. Fountain Gate meets on Wednesday evening, every week during term time. Harlow group used to meet once a month but are not currently able to meet because of the lack of teachers. Springing Lord's Army group meets on Saturdays, once a week. This particular group usually organises performances in church gatherings. According to the Team Leader,¹⁷⁹ the children enjoy rehearsing and performing at these gatherings. During the National Women's Conference in 2019, the group performed at the gathering and the women really enjoyed it. Performing at such gatherings, is also a way to make GB known in the church and to encourage the others to join. Archway Rising Stars group had the younger girls and boys meet during school holidays because the group was created out of an existing Holiday Club. The children have lots of fun during the holidays. They take part in many different activities, including educational trips. These children are actively engaged in the community during the school holidays. It keeps them off the streets to be safe. There is a major concern about the safety of children and young people on the streets due to the gang and knife crimes. GB, therefore, provides a safe place for the children in this part of North London. Also, these activities are organised to engage the children and give parents a break to take care of other commitments too. This group has had some leadership challenges. The Team Leader has retired from active service, and her replacement has been a

¹⁷⁹ Interview with Team Leader of Springing Lord's Army, Bertha Asante, 13 January 2019.

great challenge. As of writing this research study, they have not been able to get a Team Leader to replace the one who has retired. An Acting Team Leader has been appointed. As mentioned in the earlier chapters, Harlow group has also had some leadership challenges. The children turn up for meetings, but there are not enough Leaders to supervise them. The Leadership of the church is considering closing down the group because there are not enough Leaders to meet supervision requirements. The older girls in COP-UK GB are mainly found in Fountain Gate group which meets at the National Headquarters of the Church. As these girls are getting older, they are losing interest because they think they are no longer children. Speaking to the Acting Team Leader of Fountain Gate group¹⁸⁰, I got to know that some of the older girls have not been attending meetings because of that reason. These older girls who neither consider themselves as children nor adults need to be encouraged and empowered to undertake the Young Leaders' Training 14+ so that they could help the Adult Leaders with the younger girls. These young Leaders, after training, assist the Adult Leaders in organising activities for the other children. These young Leaders are never left alone with the children.

Since GB in CoP-UK is not considered as one of the main ministries in the church, and it is new too, it has its own challenges. Apart from the leadership challenges mentioned already, there is also the challenge of where to place the groups within the structure of the church; Children's Ministry or Youth Ministry? GB could be receiving ongoing support from the Ministry if it was placed under a ministry. Another challenge is that some parents see GB as a duplication of what the Children's Ministry and Youth Ministry are already doing. Such parents do not have their children in the GB groups to actually know what they do at their meetings. The fact that GB is a new thing in the Church of Pentecost worldwide, it faces a great challenge just like starting any other new thing. These challenges could be overcome with time, education and its impact. Also, the impact of GB could be great if there is collaborative work between

¹⁸⁰ Grace Awuah, Acting Team Leader of Fountain Gate group in PIWC District in Dagenham.

GB and the two ministries. GB needs these ministries, and the ministries also need GB. It is imperative for this research to compare the nature of children and young people's activities before and after the emergence of GB to find out about its impact on the church and community.

4.9 Conclusion

GB is a great tool for the Church of Pentecost-UK to use in its mission. It is for this reason that it was accepted by the leadership of the church. It is used to connect the church to the community. It helps the church to be able to reach out to children, young people and parents who come from an unchurched background. They might not be members of the church, but they can still be part of the groups, and that could be a great opportunity to work with them. As the church works together with the community, good relationships are developed.

In this chapter, attempts have been made to describe CoP from the point of view of the church, narrowing it to the church in the UK where there are GB groups. The Children's Ministry and the Youth Ministry, where the children and young people are recruited in the church into GB have also been described. This information provides a basis for further research. How well is GB working in the Church of Pentecost-UK? Is the GB in the church considered as another ministry on its own or works together with both ministries? The next chapter shows how GB has been able to work within CoP-UK, which will help us to draw up the conclusions for this research.

CHAPTER 5: RESULTS AND ANALYSIS OF DATA

This chapter provides information about the research and explains the results and analyses of the primary data that was gathered. The secondary data gathered from books, journals, websites of organisations and other publications have already been provided in the earlier chapters. The main methods that were used to collect the primary data are interviews and observations. In all, forty people were interviewed, including ministers, leaders and parents.¹⁸¹ They were all adults who are 18 years or above. They were all from the CoP-UK Girls' Brigade groups.

5.1 Data Collection

The primary data collected for this research has been gathered from the four GB groups in COP-UK.

5.2 Participants

Only Adults, 18 years and above were participants for the gathering of the data for this research. These adults who are from the Girls' Brigade groups in the Church of Pentecost include the following:

- District Ministers
- Team Leaders
- Leaders (Attended training))
- Helpers (Not attended training)
- Parents

In addition to the above, I was also able to gather some information from the current Director of Girls' Brigade England and Wales.

¹⁸¹ Interviews conducted for this research. Forty people were interviewed via telephone and their responses were written down on interview sheets. These interviews took place between 2018 and 2019.

5.3 Interviews

The primary method used to gather data for this research was interviewing. Due to the distance between the locations of the groups (mainly in London and its surroundings) and where this research study was carried out, telephone interviews were primarily used. Again, conversations that I had with some Leaders prior to the start of the data collection process showed that the telephone interview was more convenient for them as they could do it from the comfort of their homes.

All the Ministers of the four groups which were set up by Districts involved were interviewed. Each of these GB groups has a Minister who is in charge of a District (Local churches in it). The GB groups have been set up by the Districts. In total, four Ministers were interviewed. All four Team Leaders who lead the groups were also interviewed. Twelve other Leaders, ten Helpers and ten parents were all interviewed.

Each respondent was asked five questions, and their responses were written down on interview sheets. The following questions were asked:

1. What children and young people's activities were happening in your church before the emergence of the Girls' Brigade?
2. What impact has your Girls' Brigade group had on children and young people?
3. What has been the impact of your Girls' Brigade group in your community and family?
4. How has your Girls' Brigade group helped to integrate Ghanaian children and young people into the wider British community?
5. How has your Girls' Brigade group made an impact on your life?

5.3.1 Responses to Question 1 - What children and young people's activities were happening in your church before the emergence of the Girls' Brigade?

All the 40 respondents confirmed that there was some form of Children and Young People's activities taking place before the emergence of the Girls' Brigade. 90% of the respondents mentioned that the activities that were already in existence were the ones that were organised in the Sunday School (Children Service) which is held on Sundays. Activities that are organised during these services have a spiritual focus which centres around studying the word of God, singing action songs, prayer and worship.

It was only one group; Archway Rising Stars, which indicated that they had been involved in organising other activities in addition to the ones organised on Sundays before they started the GB group. This was possible because they had a Holiday Club already established. They organised half-term school activities which included arts and crafts, support with schoolwork, song ministrations, choreography, Bible knowledge and outing events for educational purposes.

5.3.2 Responses to Question 2 - What impact has your Girls' Brigade group had on children and young people?

Gathering the information about how the Girls' Brigade has had an impact on children and young people, respondents mentioned the following;

- It has helped children and young people to create and build new friendships, especially with those who are not part of the church
- The activities have also motivated and inspired them
- It has helped to develop their social skills
- They have actively been engaged in activities

- It has given them a sense of identity, a sense of belonging and exposure to knowledge in a bigger picture.

The above responses can be identified with two of Nash and Whitehead's groupings of Youth Work as explained in Chapter 2¹⁸² in the sense that, this type of youth work supports the young people in the development of their identity, moral understanding, choices and pursuit of a fulfilling life. Also, this youth work helps the youth with social welfare, educational attainments, addresses issues of prejudice, marginalisation, providing accessible and meaningful cultural (leisure) activities.

Minister 4 explained that the confidence level of the girls in his group has increased and it is evident to all. This has even led to the boys asking when they will have a Boys' Brigade in the church. This Minister confirmed the impact of GB on children and young people in his group as follows, 'We just started, but the impact has been great.'¹⁸³ On the contrary, Minister 3 explained that the group in his District had not had an impact as he thought it should have been, because of leadership challenges¹⁸⁴. He was even contemplating closing down the group because there are no committed Leaders to help the group. He said he was going to give the group some time to see if there would be an improvement; otherwise, it would be closed down. Since conducting this research, nothing has changed. The group has not been able to meet, and they had not officially informed the GB National Office of their intention to close down the group. However, they did mention that they will notify the GB National Office in due course.

¹⁸² Sally Nash and Jo Whitehead (eds), *Christian Youth Work in Theory and Practice*.

¹⁸³ Minister 4 interviewed, 23 August 2019.

¹⁸⁴ Minister 3 interviewed, 11 July 2018.

5.3.3 Responses to Question 3 - What has been the impact of your Girls' Brigade group in your community and family?

Respondents mentioned the following activities that were undertaken by their GB groups to make an impact on the community and family:

Fundraising for cancer research which was about £280¹⁸⁵

Joined the church in sharing tracts during evangelistic activities¹⁸⁶

Serving the community with free tea¹⁸⁷

Litter picking¹⁸⁸

These activities have helped children and young people to develop a sense of keeping their environment clean. These social action activities that have been undertaken by these groups have been highly commendable. It is one of the reasons why the Uniformed Youth Social Action Fund was given to set up these groups. Also, these social action activities that were organised have created opportunities for these children to serve their community. Respondents also confirmed that this is the first time some of these activities are organised by children and young people's groups in the church. For instance, the fundraising for cancer research is the first of its kind. Fundraising activities that are done in the church are normally used internally to support the church, but this time around, they raised funds for a charity organisation outside the church. This act of kindness has also helped to bridge the gap between the church and the community.

¹⁸⁵ Leader 6 interviewed, 13 January 2019 explained that their group organised fundraising for Cancer Research and they had around £280.

¹⁸⁶ Leader 5 interviewed, 13 January 2019.

¹⁸⁷ Leader 6 interviewed, 13 January 2019.

¹⁸⁸ Minister 1 interviewed 14 June 2018.

All the respondents said their groups were open to everyone in the community and not just church members. Some of the children and young people invited their friends from school to their meetings, and they came¹⁸⁹. In this way, they were able to have fun and play together, which also helped them to share their faith with their friends. Leader 4, who is in a Girls' Brigade group in South London where gang and knife crimes are common, pointed out that the Girls' Brigade has helped to keep the children and young people off the streets. The Minister in the same group also confirmed that GB provides a safe place for the children and young people to be on Saturdays (the meeting day for that particular group). This is remarkable and worth noting happening in an urban area. Setting up groups like the Girls' Brigade could help reduce gang and knife crimes in urban centres. Franzese et al. have commented that 'Urbanisation has been particularly important in gang development because urban centres provided both a large population base from which to draw gang members and a large wealth base from which to select victims of predatory property crimes.'¹⁹⁰ But when the youth in urban centres are engaged with activities that will keep them out of the streets for their own safety and for the safety of others, it will help solve the issues with this gang culture. This is a major reason why the government provided the Uniformed Youth Social Action Fund (UYSAF) to set up groups to help these children and young people to be engaged in a positive way.

Notwithstanding the evidence provided by other Leaders, Leader 3 said she did not see the community involvement of their group and therefore could not comment on it.¹⁹¹ It is a fact that some of the groups did not have much community involvement. Although all the groups were open to all children and young people in the community, they had only a few joining who were not already in the church. Out of the four groups, three had some children from the community joining, but one group did not have any joining them. All the groups had gatherings

¹⁸⁹ Leader 6 interviewed, 13 January 2019.

¹⁹⁰ J. Robert Franzese, C. Herbert Covey and W. Scott Menard, *Youth Gangs*, 2016, 132.

¹⁹¹ Leader 3 interviewed 12 December 2018.

and activities that were more confined to just CoP members; therefore, they could not attract many of the other children and young people in the community.

5.3.4 Responses to Question 4 - How has your Girls' Brigade group helped to integrate Ghanaian children and young people into the wider British community?

Concerning how the Girls' Brigade has helped to integrate Ghanaian children and young people into the wider British community, Minister 1, who has different nationalities in his church, quickly rejected the idea that the church is only for Ghanaians. According to him, the children and the young people in the group come from different backgrounds, and they already fit into the wider British community. The Church of Pentecost in the diaspora is often described by some people as a 'Ghanaian Church', and the Minister probably did not want his church to be described in that way. The church is described as such by some people probably because of its Ghanaian roots and some practices. For instance, in some Local Assemblies, the Akan (Ghanaian) Language is used as a medium of instruction even in the diaspora. It must, however, be noted that in the Local Assemblies in COP-UK where English is used (known as PIWCs), there are members from different nationalities. Minister 2, who also has members from different backgrounds, confirmed that he has membership beyond the Ghanaian community and their group teaches the children and young people about British values, organises visits to British museums, libraries and other public places. Leader 2 said, 'Most of us are Ghanaians, we tailor our activities to meet the needs of the children in this British environment. We put the two together to help the children.'¹⁹² The two, referred to by this Leader is the British community and the Ghanaian community. Most parents of African descent living in the diaspora do not want their children who have been born to them, to forget about their roots; therefore, they take practical steps to help these children to know their roots. Some of these steps are speaking the African language (even though the children cannot speak it but do

¹⁹² Leader 2 interviewed, 20 June 2018.

understand and respond in the language that is widely spoken in their community), visiting Africa with them regularly, cooking traditional foods at home, and buying traditional clothes for them to wear. Leader 6 also mentioned that when the children invite their friends, they build great friendships which help them to learn from each other.¹⁹³ One Leader could not comment on the question of integration and thought it was too difficult to answer¹⁹⁴. Minister 4 had this to say, ‘The confidence level of the GB girls has helped them to take up roles in their schools. They see themselves valued, and it helps them to fit into the community perfectly.’¹⁹⁵ He also added that the GB group in his church had attracted girls who are not Ghanaians but indigenes. GB has been a great tool used to help girls from the Ghanaian background to integrate fully into the British community.

5.3.5 Responses to Question 5 - How has your Girls’ Brigade group made an impact on your life?

To find out how the Girls’ Brigade has had an impact on the adults, one Team Leader explained that she feels fulfilled and satisfied to see that the children are happy and enjoy what they do.¹⁹⁶ According to this leader, she has received blessings for taking up this role. This includes new opportunities at her workplace. Three Leaders have also said that they have learned a lot from the children and other colleagues. Leader 6 has explained that as he sees the children develop, he is motivated to make every effort to support them more.¹⁹⁷ Leader 1 has also mentioned that through the Girls’ Brigade, she has attended meetings with other Christians from different churches. As she puts it, ‘GB has helped me to know that there are other people who also know Christ and want to know Him more.’¹⁹⁸ She described this kind of joint meetings as

¹⁹³ Leader 6 interviewed 13 January 2019.

¹⁹⁴ Leader 3 interviewed, 12 December 2018.

¹⁹⁵ Minister 4 interviewed 23 August 2019.

¹⁹⁶ Leader 5 interviewed 13 January 2019.

¹⁹⁷ Leader 6 interviewed 13 January 2019.

¹⁹⁸ Leader 1 interviewed 10 July 2018.

opportunities to learn new skills and eye-openers. Leader 2 said it had helped her to develop new leadership skills and a sense of accountability.¹⁹⁹ She expressed it in this way, ‘As a Leader; it has helped me to learn new leadership skills, preparing and planning if teachers are absent. It has given me a sense of accountability.’ This Team Leader has had leadership challenges in her group, but it has now turned out to have a positive impact on her leadership skills as expressed above. Minister 1 said, ‘I am learning from GB activities beyond what we do.’²⁰⁰ Also, Minister 4 confessed that GB had made his work as a Minister easier because of what the girls are doing by becoming world changers. This proves that GB has not only had an impact on the Leaders who have regular contacts with the children and young people, but it has had an impact on the ministry of the Ministers too. Minister 3 explained that it had taught him more about leadership, especially putting the right people in leadership positions.²⁰¹ The group in this Minister’s District is the same group that I mentioned earlier that has leadership challenges. Leaders who have been trained do not attend meetings, and it is only the Team Leader who attends regularly. When working with children and young people, there must be enough adults to provide appropriate supervision.²⁰² Due to the ratio of children per leader requirement, most meetings have to be cancelled because the ratio could not be met. I have been a Leader in this particular group before leaving for Birmingham, and I am fully aware of this situation. Steps have been taken by the Minister in the past to deal with this issue. He had a meeting with all Leaders to find out the reasons why they are not attending the meetings so that he could offer the needed support, but they could not give any, and they promised to attend. The situation has not changed. During a telephone conversation that I had with the Team Leader recently, they have announced in two churches that they need new Leaders to help the group.

¹⁹⁹ Leader 2 interviewed, 20 June 2018.

²⁰⁰ Minister 1 interviewed 20 June 2018.

²⁰¹ Minister 3 interviewed 11 July 2018.

²⁰² National Society for the Prevention of Cruelty to Children (NSPCC), Guidance on appropriate levels of supervision for children and young people.

They have also advertised for leaders on social media. They had given themselves up to the end of January 2019 to see if they were able to recruit new Leaders; if not, they would be closing the group.²⁰³ I have suggested that they allow the children to join another GB group in a different church in the same town should they decide to close down. It is the group the Leaders visited during their training which is run by the Baptist Church and has been in existence for some time now.

5.3.6 Response from Parents/Carers

Assessing the impact of GB through the lens of parents is very important; hence, the reason for separating their responses from the ones explained above. Ministers, Leaders, Helpers and other volunteers can have their own assessment about the GB groups, but it is imperative for us to know what the parents/carers who have allowed their children to be part of the group, have to say about it since these children and young people live with them. Parent 1 said, ‘GB has helped me to identify hidden talents in my children’.²⁰⁴ She explained that she sees her children taking an active part in GB activities using talents that she never knew that they had. This parent who has two of her children in the group is happy with how the GB activities have helped to develop the talents of her children. This confirms why GB worldwide exists, ‘to empower girls, children and young women in local communities around the world to be themselves, to develop and to use their gifts and skills, and to discover what it means to have a life to the full in their generation.’²⁰⁵ Parent 2 commended the Team Leader and the other Leaders in the GB group in her church for the great work they had been doing.²⁰⁶ This parent explained that she wondered how these Leaders were able to cope and work with all these children. She compared the number of children the Leaders have been dealing with, to the two

²⁰³ Telephone conversation with Team Leader, 13 January 2019.

²⁰⁴ Parent 1 interviewed 29 January 2019.

²⁰⁵ Girls’ Brigade worldwide website, gbworldwide.org. Accessed 14 September 2019.

²⁰⁶ Parent 2 interviewed, 5 September 2019.

children she has at home. According to her, dealing with these two children on her own at home has been very challenging, so for her to see these Leaders and the number of girls they have been working with, she appreciates the great work they are doing. She also mentioned that the church buys resources for the girls to use to study at home, and she was very grateful for this. Parent 3 also said, ‘GB has given me hope that all is not lost’²⁰⁷ She explained that what the group had achieved so far proved that when people come together, they can do so much to change situations. According to this parent, GB gives her satisfaction. Again, she says that when her child goes out for GB meetings, her heart is at peace because she knows there are role models who her child will be looking up to. This parent’s response shows that GB does not only give hope to children and young people, but it does give hope to adults too. She went further to explain that when she relocated to the UK many years ago, these opportunities were not available for her in the church, but her children and grandchildren have those opportunities which give her much satisfaction.

5.3.7 Response from Girls’ Brigade National Office

It is also imperative for this research to include the assessment of these GB groups by GB National since the groups were set up by the funding GB received from the government. I was able to have a telephone interview²⁰⁸ with the current GB National Director, Julie Murdy. The objective of the interview was to find out about how GB National would assess the impact of these groups in areas that centred around activities, programmes, subscriptions, completing forms and attendance to gatherings. In assessing the impact of these groups, Murdy explained that they had been trying to contact the groups, but there had not been contacted from any of the groups. She asked, ‘Do they feel they belong to GB?’ Every GB group needs to complete Annual Consent Forms which gives census information. These forms are sent to the National

²⁰⁷ Parent 3 interviewed, 5 September 2019.

²⁰⁸ Interview with GB National Director, Julie Murdy, 12 September 2019.

Office with the payment of subscriptions (fees) for the group, girls, leaders and helpers as a way of renewing their membership yearly. The money paid by each category differs, and it is revised yearly. For instance, the information below was the fees for 2018:

Member (Girl)	£28.50
Leader	£21.45
Group	£28.50
Helper	£5.35

The current fees as of February 2020 is as follows:

Member (Girl)	£30.00
Leader	£23.00
Group	£30.00
Helper	£6.00

From what I gathered from the GB Director, the CoP-UK groups have not been in contact with the National Office to provide them with either the forms or the fees. She was really concerned about the understanding of these groups as being part of the wider GB family and paying subscriptions. She questioned whether these groups understand the importance of completing the forms and paying the fees. She explained that as a charity, they are legally bound to do certain things. As she puts it, ‘we want to be a good charity, not to have safeguarding issues.’ She explained further that these are necessary administrative things that need to be done. When I spoke to some Team Leaders about the contact with GB National Office, they confirmed that they had not been able to respond to the emails they had been receiving from them. It was only

one group which confirmed in 2018 that they had replied to an email saying they were working on making their payment.

However, the GB Director also commented on the impact of GB in general on children and young people. She mentioned that if the CoP-UK groups are following GB programmes, then she would imagine that the children and young people are learning new skills, building friendships, developing good values, building confidence and discovering who Jesus is. In addition to these, the groups will be taking part in social action activities, giving hope, building hope and celebrating hope. Leaders will develop their skills and have opportunities for discipleship and training.

During the interview that I had with the GB National Director, she made this statement, 'I guess the impact and sustainability will determine whether GB is right for the Church of Pentecost.' It is worth analysing this statement in light of the results of this research. There is no doubt about the impact the CoP-UK groups have on the children and the young people because they are following the GB programmes. All the ministers, leaders and parents who have been interviewed for the purposes of this research have confirmed the impact of these groups on the children and young people, on the church community and the community at large. It has been revealed in this research that these groups do not have contact with the National Office, which is a concern. Like every organisation, GB works within a structure, but it seemed that the CoP-UK groups had not been seen as working as part of the National organisation. In GB, Local groups are connected up with the 'District Networks' (Local GB Teams joining together in geographic locations). District Networks meet together for fellowship, prayer, events support, equipping and encouragement. These District Networks then form 'Regional Networks' which are wider geographic areas, providing even more opportunities. These District and Regional Networks give the children and young people opportunities to meet up with others from both within and outside of their communities, which helps them to form lasting friendships that

make a real difference. There is also the GB's National Support Centre which exists to provide support, resources and advise (good practice, programme material and compliance matters and others).²⁰⁹

There is evidence to show that the CoP-UK groups are operating in isolation and are not benefiting from the opportunities that the District, Regional and National Networks provide. Apart from Archway Rising Stars that could not be placed in a District Network (attempts made to contact the District Network Team were unsuccessful), all the groups were placed in District Networks, but their participation in activities had not been seen much. However, Fountain Gate group which was placed in Havering and Dagenham District has had some of their Leaders attending some District meetings. Also, some of their children have attended and participated in some District events too. In terms of events organised by the Regional and National Networks, CoP-UK groups' participation has been minimal. As a result, they are not benefitting from the conferences, retreats, pieces of training, camp meetings and other events that are being regularly organised.

This disengagement of the CoP-UK groups in GB activities has been of great concern. It is worthy of note that, other churches that have groups are able to engage well with the various GB networks. The majority of these other churches may not have even received start-up grants when they were setting up their groups. It could therefore be argued that the motivation for CoP-UK to set up GB groups may have been the start-up grant that was attached. This financial support was just one-off, and the discontinuation of it could have affected their morale. The lack of engagement with the GB networks could be as a result of demotivation. If these leaders are demotivated, they will not be able to work to their full ability and will not engage well with GB activities. Other reasons might have led to this demotivation as Bennett and Barkensjo,

²⁰⁹ Introduction to Girls' Brigade with notes, June 2015 version.

have stated that ‘many studies have concluded that practical job-related factors affect volunteers’ motivation, satisfaction and commitment to an organisation.’²¹⁰ On the other hand, the CoP-UK meets locally in their groups to participate in activities that help to transform and enrich the lives of the children and their communities. In addition to this, all the GB groups in the CoP-UK come together once a year to share fellowship and engage in different activities, including a talent show competition. Awards and prizes are given out to groups and individuals who perform well. Whenever these children and young people come together, they make new friends, learn new things, share ideas and have lots of fun. They, therefore, benefit from coming together, but such benefit is received only at the denominational level. GB is interdenominational, and it is important for these groups to interact with GB members from other churches.

It is helpful for us to know about the two main reasons why there is a lack of participation in activities outside the GB local groups in CoP-UK. Firstly, Walker has said, ‘The COP Mission has always centred on activities of the grassroots.’²¹¹ He describes these activities that are locally centred as Local Mission Model. It is very likely that this mission model might have influenced these GB groups knowingly or unknowingly. Since this is the practice they know in the church and are used to, they tend to organise their activities along the same lines. Walker also explains that when the activities are developed at the local level, then the next phase is the Regional Mission Model. This mission practice has the objective of reaching out to neighbouring countries with the gospel. If these GB groups are used to this mission model, then it should have been easier for them to work alongside with the District, Regional and National Networks. Secondly, another reason for the lack of participation has been the payment

²¹⁰ Roger Bennett and Anna Barkensjo, *International Journal of Voluntary and Nonprofit Organizations* Vol. 16, No. 3, September 2005.

²¹¹ Daniel Okyere Walker, ‘The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost’, PhD Thesis, 24.

of subscriptions. This is a major challenge to these groups. The church is not used to paying for such things. Every Team Leader that I have spoken to has been concerned about the payment of these fees. They think that as they are volunteering their time, energy and even resources, they should not be paying subscriptions. They also think that children and young people should not be paying subscriptions. By observation, there is a perception that services provided by the church are to be free, without charge. Therefore, anything that attracts charge discourages much participation.

The two reasons which have been explained above provides food for thought, whether GB is sustainable in the Church of Pentecost. There is the likelihood that some of these groups will be closing down due to these reasons and lack of Leaders. These closures can be initiated by the GB National Office if the groups do not get in touch. There is a need for the groups to renew their membership if they want to continue to operate with the charity's name. Some of these closures can be initiated by the groups themselves too, due to the lack of committed Leaders. So far, one CoP-UK is contemplating to close down. It is obvious that these groups need ongoing support in order to function effectively and also help to sustain them.

5.4 Researcher's Observations

As an insider researcher, I have had the opportunity to interact with all the Leaders and Ministers of the GB groups. These interactions began at the beginning of the setting up of the groups. As the then Development Worker for London and the South East Area, working for Girls' Brigade England and Wales (2014 to 2016), I helped to facilitate the n:fluence 18+ training for all the leaders of the CoP-UK groups. All these leaders who attended the training were very enthusiastic at the start of setting up the Girls' Brigade groups. They were all excited about the fact that they were getting involved in helping to transform the lives of children and young people in the community. The GB Leadership Training for adults which are known as the Influence Training 18+ is delivered to all Leaders. The modules completed at the training

include Mission, Children, Young People, Pastoral Care, Relationships, Programmes and Teamwork. The teamwork module is completed by Team Leaders only because it deals with leading a team in the organisation and structure while networking. As part of the training, we visited nearby existing groups for these new leaders to have an experience of how a GB meeting is organised. They also had the opportunity to interact with Leaders in the existing groups to find out more about how GB programmes are planned and delivered. Feedback received from all the new Leaders who visited the groups was very positive. They were all determined and inspired more to become Leaders in their various GB groups. They were all excited to be part of GB. One Leader in Fountain Gate group, after visiting an existing group in a Baptist Church in Dagenham was impressed about the drill (marching) and said they would like their girls to be doing that too.

The enthusiasm of the leaders at the beginning has not been seen in their commitment to GB by attending Local, District, Regional and National Meetings. The issue of not getting leaders who are committed is a major challenge to all the groups. This issue could even lead to the closure of some groups. Although most groups meet, they have few committed leaders who are regular. Some of these groups have helpers who support them. A Helper is someone over 18 years who helps to facilitate the work of a GB group by practically supporting the Leaders. Helpers provide support rather than leadership and do not take direct responsibility for children and young people or GB activities. Being a Helper may be a regular or occasional involvement (terms determined by Disclosure and Barring Service). This is open to any adult who is prepared to support the aims and values of GB and the local church. They are briefed appropriately for the task they have volunteered to undertake.²¹²

²¹² Girls' Brigade England & Wales, nfluence18+ Training manual, 2012, 4.

When these new groups started meeting, these leaders were all very active and committed by attending meetings regularly, but that was short-lived. The information below shows the number of leaders who were trained at the start of the group with the number of leaders currently remaining as of the end of 2018:

Group	Numbers of Leaders trained at the start of the group	Number of Leaders remaining
Archway Rising Stars	5	4 (Regular) 1 (Not regular)
Harlow	5	2 (Regular) 2 (Not regular) 1 (Relocation)
Fountain Gate	5	1 (Regular) 1 (Relocation) 3 (Left)
Springing Lord's Army	5	2 (Regular) 3 (Not regular)

As of the time of completing this research, the information above had changed. The number of Leaders who are regular at meetings has reduced further. Some of the groups have only the

Team Leader regularly at meetings. Some groups are not able to meet because of the lack of leaders. This situation has had an impact on the groups because they are not able to meet as they would have wished to do.

In promoting GB work in the other Districts of the church, I found out that some Districts are also considering starting GB in their churches, but they are thinking about the financial commitments involved. If these churches are able to set up the groups, there will be no funding for them, unlike what the existing CoP-UK groups received. This means that the churches will have to pay for the uniforms, resources and the cost of the training delivered to Leaders. These churches have already been informed about the fact that they will have to shoulder the funding responsibility. In the past, there was no start-up funding given to churches to set up GB groups, yet, many groups were formed. The majority of these groups are still in operation. Funding for GB groups is a recent development which has helped in the formation of more groups. The funding is not available all the time; it is given periodically when available. Therefore, waiting for it before a church forms a group is not worth the waiting. If it happens that the church receives the funding, it will be very helpful, but if it is not available, the church can still set up the group with the support of parents, volunteers and church leaders.

5.5 Barrier to Research

A major constraint to the gathering of data for this research has been the lack of data for the Leicester District of CoP-UK. Although the church received the funding to set up the GB group, it was not started. Leaders and the District Minister at that time attended the Leaders' Training organised by the Leicestershire GB District but they could not start the group. Attempts made to collect any kind of data from the current District Minister as of 2018, at the time of writing this part of the research were unsuccessful. During a conversation that I had with the Former District Minister who received the funding and attended the training, he explained that the church could not get leaders who were committed to starting the group.

The primary data collected for the research has been explained and analysed. The views of Ministers, Team Leaders, Leaders, other Volunteers, Parents and Girls' Brigade National have all been represented. The impact of these GB groups has been positive, but there are some concerns and areas which need to be worked on, by the church and the groups.

CHAPTER 6: CONCLUSION AND RECOMMENDATIONS

Writing up this research work has been a journey, but it has been worth it. There is no doubt that the government-funded, UYSAF project has helped to create more places in Uniformed Group Organisations like the Girls' Brigade, England and Wales. Many churches that were interested in setting up new GB groups were able to do so. CoP-UK had this opportunity and as a result, was able to set up groups in the London and Essex areas. Although these GB groups are facing some challenges because GB is new in the church, other groups that were set up by other churches during the same period are doing well. It could be argued that the success of such groups could be the fact that GB is not new to them. These churches have been working well with GB for years. For instance, new groups that were set up by the Methodist Church during the same period, are not experiencing the challenges their counterparts in CoP-UK have had. Huncote Methodist Church in Leicestershire set up a new group in 2015, and it is doing well. This group is an award-winning Social Action team. It received recognition at the Youth United Social Action Awards at Buckingham Palace in January 2017.²¹³

Generally, through the UYSAF project, children and young people have had the opportunity to be part of these groups in their communities irrespective of their background or location. These groups have helped to create more opportunities for these young ones to be engaged in supervised activities. The absence of such activities in the communities could have resulted in the youth spending much of their time in environments that are not conducive to their development. They would have either stayed in their homes and not be able to socialise or go out on the streets, which could put their lives at risk. According to Smith and Biddle:

‘Helping at-risk children and adolescents requires an understanding of the complex and interacting influences of the social, economic and physical environments and ways to

²¹³ <https://www.huncotemethodistchurch.org.uk/girlsbrigade.html> Accessed 12 December 2020.

improve the community environment in order to (among other things) promote activity among youth).²¹⁴

These opportunities created by the uniformed group organisations have helped to promote more activities to help children and young people who are at risk. The groups have been able to offer young people the skills and experiences they need to help them be the best they can be. These skills and experiences that are provided are based on the organisation's mission, aims, purposes, principles, vision and so on. Even though some of these groups are faith-based, they all lay the foundation for young people to overcome barriers to achieve to their best ability.

Youth United has provided impact reports on all the projects they have undertaken since 2012.²¹⁵ Although young people have always been the focus of all the projects, each project has a specific area that is focused on. The areas that have been focused on so far include social integration, social action and supporting inclusion programme. The specific area that the project used for this research focused on was social action, hence the name, Uniformed Youth Social Action Fund Project (UYSAF). This project was to encourage all the uniformed groups to take part in social action activities.

6.1 Conclusion based on the objectives of the research

The findings of the research had shown that, before the emergence of the Girls' Brigade in CoP-UK, children and young people's activities were taking place mainly on Sundays, during the children's service (Sunday School). The activities were more focused on their spiritual development. With the emergence of the Girls' Brigade, more opportunities have been opened up to these children and young people. They are able to meet during the week for activities; whether in term time or in school holidays. GB's four-square programme is used to plan for activities which develop them spiritually, physically, educationally and in the area of service.

²¹⁴ Alan L Smith and Stuart JH Biddle (eds), *Youth Physical Activity and Sedentary Behaviour: Challenges and Solutions*, Human Kinetics, 73.

²¹⁵ www.yuf.org.uk/impact-reports. Accessed 10 February 2019.

The Girls' Brigade has opened a way for these children and young people to be engaged more in activities, in a fun way, to help them to develop to their full potential.

This research has revealed that GB provides safe places for children and young people to go to. Generally, there has been a major concern about the safety of children and young people on the streets. In the midst of the gang and knife crime culture which is taking away young lives in communities in the UK, GB groups in the CoP-UK have provided safe places for them. Activities take place in a safe environment, abiding by health and safety policies. Meeting places for these groups have to meet expected standards before the Group Certificates are issued. All leaders are DBS checked and attend safeguarding training. All adults who support the leaders working with the children and young people have to be DBS checked too. Programmes are organised to educate these young ones to keep themselves safe, whether online or on the streets. GB's koko online videos have been very educative serving this purpose.

It has been revealed in this research that out of the 105 nations that have the Church of Pentecost, the United Kingdom is the only nation that has Girls' Brigade groups. The Evangelical ethos of GB did not become a barrier to its operation in this church setting. The emphasis on the role of Jesus and the Holy Spirit in the life of the Christian has helped GB to fit in well in the Church of Pentecost. This is clearly represented in the logos for both GB and the church. These groups have pioneered the mission and vision of GB in the CoP worldwide. The positive impact could lead to the setting up of Girls' Brigade groups in the other nations where the church is located too. The impact of the Girls' Brigade groups in CoP-UK as gathered from ministers, parents, leaders, and other volunteers in this research has shown that the children and young people have been motivated and inspired. They have built great friendships and developed social skills. They have developed a sense of identity and belonging. They have developed their faith, gifts and talents. They have known more about Jesus, seeking, serving

and following Him. Also, these children and young people have enjoyed serving others in their communities.

6.2 Conclusion based on the objectives of the Uniformed Youth Social Action Fund

Project

The research has also shown that the social action activities that these GB groups engaged in have helped to bring the community and the church together. A bridge has now been established, which makes it easier for the church to get to the community and vice versa. This has helped to promote working together and social integration. GB has helped children and young people who come from a minority background, especially Ghanaians, to fully integrate into the British community. These GB groups have offered opportunities in the community that have helped children and young people to meet, make friends, share and learn from each other. Such opportunities have contributed to helping to integrate people into the wider British community. Although these GB groups are open to all in the community, there are few members who are not part of the church but are members of the groups. There are many children and young people in the communities who have not been reached, and the Girls' Brigade is a great tool to use to reach out to them. The impact of the Girls' Brigade on children and young people, communities and churches is great; therefore, the sustainability of these GB groups in the Church of Pentecost-UK should be of paramount importance to all the parties involved. This research has provided us with the information we need to know about how GB emerged in the Church of Pentecost-UK and how it has made an impact on children, young people, the church and the community.

6.3 Recommendations

Based on the findings of this research, I have five recommendations to make. Firstly, I would like to recommend to the National Executive and the entire Church Leadership in the Church of Pentecost-UK to provide ongoing support to these GB groups. There is the need for

assimilation and coordination of these groups into the church system, which is already established so that it does not operate in isolation. These will include structures for operating, monitoring and reporting since Girls' Brigade is new to the church. The publicity of the Girls' Brigade needs to be encouraged too. When GB work is promoted and supported at all levels (Local/District/Area/National), the church is able to use these groups to reach out to the unreached in the various communities. In the same vein, Districts that are interested in setting up new groups should be encouraged and supported to do so. The financial commitments should not be a deterrent. Other churches in the past, have set up their GB groups without receiving any external funding, and they are still in existence, reaching out to their communities. The issue of the lack of committed leaders could also be solved if the church promotes and supports the groups. Many of these leaders who are now demotivated to work, will be motivated to carry out their duties when their work is appreciated and supported by the church leadership.

Secondly, the emergence of the Girls' Brigade in CoP-UK has also led to an increase in the desire and interest in setting up Boys' Brigade too. I would therefore recommend to the Leadership of the Church to encourage the setting up of Boys' Brigade groups. These groups will help to develop the boys too. As stated earlier, the boys in the mixed groups of the Girls' Brigade have been asking their leaders about when they will have the Boys' Brigade too, so this will be a piece of welcoming news to them. When this happens, there may not be the need for mixed groups any longer. The Boys' Brigade will cater to the needs of the boys whilst the Girls' Brigade caters for the needs of the girls. When the Boys' and Girls' Brigades are both working in the church, the impact on children and young people will be great; none of them will be left out.

Thirdly, to the GB groups, I would recommend collaborative work to be done with the Youth Ministry and the Children's Ministry in the church as well as working together with the GB

family (District/Regional/National Networks). Through this collaborative work, ideas and resources can be shared to promote children and young people's work, which is the focus of all the parties involved. Also, these GB groups need to look at other ways that they can use to engage the community in more activities so that they can get more children and young people joining the groups. With the interdenominational nature of GB, the CoP-UK groups, have the opportunity to connect with other GB groups from different churches in the various networks, to enjoy the benefits of belonging to the GB organisation.




Fourthly, I would also like to recommend to the various networks of the Girls' Brigade England and Wales to adopt strategies for inclusivity. The CoP-UK groups need ongoing support from the networks. Since they are new to the GB world, there is a need for them to feel that they belong. For this sense of belonging to be achieved, it calls for the various networks to be patient with these groups, visit them regularly, share best practices with them, offer encouragements and the needed support to them. The findings of this research have shown that the CoP-UK groups have not been paying their yearly subscriptions. This challenge can be resolved by working together with the groups to provide practical ways to raise money to pay the subscriptions. With time, these groups will understand and be able to play their role well as members of the GB family in England and Wales.

Fifthly, I would highly recommend the Girls' Brigade to the CoP branches in the other nations. This ties in well with the current vision of the church, 'Possessing Nations.' Through the Girls' Brigade, the church can possess nations. With the headquarters based in Ghana, if it is embraced there, it will be easier for the other nations to follow suit. For churches in the diaspora, the setting up of these Girls' Brigade groups will help them to be more contextually and culturally connected to their communities. Nations that are interested in setting up GB groups will need to contact their National Girls' Brigade Office, which leads and govern the work of GB in the country.

APPENDICES


Source of Appendices A, B, C and D: The Girls' Brigade International website
<https://gbworldwide.org/>

APPENDIX A – Timeline of Girls' Brigade History

Year	The Girls' Brigade	The Girls' Guildry	The Girls' Life Brigade
			
1893	<p><i>The Girls' Brigade formed at Sandymount, Ireland – Miss Margaret Lyttle. Its aim "the extension of Christ's Kingdom among girls".</i></p>		
1900		<p><i>The Girls' Guildry formed in Scotland; aimed at helping girls to become mature Christian women</i></p>	
1902			<p><i>The Girls' Life Brigade formed in England. Motto: "to save life". Aim: "to help and encourage girls to become responsible, self-reliant, useful Christian women"/</i></p>
1909	<p><i>Adopted motto "Onward and Upward"</i></p>		
1923		<p><i>HRH Duchess of York (later to become Her Majesty Queen Elizabeth The Queen Mother) became the Patron to The Girls' Guildry</i> <i>First overseas company formed in Jamaica – Mrs Olive Miller (nee Wright)</i></p>	
1925			<p><i>Companies formed in South Africa at Capetown and in Latvia at Riga (closed 1935)</i></p>
1927			<p><i>Companies formed in Singapore (Elsie Lynne) and in Australia at Wyalkatchem</i></p>

1928			<i>Work began in New Zealand at Dunedin</i>
1930			<i>First International Rally at the Royal Albert Hall</i>
1931			<i>Work began in Canada</i>
1934			<i>Work began in American Samoa</i>
1936			<i>HRH The Duchess of Gloucester became Patron to The Girls' Life Brigade.</i>
1938			<i>Work began in Malaysia at Penang (Elsie Lynne)</i>

Year	The Girls' Brigade	The Girls' Guildry	The Girls' Life Brigade
1939	<i>Companies formed in Northern Ireland</i>		
1942			<i>Work began in Nigeria</i>
1943			<i>Work began in Bermuda</i>
1946		<i>Work began in Cayman Islands – (Mrs Olive Miller)</i>	<i>Work began in Niue, Nauru and Tokelau Islands.</i>
1949	<i>Work began in England</i>		<i>Work began in Solomon Islands</i>
1950		<i>Companies opened in Zambia</i>	<i>Work began in Zambia</i>
1951			<i>Work began in Zimbabwe and Samoa</i>
1952			<i>Work began in Hong Kong</i>
1953	<i>Work began in Falkland Island (closed 1989)</i>		
1954			<i>Hilda Rae appointed as Overseas Secretary</i>
1955			<i>Work began in Ghana at Accra</i>
1956			<i>Work began in Sierra Leone and British Guinea</i>
1957			<i>Queen's Badge inaugurated</i>
1958	<i>Work began in Canada</i>	<i>Work began in Bahamas (Miss Cynthia Love)</i>	
1959			<i>Work began in Papua New Guinea</i>
1960		<i>Work began in Zimbabwe</i>	<i>Work began in Tuvalu (formerly Ellice Islands)</i>
1961			<i>Work began in Gilbert Islands</i>
1962			<i>Work began in Vanuatu and Uganda</i>
1963			<i>Work began in Rwanda and Windward Islands</i>
1964	<i>Historic Decision by three Organisations to amalgamate</i>		
Year	The Girls' Brigade	The Girls' Guildry	The Girls' Life Brigade

1964			<i>Pacific Fellowship formed in Suva-Fiji Work began in Burundi</i>
1966			<i>Headquarters opened at Parsons Green</i>
1967			<i>Work began in Kenya Pacific Fellowship Council met in Fiji</i>
1968	 <p><i>Inaugural meeting of Brigade International Council in London on 20 June attended by 19 Countries. Miss Joan Chenhalls, MBE elected as first President. International Award instituted.</i></p>		
1970	<i>Work commenced in Brunei</i>		
1971	<i>Work commenced in Haiti</i>		
1972	<i>Pacific Fellowship Council met in New Zealand</i>		
1973	<i>Brigade International Conference and Fonomarae held in New Zealand. Mrs Margaret O'Rourke elected as second President. Ghana, Grand Cayman and Samoa accepted as full members. Atlantic and Pacific Committees formed. Work began in Uganda and Cook Islands.</i>		
1974	<i>Work commenced in USA, Belize and Aruba</i>		
1975	<i>Pacific Fellowship Council met in Fiji</i>		
1976	<i>Work commenced in India and Bangladesh</i>		
1977	<i>Mrs Margaret O'Rourke died – The Margaret O'Rourke Scholarship established. Pacific Fellowship Council met in New Zealand</i>		
1978	<i>Brigade International Conference held in Grand Cayman. Mrs Tay Poh Luan elected as third President</i>		
1979	<i>Pacific Fellowship Fonomarae in Perth, Australia. Pacific Fellowship Conference in New Zealand.</i>		
1980	<i>International Fonomarae in Scotland. Work began in Brazil.</i>		
1983	<i>Brigade International Conference held in Singapore. Mrs Elizabeth Nicoll, OBE, MA elected as fourth president. Cook Islands accepted as full member. First Caribbean Conference held in Jamaica.</i>		
1984	<i>Asia-Pacific Committee Office set up in Auckland, New Zealand.</i>		

1985	<i>Pacific Fellowship Conference held in New Zealand.</i>
1986	<i>Second Caribbean Conference in Trinidad & Tobago.</i>
1988	<i>Brigade International Conference held in Cook Islands. Miss Betty Allen AM elected as fifth President. Niue, Bahamas/Turks/Caicos accepted as full members. International Office moved to Aylsham, Norfolk.</i>
1989	<i>Third Caribbean Conference in Bahamas</i>
1990	<i>Work commenced in Botswana, Romania and Swaziland. Reformed in USA</i>
1991	<i>Zambia accepted as full member. Ireland and Northern Ireland became two separate members.</i>
1992	<i>First All Africa Conference in Zambia. Fourth Caribbean Conference in Cayman Islands. Kenya, Hong Kong, St Kitts and Trinidad and Tobago accepted as full members. Work began in Tonga.</i>
1993	<i>Brigade International Conference in Dublin, Ireland. Centenary Celebrations World-wide. Bermuda accepted as full member. Mrs Iva Good (Cayman Islands) elected as sixth International President.</i>
1994	<i>Fifth Caribbean Conference in Antigua.</i>
1995	<i>Second All Africa Conference in Kenya. British Virgin Islands accepted as full member. Work began in Ramallah and in Thailand.</i>
1996	<i>Sixth Caribbean Conference held in Bermuda.</i>
1997	<i>Third All Africa Conference in Zimbabwe.</i>
1998	<i>7th International Conference of Girls' Brigade held in Brisbane, Australia. Girls' Brigade International restructured. Atlantic and Pacific Committees ceased to exist. International Fellowships began – 5 Fellowships - Africa, Asia, Caribbean & Americas, Europe and Pacific. Mrs Jill Clarke (New Zealand) elected as seventh International President. (39 Full member countries, including Swaziland, Thailand, Anguilla)</i>
1999	<i>International President's Committee met in Johannesburg, South Africa.</i>
2000	<i>International President's Committee met in Glasgow, Scotland</i>
2001	<i>International President's Committee met in Boston, USA. The International Office moved to Glasgow, Scotland (June 2001). Tanzania, Malawi, Papua New Guinea, Solomon Islands and Tuvalu accepted as members.</i>
2002	<i>8th International Conference of Girls' Brigade held in Bangkok, Thailand. Miss Hee Piang Chin (Singapore) elected as eighth International President. Romania accepted as member. Mrs Jill Clarke, CNZM – appointed International Vice Patron.</i>
2003	<i>International President's Committee met in Singapore.</i>
2004	<i>International President's Committee met at IHQ in Glasgow. International Fonomarae held in Glasgow, Scotland.</i>

2005	<i>International President's Committee met in Livingstone, Zambia.</i>
2006	<i>9th International Conference of Girls' Brigade held in Coleraine, Northern Ireland. Mrs Ruth Chikasa (Zambia) elected as ninth International President. Canada and Philippines accepted as full members.</i> <i>Miss Sheena MacFarlane, OBE – appointed International Vice Patron.</i>
2007	<i>International President's Committee met in Auckland, New Zealand. Mrs Masiofo Fetui Mata'afa, International Vice Patron died November 2007.</i>
2008	<i>Mrs Elizabeth Nicoll, OBE, MA – Past International President and International Vice Patron died 5 July 2008. The International President's Committee met in Boston, USA.</i>
2009	<i>The International President's Committee met in Uxbridge, England.</i>
2010	<i>The International President's Committee met in Singapore</i> <i>10th International Conference of Girls' Brigade held in Kuching, Sarawak, Borneo, Malaysia. Articles of Association amended. Mrs Ruth Chikasa Zambia) – ninth International President re-elected for a second four year term of Office.</i>

APPENDIX B - GB International Logo/Crest



APPENDIX C - Structured age-specific groups/programmes in

Girls' Brigade England & Wales

1. Investigate group, written as n:vestigate (4-8years)



2. Engage, written as n:gage (7-11 years)



3. Encounter, written as n:counta (10-14years)



4. Inspire, written as n:spire (13-18years)



APPENDIX D – Uniforms for Girls' Brigade England and Wales



APPENDIX E – Interview Questions

1. What children and young people's activities were happening in your church before the emergence of the Girls' Brigade?
2. What impact has your Girls' Brigade group had on children and young people?
3. What has been the impact of your Girls' Brigade group in your community and family?
4. How has your Girls' Brigade group helped to integrate Ghanaian children and young people into the wider British community?
5. How has your Girls' Brigade group made an impact on your life?

APPENDIX F – CoP-UK GB Gathering Flyers (2017 – 2019)

**The Church of Pentecost-UK
Girls' Brigade Gathering**

Theme:
Follow Christ - Matthew 16: 24

Venue:
Fountain Gate
Tabernacle
746
Green Lane
Dagenham,
RM8 1YX

Programme packed with:
Talent show, art & craft, games, interviews, fun activities and many more

Featuring: Archway Rising Stars GB Group, Fountain Gate GB Group, Harlow GB Group and Lord's Springing Army GB Group

DATE: Saturday, 14th October, 2017
TIME: 10am to 3pm

28TH SEPT.

THE CHURCH OF PENTECOST-UK
GIRLS' BRIGADE GATHERING

OPEN TO ALL CHILDREN AND YOUNG PEOPLE

(Mathew 16:18)
THEME: CHRIST THE BUILDER

28TH SEPT. 19 | **11AM - 3PM**

Venue: 746 Green Lane, Dagenham, Essex, RM8 1YX

Activities: Talent Show, Art & Craft, Games, Fun Activities, Poetry recitals and so much more

29TH SEPT.

COP-UK
GIRLS' BRIGADE GATHERING

Theme: Abide in Christ (John 15: 5-8)

DATE: 29TH SEPTEMBER | TIME: 11AM - 3PM

Venue: 746 Green Lane, Dagenham, Essex, RM8 1YX

Activities: Talent Show, Art & Craft, Games, Fun Activities, Awards and Presentation

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