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JOHN W. RAWLINGS SCHOOL OF DIVINITY

MENTORING AS A CATALYST FOR CHANGE: CREATING A MENTOR TRAINING
CURRICULUM USING THE SERVANT LEADERSHIP MODEL

A Dissertation-in-Praxis Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Education in Christian Leadership

by

Alana Smith Freeman

Liberty University, Lynchburg, VA

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Collaborating Organization

ABSTRACT

This dissertation-in-praxis was a response to the problem of a lack of youth involvement at Warren Chapel United American Free Will Baptist (UAFWB) church in Winterville, NC. The Collaborating Coach, Pastor Betty Haddock, and the Collaborating Team were concerned about the church's future amid its aging congregation. The importance of investing in the spiritual formation of the younger generation in preparation for them being mature successors of current leaders is a principle reflected throughout Scripture. The Bible encourages the older generation to teach the younger generation about Godly principles so they will retain what they have learned when they are older. (KJV, Proverbs 22:6). The purpose of this praxis project was to create a mentor training to equip Christian leaders within the Collaborative Organization's congregation to be influential mentors by applying the theoretical principles of Greenleaf's (1970) Servant Leadership model. Servant leadership focuses on helping people see their strengths and leadership abilities and allowing them to participate in activities that support the organization's success (Greenleaf, 1977). Greenleaf's (1970) concept that only a servant-leader can promote a sense of community in an organization was used as a foundation to develop the mentor training curriculum that was intended to be a catalyst for more youth participation at Warren Chapel UAFWB Church.

Keywords: mentoring, servant-leader, youth ministry, Image of God, Shepherd Leadership, Christian leadership, denomination.

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Dedication

To my beloved husband, Milton Junior Freeman, it was an honor and a privilege to love and to be loved by you. Thank you for being a humble servant-leader in God's Kingdom, a loving husband, and a wonderful father. Your impact will be felt for many generations. I miss you so much. There is comfort in knowing that we will see each other again on that beautiful day. I love you.

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Dr. Deidra K. Jackson, my prayers will always mention your name for the compassion you showed me through this journey. You have given so much of yourself to ensure that I will leave this season different and better than when I began. You are a servant-leader.

Thank you to my pastor, Dr. Betty J. Haddock; your love for God's people is an example to be magnified and followed. I am so grateful to God for allowing me to be at Warren Chapel UAFWB church during this season of my life. The love and support from my Collaborative Team, Dr. Charlene Best and Catonnia Pitt, helped this dissertation-in-praxis come to fruition. I appreciate the participants, the young people, and the Warren Chapel Church family for supporting me through this project.

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Finally, to my family, friends, mentors, and spiritual leaders; thank you for holding me during the loss of my sweet hubby. I could not have completed this journey without God's strength, comfort, and love. You all are truly disciples of our Lord and Savior Jesus Christ. "By this shall all men know that ye are my disciples, if ye have love one to another" (KJV, John 13:35).

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List of Abbreviations

Amplified Bible (AMP)

Center for Disease Control and Prevention (CDC)

East Carolina University (ECU)

Institutional Review Board (IRB)

King James Version Bible (KJV)

National Public Radio (NPR)

New King James Version (NKJV)

North Carolina State Board of Elections (NCBE)

Oklahoma State University (OSU)

United American Free Will Baptist (UAFWB)

United States Census Bureau (USCB)

Vacation Bible School (VBS)

Zones of Proximal Development (ZPD)

CHAPTER ONE: THE PROBLEM IN PRAXIS

Introduction

Warren Chapel United American Free Will Baptist (UAFWB) is a historically Black church rooted in history and tradition that spans over 144 years. The brick church is a beacon in the community and attracts many visitors to outreach events and special homecoming services. Former members fellowship and share their memories of attending services at Warren Chapel UAFWB church when they were young. However, during regular weekly services, there are only a few faithful members under the age of thirty. The pastor and the entire administrative team have expressed a deep concern for the lack of youth in leadership roles within its aging congregation. There were no adults formerly assigned to take an active leadership role in the spiritual growth of their youth. This researcher worked with the Warren Chapel UAFWB Church Collaborative Coach and Team to design the Fourth Man mentor training curriculum based on Greenleaf's (1970) Servant Leadership theory. The curriculum was used in a workshop developed to train adult members of the congregation identified as leaders to be effective mentors to the youth. The participants who completed the mentor training workshop received a certificate of completion to be mentors dedicated to engaging the youth in participating in leadership activities.

The Strategic Problem

The primary problem that was identified in Warren Chapel UAFWB Church was the lack of youth attendance at church functions and events. There was no established committee or system with a primary focus of creating programs or opportunities to encourage youth participation in church events. A major concern expressed by the pastor was the lack of mentoring and guidance for the youth to develop leadership skills in preparation of succeeding

roles currently held by older adults in the congregation. To address these problems a mentoring curriculum was created to train adult leaders in mentoring and nurturing leadership skills in young church members in preparation of assisting and eventually replacing current leaders. A Pew Research Center (2019) survey showed that a quarter of black church members have a leadership role within their congregation. Warren Chapel UAFWB Church is a predominately black church with an aging congregation that has an urgent need to prepare for their future church leaders today.

Problem and Response: Program, Process, or Product

At first glance, the aging population and lack of youth-focused events appeared to be the primary problem with young people not consistently attending Warren Chapel UAFWB church. The church often complained about a lack of participation from the congregation and the community when youth-targeted events are planned at the church. Kettner et al. (2015) state, “One of the reasons that many planning efforts either terminate prematurely or result in ineffectual programs is that the problem is not clearly understood in the same way by all who participate in the planning” (p. 43). After a more in-depth analysis with the pastor who also served as the Collaborating Coach for this dissertation-in-praxis, the strategic problem was identified as a lack of youth leadership. There was no established youth department or committed youth leaders that worked year-round to develop and nurture the spiritual growth of the youth. There are a few annual events like summer trips and Vacation Bible School, but there were no individuals appointed at youth leaders. The lack of leadership was attributed to the problem by failing in planning programs to promote spiritual growth in the youth to retain or nurture their leadership skills. Barna (2017), an organization dedicated to conducting research to assist churches in developing scientifically proven strategies, administered a study that revealed 65%

of teenagers that attend church are active volunteers, and the primary avenue for serving is their church's youth ministry.

A primary goal of establishing a mentor training program at Warren Chapel UAFWB was to assist in identifying adult Christian leaders within the congregation and train them on how to effectively mentor young people. The trained mentors are now appointed to develop programs and opportunities year-round to encourage youth to serve as leaders in the church and the local community. The desired outcome of having trained mentors in the church was to create a culture where the youth are viewed as an important part of the continued success and longevity of the church. Another desired outcome of the mentor program will be developing a program that could be facilitated in other churches within the UAFWB denomination. A long-term goal would be to see the mentees become mentors when they are adults.

Defining Reality: The Current Need

In this section, the researcher will explain the organization's needs and the biblical imperatives for implementing the mentorship workshop at Warren Chapel UAFWB church. This researcher will clearly connect the current need and the desired outcome. There was a perceived need for an increase in youth involvement in the church, which was a constant topic of discussion in the congregation both formally (during business meetings) and informally. There are strengths and weaknesses to conducting a needs assessment from data gathered at a public forum. The major limitation of public forums is representation and ensuring everyone's voice is being heard (Kettner et al., 2015). However, in this small congregation, at least one member from every family unit is usually present at all meetings. This researcher is a member of the congregation and attends meetings regularly. A strength of public forums is they require less money and time than surveys, which is appealing to any non-profit organization (Kettner et al.,

2015).

The organization's primary concern was the lack of youth participation in Warren Chapel UAFWB Church events which created the need for a program to address the issue. The Collaborating Team, which will include two administrative team members, is concerned that as the church congregation continues to progress in age, the church will not thrive if youth continue to be un-engaged. At Warren Chapel business meetings, various lay members and leaders often suggest planning one-time events to encourage youth participation. The ideas suggested in business meetings often fail due to a lack of leadership, organization and the personal investment needed to lead youth ministry.

The biblical imperatives are clear on the importance of caring for the spiritual maturation of young people and the duty of adults to ensure their needs are being met. The Apostle Paul took on the role of a mentor to the young pastor Timothy to ensure the teachings of Jesus Christ would continue for future generations. Paul stated, “Keep commanding and teaching these things. Let no one look down on [you because of] your youth but be an example and set a pattern for the believers in speech, in conduct, in love, in faith, and in [moral] purity” (AMP, 1 Timothy 4:11-12). Jesus Christ encouraged His disciples to view children as an important part of the church that should not be treated with disregard (KJV, Matthew 19:13-15). Christian leaders have an important role in nurturing the spiritual maturation of the youth. Jesus Christ chose the twelve disciples and invested time in teaching them so they could become future leaders. That example of mentoring is still benefiting the church today. Before the children of Israel entered the Promised Land, one of the many directives from God that Moses shared was the importance of teaching children so they would not forget all the suffering that their ancestors endured while in the bondage of slavery, as well as their miracle deliverance (KJV, Deuteronomy 4:9-10). This

continued cycle of being taught the Word of God and then being able to teach others is a well-established example of the beneficial relationship between a mentor and a mentee echoed throughout Scripture.

Previous studies have unearthed a history of the church using skewed data about the falling of youth from Christianity as a scare tactic to bring attention to the topic (Smith, 2007). However, in recent years, great efforts have been made in conducting research that reflects the current reality of youth in the church. Recent studies have shown that churches that have youth ministries with established goals, including community service support, “bolster emotions related to servanthood, self-denial, and sacrifice—each central doctrines of historic and evangelical Christianity” (Greenway et al., 2021, pg. 265). A study conducted to evaluate 48 successful youth development programs that promote positivity found organizations that included caring adults and mentors that help teens develop a connection to their community are more successful (Roth & Brooks-Gunn, 2003). A study by the Pew Research Center (2020) found:

Still, adolescents’ participation in worship services is strongly tied to their parents’ participation. Fully 88% of teens with a responding parent who attends services monthly or more also attend at least monthly themselves, and 89% of teens with a parent who attends worship services a few times a year or less say the same about themselves. (para. 9)

According to the Pew Research Center (2019) data concludes that ministries that focus on the entire family are more likely to have teenagers who are active in youth ministry and transition into leaders as adults, especially in the Black community. An established mentoring program could aid in cultivating the process. The reality is that there will always be people who choose to relocate to other communities or churches. Establishing a youth department is vital in ensuring one person leaving does not eliminate an entire youth ministry, which has been the narrative at Warren Chapel Church in the past.

There were two primary components of creating curriculum and hosting a mentor training workshop to meet the needs of Warren Chapel UAFWB Church. First, the researcher created a curriculum to train Christian leaders on how to be effective youth mentors. Secondly, Christian leaders were identified within the congregation that displayed a passion for nurturing leadership skills in young people. The mentor training workshop was designed to be a catalyst to develop a system in which trained mentors are paired with mentees to begin the cycle of creating future leaders. Together the mentors and the mentees form an established youth department that will guide the church to its preferred future.

Defining a Preferred Future: The Visionary Focus

Covey (2020) argues that the third of the seven habits of highly effective people is to begin with the end in mind. This concept of envisioning the preferred future before planning begins aligns with the biblical worldview. The Apostle Paul instructed the church in Philippi to live a life pleasing to God by keeping the end prize of eternal salvation through Christ Jesus in the forefront of their hearts and mind (KJV, Philippians 3:14). The desired response after being presented with the vision of the mentoring program would be for people to help bring it to reality, which is the single purpose of a vision (Blom, 2012).

The mentor training curriculum was named Fourth Man. This researcher was inspired by the Bible history of King Nebuchadnezzar condemning Shadrach, Meshach, and Abednego, to be burned alive because of their unwavering faith in God (KJV, Daniel 3:20). The three men were then miraculously saved by God through a fourth man that appeared in the furnace described by onlookers as an angel and the Son of God (KJV, Daniel 3:24-30). Mentors are often motivated by the ability to share their wisdom with their mentees and help guide them through life's challenges (Garringer et al., 2015).

Vision Statement

Leaders dedicated to nurturing future leaders so that they may grow in God, serve others, and become leaders dedicated to nurturing future leaders...repeat.

Purpose Statement

The purpose of the Fourth Man mentor training program is to train adult Christian leaders on how to be effective mentors that nurture leadership skills in youth ages 10 to 18 within Warren Chapel Church in Winterville, NC, by applying Greenleaf's (1970) Servant Leadership theory.

Objectives

1. If this researcher develops a mentor curriculum using scientific research-based best practices, then there will be a system established to continually train mentors at Warren Chapel UAFWB church.
2. If this researcher develops a facilitator training handbook to assist in conducting workshops, then there will be a system established to train facilitators to conduct more mentor workshops in the future.
3. If there are trained mentors available to nurture leadership skills based on Greenleaf's Servant Leadership model, then the mentees will grow in confidence and in turn mature into spiritual leaders who may become future mentors.

Outputs

These outputs are in relation to objective one:

1. The researcher will monitor the number of hours spent training the mentors. Based on research, the mentor training workshop should be at least two hours long to be effective (Herrera, 2000). The Collaborative Team will decide if it needs to be a longer training course or broken into multiple sessions.
2. The researcher will distribute mentor handbooks during the mentor training workshop.

These outputs are in relation to objective two:

1. The researcher will train facilitators on how to successfully host the workshop. Trained facilitator's impact can play a pivotal role in how participants learn and interact during a training session (Shaw et al., 2010).
2. The researcher will distribute facilitator's guides in the facilitator's training session.

This output is in relation to objective three:

1. The researcher will work with the Collaborative Coach and Team to revive the youth ministry utilizing the trained mentors as leaders.

Outcomes

These outcomes are in relation to objective one:

1. Mentors will have new knowledge on how to be effective Christian leaders and obtain skills needed to build relationships with their assigned mentees.
2. Workshop participants will obtain a new status of being a trained mentor.

These outcomes are in relation to objective two:

1. Facilitators will have new knowledge on how to effectively train mentors.
2. Facilitators will obtain a new status of being trained to host future mentor training workshops.

This outcome is in relation to objective three:

1. Mentors will have a plan on how to carry out the next steps in developing an active youth ministry with their mentees.

The Collaborating Organization, Team, and Coach

The next sections will explain the descriptive characteristics of the Collaborating Organization, Team, and Coach. The goal of the following paragraphs is to provide a clear understanding of the mission and vision of the Warren Chapel UAFWB church and how it aligns with the vision of Fourth Man mentor training workshop. The chapter will conclude with the structure of the Collaborating Team and the background information of the Collaborating Coach

Organizational Description, Mission, Vision

This researcher is an active member of Warren Chapel Church and serves as an Eldress on the ministerial staff. Having the opportunity to serve in this leadership capacity for over two years has provided a unique perspective on the organization's description. The following section is intended to provide the reader with insight on the church's description, mission, vision, setting, and demographics. The amount of data included in this section is limited due to the lack of available resources in printed form or online. Many of the more modern forms of technological advances are currently not in use by the governing body of the church.

Organizational Description

The United American Free Will Baptist Denomination Inc. (UAFWB) has over 600 churches and was founded in 1867 with the planting of Shady Grove FWB Church in Snow Hill, NC by freed slaves living in the segregated south (Shady Grove FWB Church, 2023). The denomination is organized in a democratic style with 11 subsidiaries that join to form the UAFWB National Conference. The denomination spans over the eastern United States reaching from New York to Florida. Warren Chapel is the oldest church out of the 26 churches that make up the Northeast "A" conference that spans four rural counties in eastern North Carolina. The church has an expansive history of service towards youth that includes being a local public school for Black children called the Warren Chapel School in the pre-desegregation era.

The denomination does not have a website or published mission statement that could be located by the researcher. The UAFWB has a book of discipline and articles of faith that record what the denomination believes and how churches are governed. The Affirmation of Faith is recited out loud in unison in every church within the denomination during worship services. The Affirmation of Faith is an adaptation of the Apostle's Creed used in many Christian

denominations beginning in Rome around the third century (“Apostle,” 2023). There are only a few minor differences with the UAFWB denomination’s version beginning with the second half of the creed that is written in the First Discipline of the United American Free Will Baptists (2006):

On the third day, He rose from the dead and declared victory over the grave, death, and hell. He has gone back to the Father to prepare a place for us in His kingdom. He will come back as He promised to judge the world and to deliver the righteous. We believe in the Holy Ghost, the Christian Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and eternal life for all true believers. (p. 14)

Organizational Mission Statement

A mission statement is designed by an organization’s leadership team to help guide the organization when developing programs and setting goals (Kettner, 2015). Kettner (2015) states, “The key is that a mission statement should focus on what lies ahead for its clients or consumers if the agency is successful in addressing their problems and meeting their needs” (p. 108).

Warren Chapel’s mission statement is:

To become the most dedicated, caring, concerned, and loving church in our community.

Organizational Vision Statement

There is not an official vision statement for the church, so an informal interview with the Collaborating Coach was conducted to gather insight of the pastor’s preferred future for Warren Chapel. Pastor Haddock has been serving as senior pastor for 14 years and has a short-term goal of paying off the remaining bank loan balance of an addition to the sanctuary by the next fiscal year. The addition included a dining hall, kitchen, storage, baptismal pool, and bathrooms, that were built 10 years ago. This goal is especially important to her because the initial goal was to have it paid off sooner, but the Covid-19 pandemic hindered the process.

A long-term goal that Pastor Haddock has for the church is for the youth department to be established and actively helping the youth to develop a closer relationship with God and the knowledge of His Word. Her desire is to have an active youth bible study and Sunday school program where the Bible is taught in a style that is engaging to young congregants. There is an annual Vacation Bible School (VBS) that teaches the youth about the Bible but once per year is not enough to make a beneficial impact on the youth's spiritual maturation.

Finally, Pastor Haddock was hesitant to mention her vision of Warren Chapel having a family life center due to the feasibility of taking on such a large project with the current lack of youth participation. The family life center that she described would include a basketball court and a computer lab where children could develop academic and artistic skills. This vision may be viewed as obtainable in the future if the intended long-term outcomes of this research are attained.

Organizational Setting and Demographics

Understanding the setting and demographics of an organization is a beneficial part of the program planning process and helps bridge the gap between the strategic problem and the preferred future. Kettner et al, (2015) states, "Data elements are bits of information about clients, services, and performance that, when aggregated, present a profile of the program in terms of the client population being served, the services being provided, and the results being achieved" (p. 172). The following sections will describe the organization's physical environment, as well as the age and racial origin of, which this researcher found to be the most impactful while designing the Fourth Man curriculum.

Organizational Setting

The initial setting for the mentorship workshops was going to be the dining hall of the church located in the new addition to the original brick church. This room is usually used to host non-worship service events like prayer breakfasts, outreach events, and Bible study. The room is large and has tables set up that can seat approximately 100 people. Due to the heat not working in the dining hall on the morning of the Fourth Man workshop the event was held in the sanctuary of the church. The sanctuary of the church is furnished with long burgundy cushioned pews and a balcony for over-flow seating. The sanctuary can comfortably seat over 200 people. The sanctuary has a sound system, microphones, and televisions that are used to display the scriptures that are being read during Sunday morning worship. During Sunday school and business meetings a table is brought in and placed in front of the pulpit to conduct lesson and other non-worship activities.

Organizational Demographics

The church has approximately 150 members on the registry with approximately 100 that support the ministry on a regular basis. The most influential groups in the church are the administrative team, financial committee, deacons, and the trustees. All three groups are made up of members over the age of 50, which is not reflective of the community in which the church is located. The town of Winterville, North Carolina has a median age of 35 years and just over half the population is under the age of 34 (Town of Winterville, 2023). The percentage of the population in the Town of Winterville under the age of 18 is significant enough to justify creating programs within the Warren Chapel UAFWB church that would have youth as target participants. According to the United States Census Bureau (USCB) Winterville has a percentage

of 21.1% of the population under the age of 18, which is nearly identical to that of the national and state averages which is reflected in Table 1.

Table 1

USCB-reported persons under eighteen years percentages for Pitt County, and the Town of Winterville compared to United States and the state of North Carolina (2020-2022)

Locale	Percentage
United States	21.7%
North Carolina	21.4%
Pitt County	21.1%
Winterville	21.1%

The Collaborating Organization has an all-Black congregation with very few visits from other races during worship services. Winterville has a population that is predominately split White and Black, 64% and 33% respectively (Town of Winterville, 2023). However, a recent community outreach event that was hosted by the church's Women's Fellowship Department attracted both White and Black people from the community that came for free food and clothing. The lack of diversity at Warren Chapel Church is a common phenomenon in American churches where 86% of churches have little diversity (Cotto, 2022).

North Carolina has made headline news in recent years due to the controversy surrounding redistricting the political maps. The state gained an extra seat in the Electoral College which makes the state more influential on the political platform (Wang et al., 2021). Warren Chapel UAFWB is a historic Black church and has a culture of promoting Black history throughout the year and leaders often encourage the congregation to vote in local and national elections. The North Carolina Board of Election (NCBE, 2022) reported 120,097 registered voters in Pitt County during 2022, 33.7% were Black. According to the Gallup Poll in 2012 Whites accounted for 89% of the Republican Party and Blacks made up 22% of the Democratic

party (Newport, 2013). This statistic is relevant to the Collaborating Organization because studies show that Black Democrats show positive views of religious organizations and a belief in God (Dunn, 2020). Pitt County voted for Joe Biden in the 2020 election though the state voted for Donald Trump (NCBE, 2022).

Organizational Leadership and Collaborative Team

Warren Chapel UAFWB church is organized according to the standards-aligned by the denomination. This researcher was able to successfully work within the organization due to her basic understanding of the chain of command and guidance from senior members of the administrative team to ensure no church procedures were violated. The following section will briefly describe the organization's leadership system and the key individuals that made up the Collaborative Team and Coach.

Organizational Leadership

The leadership of the church is organized according to the standards outlined in the First Discipline of the United American Free Will Baptists book. Pastors are voted upon by the church and may remain the Pastor until death with the support of the congregation. The church leadership structure is designed with the Pastor being the highest authority under God followed by the deacons and the mothers. The deacons and mothers are responsible for setting up and assisting the Pastor with conducting the church ordinances that include communion, baptism, and feet washing ceremonies. The deacons are assigned a certain number of families that they are responsible for visiting and attending to any needs that may arise. Attending to the needs of widows and orphans in the congregation allow the deacons to display true religion as described in the Bible (KJV, James 1:27). The mothers also assist with caring for the congregation by

visiting the sick, taking care of the church building, and assisting the Pastor with conducting worship services.

Ordained elders and ministers are an important part of the leadership team and act as an extension of the Pastor. In the event that the Pastor is unavailable her assistant minister will be her voice relaying any pertinent information and standing in as Worship Leader. The Chairman of the Deacon Board would be second in command. The key leadership positions at Warren Chapel UAFWB church are the Pastor, Chairman of the Deacon Board, and Chairperson of the Mother's Board. Those three individuals have over 100 years of combined first-hand knowledge of the history of the church. Their longevity and dedication to the church have placed them in the position that their wisdom is a source of wealth and influence on any major decisions. The leadership philosophy practiced within the church is to obtain formal education and put into practice what has been learned. All members of the Leadership Committee have advanced degrees in their occupational fields of study as well as some type of seminary training. The praxis program's initiative of educating future leaders through mentoring is reflective of the culture that already exists within the church's leadership.

Collaborating Team

The Collaborating Team included two individuals who are current members of Warren Chapel UAFWB church. The first is Dr. Charlene Best who is the current Chairman of the Mother Board at the church, the Financial Secretary for the UAFWB General Home Mission Department, President of the Northeast A General Home Mission Department, and the Education Coordinator for the General Christian Department. She has been a member of Warren Chapel UAFWB church for over sixty years. Dr. Best has worked in the local Pitt County Schools (PCS) system for twenty years, and her gift for working with children is evident in her efforts with

organizing the annual VBS despite not having an official role as a youth leader. Dr. Best was chosen for the Collaborating Team because of her wisdom and respect among the congregation, as well as her extensive history with the UAFWB denomination which was beneficial to navigating organizational protocols and procedures.

The second member of the Collaborative Team is Catonnia Pitt who previously lead the youth department at Warren Chapel UAFWB church before the Covid-19 pandemic. Once the church resumed in-person gathering the position was taken over by another individual who has since stopped attending church regularly due to personal family issues. Pitt's insight on the culture is unique because she has three children ranging in ages 13 to 18 who are actively involved in church events. She has been in the UAFWB denomination for over 45 years and a member of Warren Chapel UAFWB church for fifteen of those years. Her personality is youthful and creative which were helpful qualities during the planning of the Fourth Man curriculum. Pitt also worked with the youth department at a previous church for fifteen years and provided wisdom in the development of the Fourth Man facilitator's guide. She was chosen because of her young, spirited personality and positive influence that already exists between her and the youth at the church.

Collaborating Coach

Dr. Betty Joyner Haddock is the Pastor of Warren Chapel UAFWB church was committed to the success of this dissertation-in-praxis. She was willing to guide this researcher through the organizational system. She has a Bachelor of Biblical Studies, Master of Counseling and Psychology, Doctrines of the UAFWB Church, and Doctor of Counseling and Psychology all awarded by the UAFWB Graduate School of Theology. Pastor Haddock was elected to Warren Chapel UAFWB church fifteen years ago after a 90-day search committee process

concluded after the previous Pastor's untimely death. Warren Chapel UAFWB church's previous Pastor was Willie Joyner Sr. During his 25-year tenure Pastor Betty Joyner Haddock served as First Lady until Pastor Willie Joyner Sr.'s death. Pastor Haddock is now re-married and together with her husband, First Gentleman Tony Haddock they are dedicated to the spiritual growth of the congregation and the beautification of the church campus. Pastor Haddock has been an active member of the UAFWB denomination for over 48 years and has served in many capacities including: president of women's fellowship, president of home mission, and her current position as secretary of ministerial of the Northeast A conference.

This researcher joined Warren Chapel UAFWB church in 2022 because of the hospitality of the congregation and the depth of knowledge that Pastor Haddock has about the Bible and her positive reputation in the community. As the most senior church leader, Pastor Haddock made her the best candidate to assist with obtaining official approval to pilot the Fourth Man mentorship workshop at the church. Dr. Haddock's relationships within the community through her work with the exceptional children's program in the PCS system and the city of Greenville, NC (the county seat of Pitt County) made her a valuable asset to the Collaborative Team.

Chapter Summary

In conclusion, Chapter One presented an overview and foundational framework for piloting the Fourth Man mentor training workshop. The strategic problem was identified as the lack of youth involvement and a clear connection to how this dissertation-in-praxis responded. The preferred future of developing an active youth department through mentoring was the foundation for the vision, objectives, outputs, and outcomes of this dissertation-in-praxis. The Fourth Man curriculum was designed to help meet the current needs of Warren Chapel UAFWB church as determined by the Collaborating Team and Coach. Using the principles of Greenleaf's

(1977) Servant Leadership model Fourth Man's vision helped Pastor Betty Haddock's preferred future for the church come to fruition. The Chapter Two contains an in-depth Literature Review of the Biblical and Theological, Theoretical, and Thematic frameworks that served as the support for this dissertation-in-praxis.

CHAPTER TWO: LITERATURE FRAMEWORK

Introduction

Pastor Betty Haddock has expressed her growing concern with the lack of youth participation at Warren Chapel UAFWB church. This problem is common among many congregations, yet the key problem is that many ministries need to take the time to figure out why attendance has decreased (Niewhof, 2003). After much reflection the researcher and Collaborative Team has identified the lack of leadership for the youth needed to be addressed. This dissertation-in-praxis was a research-based response to the Collaborative organization's need for an increase in youth participation.

Chapter Two will present the literature framework in three sections. Beginning with the biblical and theological foundation, this researcher will use this chapter to explain how the Fourth Man curriculum aligns with biblical imperatives and theological themes. The following section will present theoretical concepts about leadership and organization that guided the development of the curriculum. The third section will show the thematic framework by discussing research-based best practices and models of similar programs that offered solutions to the problem of the lack of youth involvement at Warren Chapel UAFWB church.

Biblical and Theological Framework

Christianity comprises a diverse group of more than two billion believers and thousands of denominations that base their faith upon their interpretation of the Bible ("Christianity," 2023). Scripture is viewed as the divine Word of God, the church's factual history, and the guiding principles to live by from the biblical worldview perspective. The Bible includes imperatives and principles mandated by God and leaves little room for interpretation. Theological themes are also found throughout Scripture and offer examples of how the church

should interact with others. The following two sections will present the biblical imperatives and theological themes used to develop the Fourth Man curriculum. Many people view the Bible as a collection of stories. However, this researcher, the UAFWB denomination, and countless of other Christians reject that view and believe the Bible is God's own recorded words, given to the human race for instruction and guidance (Halley, 2000).

Biblical Imperatives and Principles

Two biblical imperatives are discussed in this section: youth participation and mentoring. Adults in the church community are responsible for teaching children how to participate in worship services and creating opportunities for them to participate in liturgical rituals so they may continue as adults (van Leersum-Bekebrede, 2019). "Teaching young people in the church to grow in their relationship with the Lord prepares them to serve Christ in all they do. As a result, this nurtures the congregation and allows the church to flourish" (Abraham, 2016, para 1).

The history of Christian education has been influenced by early civilizations. The Greek education system in Athens developed one of the first examples of modern-day mentors. The Athens educational system valued the development of the mind and wealthy families hired pedagogues to tutor their children (Anthony & Benson, 2011). Anthony & Benson (2011) state, "They carried the child's school supplies, ensured they made it to school safely and on time, and generally oversaw the child's moral and ethical development within society. Today, we might refer to such individuals as older mentors" (p. 52). Greeks viewed educated youth as having the ability to participate in society and prepared to take on responsibilities (Anthony & Benson, 2011).

The Collaborative Coach has expressed concerns about the lack of youth participation at the church and views the problem as threatening the sustainability of the aging congregation at

Warren Chapel UAFWB Church. The Fourth Man workshop was designed to meet the need of the Collaborative Organization based on the many examples of mentoring throughout Scripture. Working together with the Collaborative Coach and Collaborative Team, this researcher aimed to build leadership skills in the youth that may impact the church and the surrounding community for generations to come.

Youth Participation

The decrease in youth participation in churches with an aging population is a problem facing many churches in the UAFWB denomination. A Pew Research Center study (2019) indicates that 25% of black adults that attend church regularly have a formal or informal leadership role in their congregation. Developing self-esteem and management skills in youth to cultivate future leadership is not a foreign concept but rather a biblical mandate. Christian leaders need to be aware that the church is in competition with a secular culture in this Western democratic society that is often in conflict with the demands of the biblical worldview (Carson, 2008).

In the Old Testament, there are many examples of God including children in His plans. The book of Exodus tells of how God delivered the children of Israel from the oppression of slavery by working miracles through His servant Moses. When Moses received the 10 Commandments from God at Mount Sinai in the wilderness, the fifth commandment was written to the youth: “Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee” (KJV, Exodus 20:12). God entrusted the parents to teach their children His statutes and commanded the children to obey them.

This command of children being expected to obey their parents can be extended to the Christian leaders and educators that the parents entrust to care for their children. An example of

this is portrayed in the Prophet Samuel's childhood history. Elkanah and Hanna had fertility issues and were unable to have children until the priest Eli prayed for her (KJV, 1 Samuel 1:17). After Hannah weaned Samuel, she took him back to Eli as an offering to God to be raised in the temple and to be taught by Eli. (KJV, 1 Samuel 1:27-28). Samuel obeyed Eli and only saw his parents once a year; he eventually became Eli's successor and last prophet and judge of Israel (KJV, 1 Samuel 5-7).

Mentoring

In the past, mentoring was viewed as a vital part of society that empowered intergenerational unity to address the cultural concerns of the time (Parks, 2011). The importance of mentoring is portrayed through many relationships in the Bible. The positive mentor-mentee interactions developed between Samuel and Eli discussed in the previous section are one of many examples in the Bible of how mentoring can be used to nurture leadership skills in young people. Moses' father-in-law, Jethro, helped him to become a more effective leader by teaching him the importance of delegating responsibilities. Jethro saw that Moses was overwhelmed with judging disputes between the children of Israel and teaching them about God's law on his own (KJV, Exodus 18:13-16). Jethro offered a different perspective, constructive criticism, and wise counsel to help Moses establish a type of mentorship program (KJV, Exodus 18:17 -23). Moses chose able men out of the congregation, taught them God's laws, showed them how to live, then appointed them leaders over the people to judge little matters, which allowed Moses the time to use his gifts and talents more effectively without wearing himself out (KJV, Exodus 18:19-26). In a research study conducted to find what impact mentoring had on preparing Catholic youth for confirmation, Harmon (2019) found: "Mentoring acknowledges the interdependence of older and younger relationships; both have something to learn, and both have something to teach" (pg. 47).

In the New Testament, Apostle Paul makes several references to the important roles that mentors have in teaching Godly principles and the development of future leaders in the body of Christ. He encourages older women to invest time and energy in younger women to make sure they develop into mature Christians, avoiding behaviors that will dishonor God and their families, so in time they will be able to teach others as well (KJV, Titus 2:3-5). Early after Paul's conversion he was mentored by Barnabas, an influential leader in the early church that was filled with the Holy Spirit (KJV, Acts 11:25-26). Paul then went on to become a mentor to many others including Timothy (KJV, 2 Corinthians 1:1).

The Gospel writers viewed Jesus as a mentor decades after His ascension, choosing to record several of His teachings, parables, and miracles to be used as an encouraging model for the new Christian community (Lottes, 2005). Jesus intentionally invested time teaching the 12 disciples by allowing them to follow Him closely. Jesus performed miracles in the disciple's presence, taught them through parables, answered their questions, gave them power to work miracles, and then sent them out in pairs to disciple others (KJV, Luke 9:1-6). Jesus spent three-and one-half years mentoring His disciples with the expectation that they would lead others back to God through His teachings (Kidder, 2017).

The MENTOR organization conducted a national survey analyzing various aspects of over 1,271 youth mentoring agencies across America, including 22 religious' organizations (Garringer et al., 2017). The survey was limited in its underrepresentation of religious mentoring programs. However, the study found that mentoring agencies that trained their mentors before pairing them with mentees were more effective at building relationships and program longevity (Garringer et al., 2017). Also, mentors feel more confident in supporting the youth after receiving formal training (Meltzer & Saunders, 2020). This continual cycle of building

relationships through mentoring others to become mentors is reflected in the Fourth Man workshop's mission statement discussed in Chapter One.

Biblical and Theological Themes

Three biblical and theological themes are covered in this section: spiritual formation and community, *imago Dei* which is referred to as the "Image of God" in this paper, and Shepherd Leadership. The Christian church is described as a body with many individual parts that can only perform at its full potential when the parts work together in unity (KJV, 1 Corinthians 12:12-27). Unity in the body of Christ is a product of believers putting forth the effort to communicate peacefully and working together as a community (AMP, Ephesians 4:1-6). The development of the mentor training workshop was in response to the belief that everyone inside and outside the Christian community was created in the Image of God, including children, and need to be included. The Fourth Man mentor training workshop incorporated some of the theological themes of Shepherd Leadership along with the primary theoretical concept of Greenleaf's (1970) Theory of Servant Leadership which will be discussed later in this chapter.

Spiritual Formation and Community

Jesus Christ emphasized the importance of believers viewing themselves as one unit just as He was inseparable from God the Father and the Holy Spirit (KJV, John 17:11). When believers choose to live isolated lives, it leaves them vulnerable to spiritual imbalance and separates them from the encouragement and wisdom found in the Christian community (Pettit, 2008). Over the past 10 years, there has been an increase in the number of high school students that reported feeling sad, with a 12% increase among Black teens (Centers for Disease Control and Prevention [CDC], 2021). According to the CDC's (2021) Youth Risk Behavior Survey, the worsening of adolescent mental health can be combated by helping children build relationships

and a sense of community. Mentoring programs help to create supportive communities for young people (Meltzer & Saunders, 2020). The CDC's directives for assisting adolescents were geared towards schools and parents and not religious organizations, but this researcher believes the implications may be applicable to this Collaborative Team that is made up of educators and parents. Also, the dissertation-in-praxis project's objectives are to help the Warren Chapel UAFWB church youth become more engaged. Mentors have reported many benefits from the relationship with their mentees which include: joy, pride, improved health, public recognition, among others (Harman, 2019).

The Christian community has a history of being a resource to combat current social problems that stem back to the Sunday School Movement in England during the 18th century (Anthony & Benson, 2011). Similar to the goals of the dissertation-in-praxis project, the first Sunday School was developed in response to the concern for youth and their moral and spiritual development. Robert Raikes Jr. turned to the Christian community to create a place where street children could be taught biblical principles, receive a hot meal, and escape the pathway to prison (Anthony & Benson, 2011). The church community took this grassroots effort of Sunday School that started in individual homes and expanded it to the worldwide phenomenon that is still active across many denominations and educational institutions (Anthony & Benson, 2011). Leaders and support staff building relationships with youth through mentoring will eventually impact how the mentee develops into adulthood (Keller & DuBois, 2021). The concept of investing in the future of young people is in line with the biblical worldview: "Train up a child in the way he should go [teaching him to seek God's wisdom and will for his abilities and talents], Even when he is old, he will not depart from it" (AMP, Proverbs 22:6).

Apostle Paul viewed the Christian community as an integral part of spiritual formation and expected them to continue practicing what they had been taught even in his absence (Samra, 2008). Another theological principle found in the Pauline epistles is that the church should be a source of encouragement, comfort, and building up for believers (AMP, 1 Thessalonians 5:11). Apostle Paul continues to admonish the church at Thessalonica to honor their Christian leaders give guidance to each other and make an effort to live a life that seeks out the good for all people (AMP, 1 Thessalonians 5:12-15). Jesus Christ's last directive given to His disciples, the Great Commission, is to help people learn, believe, and obey His words and baptize them (AMP, Matthew 28: 19-20). Apostle Paul ascribes to the community of the church as being as equally important as his role as an Apostle fulfilling the Great Commission of Jesus Christ (Pettit, 2008).

Image of God

The Image of God is a theological theme first recorded in the Bible during the sixth day of creation when God said, "Let Us make man in Our image..." (NKJV, Genesis 1: 26). There have been many theological debates throughout the centuries on the boundaries and limitations of God's image on humanity to the detriment to many who were oppressed and lost their lives due to ignorance of the matter (Kilner, 2015). Heland-Kurzak (2019) conducted a study to define the Image of God from a child's perspective concluded that as diverse and complex as children's experiences are similar to the many varying images of God. The Image of God is a non-physical possession that can never be totally lost regardless of man's functional or relationship status with God, and that fact gives every human value (Small, n.d.). It makes sense that some may fail to see children as being made in the Image of God since the concept was first mentioned in Scripture about Adam and Eve who are only viewed as adults (Barfield, 2020). Helping Christian leaders see the Image of God in children is included in the Fourth Man curriculum.

Adam and Eve are also associated with the fall of man and sin's impact on God's relationship with mankind. The serpent tricked Eve into disobeying God by eating fruit from a forbidden tree, sharing it with Adam, which resulted in the separation of humanity from God's presence (KJV, Genesis 3:1-24). Mankind is now the unfaithful bearers of God's Image because of the rebellious nature of sin (Jones & Barbeau, 2016). Simango (2016) state, "The fall or sin concealed man's nature from himself and his fellow human beings, but not from God" (p.174). Christians believe that the only remedy for humanity's sin issue is found in the belief in Jesus Christ (KJV, John 3:15-17). Believers are compelled by Scripture to live a selfless life dedicated to being His ambassadors, preaching the word of reconciliation to everyone that will listen (KJV, 2 Corinthians 5:16-19).

An integral part of living a reconciled life as a believer while still existing in this fallen world is the person of the Holy Spirit (KJV, 1 Corinthians 6:19). The Apostle Paul describes the Holy Spirit as one that seals the adoption back to God and frees the new convert from the fear and slavery of sin (KJV, Roman 8:12:17). This rebirth opens the believers' eyes to a new perspective of seeing life through the biblical worldview especially as it pertains to Christian education. Smith (2009) suggests, "We need to think further about how a Christian understanding of human persons should also shape how we teach, not just what we teach" (p. 33). When Christian leaders are filled with Holy Spirit, He will reveal the truth that humans of all ages are created in the image of God (KJV, John 16:13). The Image of God is not limited to one particular cultural group; therefore, all nationalities are the purpose of the Great Commission (AMP, Matthew 18:19). The church must lead the way in all humans being treated with dignity, rights, and love because all were created in the Image of God (Kilner, 2015).

Shepherd Motif in Leadership

Pastor Betty Haddock's concern for the lack of youth participation in worship services reflects her shepherd leadership style. The shepherd metaphor is used in comparison to Christian leadership throughout the Bible because it was a prominent occupation in the culture at that time, and the similarity in job duties between the two (Laniak, 2006). In the Fourth Man curriculum, mentors are trained to use some shepherding job skills when building their relationships with their flock of mentees. Some job duties of the shepherd that were incorporated into the curriculum are feeding, leading, and building trust. Walker (2021) states, "God, the (divine) shepherd, loves his sheep, Jesus the (good) shepherd loves his sheep; therefore, human (hired) shepherds are to love the sheep entrusted to them" (p. 35).

A biblical example of the shepherd leadership style is found in the relationship between Elijah and Elisha. Elijah was a prophet that God used to eradicate the idol worship of the fertility god Baal that was infiltrating the children of Israel (Halley, 2000). God told Elijah to anoint Elisha as his successor and spent approximately six years preparing him for the task (KJV, 1 Kings 19:17-21). Elisha walked closely with Elijah and never left his side, this time of shadowing was crucial to Elisha's development, so much so that he ended up performing twice as many miracles as his mentor (KJV, 2 Kings 2:9-14). Guidance is one of the many characteristics of the shepherd leadership model that Elijah was able to provide for Elisha, that equipped him with the skills for future independent decision making (Resane, 2014).

Mentoring relationships with a focus on spiritual maturation and developing leadership skills can prepare youth for the future that God has planned (AMP, Jeremiah 29:11). Such is the case of King David and his mentor Samuel. David was a type of Jesus Christ. A type is "a person, event, or object in the Old Testament that God intentionally designed to predict or point

forward to Jesus Christ” (Solberg, 2021, p. 1). In the Old Testament, David is a shepherd by occupation and is called to be the second King of Israel, where he would become the metaphorical shepherd of God’s people (KJV, 2 Samuel 5:1-5). Samuel was a well-respected prophet and judge of Israel that God used to anoint the first two kings of His people. When Saul, the first king of Israel, was rejected by God because of disobedience, Samuel was sent to anoint David to be his successor. Though he was anointed King of Israel as a teenager, he did not take the position until he was 30 years old (KJV, 1 Samuel 16: 1-13). Scripture does not reveal how long Samuel advised David, his influence on the young ruler’s life was evident in his choice to seek refuge from his enemies in his mentor’s house (KJV, 1 Samuel 19:18).

In the New Testament, Jesus Christ reveals to Himself to be the Good Shepherd that gives His life for the sheep because He loves them (KJV, John 10:11-17). Some qualities of shepherd leadership found in the Bible are being observant, building relationships, and caring for the needs of the people under their leadership, all of which were reflected in Jesus’ ministry (Walker, 2021). Everything Jesus did was driven by compassion of God’s people whom He viewed as sheep without the guidance of a shepherd (Howell, 2003).

This section has provided an overview of the biblical and theological framework for the dissertation-in-praxis project. The evidence that supports the biblical importance of youth participation in church activities have been presented using the Bible and other theological literature. This researcher offered several examples of effective examples of the use of mentoring in developing leadership skills. The next section will transition to presenting theoretical evidence to support the use of mentoring to encourage youth participation at Warren Chapel UAFWB church.

Theoretical Framework

Theories use scientific and empirical methods to help understand why certain variables work together (Galvan & Galvan, 2017). This section of the literature review will be comprised of leadership, organizational, teaching, learning, and group theories that supported the development of this dissertation-in-praxis. The use of theoretical data in social science research plays a valuable role in predicting phenomenon and adds validity to new theoretical hypotheses (Chijioke et al., 2021). This researcher's goal was to show how research-based theory was used to develop every aspect of the Fourth Man mentoring curriculum handbook, facilitator's handbook, and workshop design. The theoretical framework is divided into two sections.

First is the leadership and organizational theory section that will introduce Greenleaf's (1970) Servant Leadership theory, MacMillian's (2001) six characteristics of high performing teams, and concludes with the theoretical significance of integrity and ethical decision making. The theories presented in this section will highlight the best practices that the Fourth Man mentor training curriculum used to work with the Collaborative Coach and Team. These theories also are embedded throughout the training curriculum, with Greenleaf's (1970) Servant Leadership theory being the primary source for foundational principles.

The second section provides an overview of the teaching, learning, and group theories used in the Fourth Man curriculum design. This research will present Vygotsky's (1930-1934/1978) sociocultural theory and Bolman & Deal (2017) theory on organizational politics and how these theories impacted the design of the mentor training program. This section will conclude with a brief description on how these teaching, learning, and group theories complement servant leadership principles.

Leadership and Organizational Theory

This section will present three concepts: servant leadership, high performing teams, and integrity for ethical decision making. The Fourth Man workshop was designed to encourage the mentors to lead with the characteristics described in Greenleaf's (1970) essay *Servant as Leader*. Greenleaf's (1970) Servant Leadership theory was the primary theoretical foundation of this dissertation-in-praxis project and is visible in every component. MacMillan's (2001) six characteristics of high-performing teams was a secondary theory that assisted in developing a curriculum to assist the Collaborative Organization in obtaining their preferred future. Finally, the need for integrity and ethics in leadership and how it assisted in program development will be discussed.

Servant Leadership Theory

The primary theoretical principle that guided the foundation of the Fourth Man mentor training curriculum was Greenleaf's (1970) Servant Leadership model. Greenleaf (1970) wrote an essay entitled, *The Servant Leader*, and used the phrase servant-leadership to describe the attributes of an effective leader. The Servant Leadership theory simply stated, is a leader must have a primary focus of serving others (Greenleaf, 1970). A research study analyzing the work environment in five financial organizations revealed a positive correlation between servant leaders, employee confidence, and positive work environments (Hu, & Liden, 2011). The theory is based on combining two opposing ideologies: being a servant and a leader. Greenleaf (1970) states, "[The] two roles that are often seen as antithetical in our culture: the servant who, by acting with integrity and spirit, builds trust and lifts people and helps them grow, and the leader who is trusted and who shapes others' destinies by going out ahead to show the way" (p. 32). Greenleaf (1970) believed servant leaders were a perfect combination of the concepts that

naturally emerged from ordinary individuals who were proven and trusted servants in their organization. Greenleaf (1970) argued that effective leaders focused on the community and not just on themselves and that communities picked their leaders based on their influence; the leader merely chooses to accept or deny the role. This concept of the community identifying and mentoring their leaders is the basic principle behind the dissertation-in-praxis project choosing future leaders while they are young.

Greenleaf (1970) argued that servant leaders should be motivated by serving others rather than their achievements. The Servant Leadership model was not popular compared to the more effortless management styles like autocratic and Laissez-faire. However, it is gratifying when a leader is dedicated to serving others and having compassion for their sufferings and joys (Greenleaf, 1970). The rewards of servant leadership are not measured in money or possessions. Servant leaders are rewarded by being characterized as guiding spirits, great and noble; that build trust in individuals, lift them, and help them to grow (Greenleaf, 1970). Hills (2020) states, “Servant leadership builds a fast-growing environment of trust and cooperation. People know what to expect and trust that their leaders care about them” (p. 342). The Fourth Man curriculum trained the Christian Leaders on how to become trusted mentors that build up and encourage their mentees. Spears (1996) state, “The best test is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants” (p. 33)?

The Servant Leadership theory is widely used across many industries and has proven its scientific worthiness from a worldview perspective. The servant leadership philosophy has impacted literature, education, community leadership, and self-help programs (Spears, 1996). The growth and use of Greenleaf’s philosophy was a catalyst for the development of The

Greenleaf Center (Spears, 1996). The Greenleaf Center is a non-profit educational organization dedicated to helping educate the world about the servant-leader approach to leadership (Spears, 1996).

Servant leaders must have willingness, personal strength, and a lifestyle of serving others. Based on this theory, the Collaborative Coach identified individuals within the church that already have influence and respect in the Warren Chapel UAFWB Church congregation to be mentors. Servant leaders are described as healers that make people whole by helping them reach their goals and define their purpose (Greenleaf, 1977). As pertaining to servant leadership in churches, leaders must be willing to learn and help inspire the youth so they, too, may evolve into great leaders (Greenleaf, 1977). The Servant Leadership model's core belief of putting the organization's success before the individual aligns with the biblical worldview of Christian education. Jesus Christ was not pleased with children being pushed aside by the disciples and encouraged them to treat them in high esteem (KJV, Mark 10: 13-16). Ensuring that children are not pushed aside but included in the service of ministry will benefit the church overtime because their early experiences with serving will make them great leaders (Spears, 1996).

There are many aspects of Servant Leadership's worldview that align with the shepherd model reflected in Jesus' leadership style. Jesus was the ultimate example of a leader putting the needs of the organization above His own by humbly taking on human form (AMP, Philippians 2:6-11). A servant leader must be concerned about helping people reach their full potential, which in turn gives them a feeling confidence and freedom to explore the world. (Greenleaf, 1970). Jesus' ministry sole purpose is to liberate people enslaved by sin and return them to their truly free state of being one with God again (AMP, John 8:34-36). Christian leaders are to use

Jesus' life and ministry as an example of how to have compassion for people and attending to their needs.

High Performing Teams

Many of the servant leadership model concepts are reflected in MacMillan's (2001) six characteristics of the high-performance team model. MacMillan's (2001) theory was developed over 20 years of working with 21st century organizations desiring a scientific approach to successful teamwork from a worldview perspective. His model has been proven to be consistently effective in yielding positive results (MacMillan, 2001). The six characteristics of the model are common purpose, crystal clear roles, accepted leadership, effective process, solid relationships, and excellent communication.

The Collaborative Organization is a church governed by a denomination that embodies the first characteristic of a high-performance team, having a common purpose from a biblical worldview perspective. The United American Free Will Baptists (2006) book of first disciplines and the Holy Bible offer definitions of church goals and a description of the various roles within the denomination. The Fourth Man curriculum followed the same guidelines, sharing a common purpose and goals with the UAFWB denomination, which is the most important characteristic (MacMillan, 2001). When every member of the team is devoted to working towards a common result the cooperation within the team is more effective (MacMillan, 2001). One of the first tasks completed by the Collaborative Team was to set meeting norms and ensure everyone had a clear understanding of the vision for the mentor training workshop.

The fourth Man curriculum provided mentors and facilitators with handbooks that defined crystal clear roles and duties. MacMillan's (2001) second characteristic, clear roles, encourages the members of the team to use their gifts and talents to fulfill their responsibilities.

Establishing clear roles reduces the need for competition within a team, because everyone doing their best in their assigned roles achieves synergy (MacMillan, 2001). During the facilitator's training session and the mentor training workshop, the Collaborative Team members and participants were encouraged to use their experiences, gifts, and talents to connect with the participants and the mentees.

MacMillan's (2001) third and fourth characteristics of high-performance teams are accepted leadership and effective processes. The Fourth Man mentor training workshop facilitators were trained and well prepared so that they would be viewed as confident leaders by the workshop participants. When leaders are given formal training opportunities, they become more confident in their leadership skills (Solansky, 2010). When leaders are optimistic, they are better accepted by the team, leading to higher-performance levels (MacMillan, 2001). Accepted leadership and effective processes work together to ensure the team makes decisions, manages meetings, and carries out activities with a focus on common goals (MacMillan, 2001). The vision of the Fourth Man mentor training workshop is to establish an effective process for the church to have a continual cycle of active youth and trained mentors to lead them. MacMillan (2001) states, "The high-performance team designs processes that allow members to think and work together with synergy" (p.11).

The final two characteristics of MacMillan's (2001) model are solid relationships and excellent communication. Mentors that communicate effectively are more likely to develop relationships with mentees that are engaging and secure (Solansky, 2010). The Fourth Man curriculum encouraged effective peer communication and relationship-building skills among the mentors. Good communication promotes mutual respect for their diverse skills, experiences, and perspectives, making them a smarter mentoring team ministry (MacMillan, 2001).

Trust is also an essential part of communication because the receiver of information will assume a more positive tone over a negative one when there are instances of confusion because they will perceive the sender as trustworthy (Kriek, 2019). With hard work, effective communication was an achieved goal for Collaborative Team goal and the mentor workshop participants. Leaders must be intentionally motivated to develop processes and skills within their team that promote a hardworking climate and trusting relationships between team members (MacMillan, 2001).

Integrity and Ethics

In a theory developed by Cloud (2009), he defines and measures a person's character as neither good nor bad, but rather as their ability to meet the demands presented to them with integrity. Mentees are vulnerable people allowing themselves to be guided, corrected, and nurtured by their mentors. Therefore, the mentor's character must be considered (Cloud, 2009). Consequently, it was essential that the Fourth Man workshop participants have adequate experience and displayed characteristics of integrity and ethics. People with ethics and integrity have good character and can be trusted (Cloud, 2009).

Cloud's (2009) ideology on trust aligns with the servant leadership model's idea that the community must trust that their leader has their best intentions in mind when making decisions (Greenleaf, 1970). Trust is about giving someone your heart, desire, and passions and believing they will behave honestly (Cloud, 2009). Trust is linked to honesty; people with good character, integrity, and ethics will not lie, cheat or steal (Cloud, 2009). Christian leaders have the added benefit of personal convictions and the belief that reliance on God is a requirement for making ethical decisions (Oke et al., 2019).

Leaders, especially those working with youth, must be ready to make ethical decisions. Christian ethics is derived from the command to obey biblical principles and measure life's choices by Scriptural mandates (Rae, 2016). There is also a social dimension to ethics, and the church community is vital in addressing ethical decisions (Rae, 2016). The church is meant to care for each other with love and compassion, and the Christian leaders are to be first partakers and examples to others. The ability for every participant to view themselves and others as being created in the image of God is critical to the ethical decision-making process. The ability to respond ethically in situations is not derived from societal rules, but it is a virtuous gift from God manifested in His image, revealed through Christ (Kilner, 2015).

Teaching, Learning, and Group Theory

This section will present the teaching, learning, and group theories and concepts that assisted the researcher and the Collaborative Team in developing the goals and vision of the Fourth Man curriculum. Vygotsky's (1930-1934/1978) sociocultural theory will help shape the educational interactions between mentors and mentees. Followed by Bolman & Deal (2017) theory on the importance of understanding organizational politics concerning networking in an organizational. The Collaborative Coach was a critical resource in navigating the politics of the organization, identifying key individuals that aided in the success of this dissertation-in-praxis, while also supporting positive interactions within the group.

Vygotsky

Some of the teaching strategies that were included in the Fourth Man curriculum was influenced by Vygotsky's (1930-1934/1978) sociocultural theory. The sociocultural theory of cognitive development has faced harsh criticism over the years (Yount, 2010). However, the theory's influence on the educational system is still being implemented today. In the early

twentieth century, Vygotsky (1930-1934/1978) coined the term Zone of Proximal Development (ZPD), which suggests there is a particular area where teaching is most beneficial between what a student knows and what they do not know. Stemming from the ZPD theory, the teaching strategies of modeling and scaffolding were developed, though there is some debate on the origin of the term scaffolding in educational psychology (Shvarts & Bakker, 2019). Scaffolding is “providing intentional assistance to learners who cannot learn on their own” (Yount, 2010, p. 124). Modeling and asking questions are intricate parts of scaffolding that help the learner receive and retain what they have learned (Yount, 2010).

During the Fourth Man facilitator’s training the Collaborative Team were shown how to use questioning to check for participants understanding throughout the workshop. The facilitators also modeled how to effectively communicate and shared examples of how they would handle common conflicts that may arise from being a mentor. Both of these teaching strategies derived from Vygotsky (1930-1934/1978) theories were also utilized in the mentor training workshop.

Teaching mentors how to use scaffolding as a tool to develop leadership skills in their mentees will include modeling leadership behaviors. Mentees were encouraged to model leadership skills so their mentees can learn through observation. The mentees are expected to imitate their leaders until they develop independent capability (Yount, 2010). Modeling is also in line with the biblical worldview, as seen when Apostle Paul admonishes the church at Corinth to imitate him, just as he imitates Jesus Christ (NKJV, 1 Corinthians 11:1). Apostle John also echoes the importance of imitating as a ministry tool of discipleship by encouraging believers to imitate good and not evil (KJV, 3 John:1:11). Christian leaders must take care to live a life that is reflective of Biblical principles because there is an expectation to be a public model for those

they lead and to have due diligence in avoiding any perceived evil doings (AMP, Romans 14:16).

Organizational Politics

Group theorists argue that leaders focusing on the result without considering the human element are less successful than those focusing on building relationships (Bolman & Deal, 2017). A key to building relationships is having the ability to understand and navigate the politics of the organization. Bolman & Deal (2017) have identified four skills that leaders need to navigate the politics of an organization. While designing the Fourth Man curriculum this researcher focused on one of those skills: networking.

The Collaborative Coach identified church members that were most likely to support the mentoring program and those who would resist change. Kotter (1985) suggests that it is naïve to ignore their power of influence when creating a network. Success in any organization requires cooperation from everyone, and people tend to follow leaders perceived as credible and sensible (Bolman & Deal, 2017). In Chapter One of this dissertation-in-praxis, the Collaborative Team members were presented. They were chosen based on several factors, including their desire to support the development of the Fourth Man curriculum. This stakeholder network consists of friends and allies that will get things done, show support, and move the project forward (Boleman & Deal, 2017).

Another aspect of organizational politics is understanding power and decision-making. Organizations comprise several small alliances at every level because people naturally navigate toward others with common interests (Boleman & Deal, 2017). There is a tendency to view these groups negatively, but Boleman & Deal (2017) suggest that competing groups are effective at

getting what they want. The manager's responsibility is to ensure how the team members make decisions and carry out directives (Boleman & Deal, 2017).

A final component of the organizational politics at Warren Chapel UAFWB church is the major decisions of the church are made by senior citizens, that occupy all leadership roles in the church. The Collaborative Organization's population is lacking in diversity in many aspects as discussed in the demographics section of Chapter One. The Fourth Man curriculum made an impact on diversifying the age of individuals in leadership roles at Warren Chapel UAFWB church by training mentors to nurture leadership skills in the young mentees. Mastering the art of mentoring is a vital part of becoming an effective leader in a multicultural team. "Wise leaders understand their own strengths, work to expand them, and build diverse teams that can offer organizational leadership in all four modes: structural, political, human resource, and symbolic" (Bolman & Deal, 2017, p. 357). The Fourth Man mentor training workshop was a catalyst for allowing easier access to leadership roles at any age.

A study conducted by Landells & Albrecht (2017) on the impact of organizational politics found significant positive and negative outcomes at every level. Good politics in an organization lead to individuals being happy and more productive, while negative politics leave some feeling isolated (Landells & Albrecht, 2017). This research assisted in developing strategies that encouraged positive organizational politics within the Collaborative Team and the workshop participants. Some practical implications offered by the research study included continually assessing the individual perceptions of organizational politics and using that insight to develop policies and procedures based on that data (Landells & Albrecht, 2017).

This section has provided an overview of the theoretical framework for the dissertation-in-praxis project. The empirical data on leadership, organizational, teaching, learning, and group

theories that will guide the development of the mentorship program were presented. The research supports using mentoring to address the need for more youth participation in the Warren Chapel UAFWB church. Greenleaf's (1970) servant leadership theory was the foundation for the Fourth Man curriculum, and its concepts are interwoven throughout all the other theories that supported this mentor training workshop. The theoretical framework assisted in identifying and recruiting mentors with integrity and possessing the capability of making ethical decisions. The curriculum for the mentor training workshop was discussed in detail, and its theoretical validity was addressed. The following section will transition to presenting the thematic framework, including current literature and relevant models that influenced the development of the Fourth Man mentor training workshop.

Thematic Framework

This is the third and final section of this literature review. This will be presented in two parts: the contemporary literature themes and relevant models that supported this dissertation-in-praxis project. This researcher's goal is to show how a research-based thematic was used to develop the practical implementation of the Fourth Man mentor training workshop to address the need for more youth involvement in the Collaborative Organization.

Current Literature Themes

The first half of the thematic framework will highlight current literature on using Greenleaf's (1970) servant leadership style and best practices for designing a mentor training workshop. Then the MENTOR organization will be introduced. They have an extensive history of a thematic worldview approach to training mentors that have been proven successful. This researcher will explain how their approach aligns with the biblical worldview and is appropriate for use at Warren Chapel UAFWB church.

Servant Leadership

The scientific worthiness of Greenleaf's (1970) Servant Leadership theory has become so accepted that many educational organizations now offer courses, certificates, and degrees on the concept. Modern Servant Leader, a website designated to promoting servant leadership, has a list of over 35 educational organizations with accredited servant leadership programs (Lichtenwalner, n.d.). On that list is a well-known Christian academic institution, Regent University, located less than a three-hour drive north of the Collaborative Organization to Virginia Beach, VA. The university offers a Doctor of Strategic Leadership (DSL) degree, a program derived from servant leadership principles that prepares its graduates to be organizational leaders (Regent, n.d.). The dissertation-in-praxis program intended to use those same principles to build leadership skills in the mentors and the mentees. The envisioned long-term impact of the mentoring program on the Collaborative Organization is similar to that of Regent: Youth will become leaders that will make an impact in their church and community.

Today's young people have been described as disconnected and lazy (Norris et al., 2017). A leader facing the challenge of motivating youth will find it difficult if they are unwilling to try an approach that appeals to their generation. The servant leadership model has been proven successful in mentoring first-year college students at Oklahoma State University (OSU), a public liberal arts institution (Norris et al., 2017). Many of the youth at Warren Chapel UAFWB church want to attend one of North Carolina's public state universities when they graduate high school, like OSU. This researcher is an alumnus and faculty of East Carolina University (ECU). ECU is the local public university in Greenville, NC, located a few miles from Winterville. The university is mentioned due to its major cultural impact on the surrounding community and partners with the local public school system where all of the school-aged church members attend.

The Servant Leadership model's success with OSU students is promising for its use in the Collaborative Organizations youth. However, Norris et al. (2017) argues that one of the research limitations is that it cannot be used to generalize other populations. Norris et al. (2017) found that mentorship programs based on the Servant Leadership model provide mentees with feedback on their progress which improves their work ethics. The study implies that when feedback is given it builds confidence and assists with emotional maturity as well (Norris et al. (2017). Giving and receiving encouraging feedback is reflective of the biblical worldview; the Bible encourages believers to do the same to gain wisdom (KJV, Proverbs 19:20). The Collaborative Team worked together with this researcher to develop a curriculum that gave the participants the guidance they need to be influential mentors.

Norris et al. (2017) recommended that OSU use the Servant Leadership model principles in other student life programs based on the results of their study. Students reported feeling empowered and more responsible with their duties as a college student due to their mentor's servant leadership style (Norris et al., 2017). The three traits that the mentees perceived as beneficial in their mentors were authenticity, humility, and stewardship (Norris et al., 2017). Those traits embody the biblical worldview perspective and several of the theoretical themes discussed earlier in this chapter that will guide this dissertation-in-praxis project. Norris et al. (2017) states, "Mentors work to motivate mentees to hold themselves accountable for their work; therefore, teaching students at an earlier age the value of accountability might lead to more informed decisions in college" (p.25). This study supported the rationale for the use of mentoring as a solution to the lack of youth participation at Warren Chapel UAFWB church.

The Starbucks Corporation founded in Seattle, WA in 1971 discovered the financial benefits of the Servant Leadership model when Howard Schultz introduced it to the organization

(Dimitrakaki, 2023). A case study of Starbucks revealed that the companies use of these servant leadership principles including but not limited to commitment to employees needs at every level of the organization, compassion, and transparency has led to the achievement of their goals (Dimitrakaki, 2023). Starbucks leaders' response to the needs of their employees motivates them to perform more efficiently and take a personal investment in the success of the organization (Dimitrakaki, 2023). That pattern of service reflects Greenleaf's (1970) belief that leaders that serve first will create a community that serves, which is one of the goals of the Fourth Man curriculum.

The culture created by the servant leaders in the Starbucks Corporation is so influential that employees report having a positive work environment that nurtures healthy communication between a diverse group of employees (Dimitrakaki, 2023). Having a healthy work environment has been found to be more effective than offering incentives in this organization (Dimitrakaki, 2023). Though Starbucks does not have a public religion, the success it has experienced through servant leadership is reflective of the biblical worldview principle that the success of one is shared by the community (AMP, 1 Corinthians 12:26).

Greenleaf (1977) offered several questions a leader should ask themselves to measure the effectiveness of their influence. Those questions were centered around whether the people being served showed improvement; and did those improvements positively affect the community (Greenleaf, 1977)? OSU and Starbucks have proven that the Servant Leadership model had a positive impact on individual lives and the community they serve. Those results are reflective of the preferred future that the Collaborative Team desired for the youth at Warren Chapel UAFWB church.

MENTOR

Earlier in this chapter MENTOR, an organization dedicated to developing research-based best-practices for mentoring, was introduced in the biblical framework section. The MENTOR organization has advocated for the youth mentoring movement (Garringer et al., 2015). They have a bipartisan platform at every political level that has successfully campaigned for the increase in funding for the field of mentoring and setting the standards for quality for over 25 years (Garringer et al., 2015). Since 1990, MENTOR has invited the United Way of America and other youth mentoring programs to collect best practices and set industry standards to be distributed and used by any organization to promote safe, effective outcomes for young mentees (Garringer et al., 2015). The latest edition of that publication, *Elements*, focuses on their established six standards of practice: recruitment, screening, training, matching & initiation, monitoring & support, and closure (Garringer et al., 2015). The Fourth Man workshop included the third principle: training.

The importance of training leaders is in line with the biblical worldview. Apostle Paul encouraged the young leader Timothy to study hard to show that God was with him and that he would be able to teach others accurately (AMP, 2 Timothy 2:15). Greenleaf (1970) also stated the importance of trained properly: "...universities [need to] move from their present theoretical concern about life and change to become institutional model builders for the future" (p. 34). The training standard of practice is broken down into four precise components referred to as benchmarks in the *Elements* booklet: program length, program training, risk management, and research-based materials.

The length of the Fourth Man workshop met the first benchmark of having an effective program length. A workshop agenda was created that lasted two hours. The agenda was

developed based on the findings of a research study on community and school-based programs that showed mentors receiving at least two hours of training before being matched with their mentees have a higher performance base than those with less or none (Herrera, 2000). Mentors that had less than two hours of training often struggle with building relationships which resulted in an early withdrawal from the programs (Herrera, 2000).

The second benchmark suggests that successful mentoring programs need to offer pre-matched training to the mentors, which was the basic concept of Fourth Man mentor training workshop. Research has shown that mentor programs that have training for their mentors are more successful, especially if they are ongoing throughout the relationship with their mentees (DuBois, 2002). Pre-match training helps the mentors feel confident in their ability to reach their goals and have quality relationships with their mentees (Garringer, 2015). This aspect of mentoring is in line with the biblical worldview perspective that Christians should prepare themselves before beginning a major task (KJV, Proverbs 24:27). Developing the Fourth Man curriculum for mentors so they may be in a better position to be impactful with their mentees incorporates Greenleaf's (1970) ideology of meeting the needs of others.

Risk management and the use of research-based materials were incorporated into the Fourth Man curriculum. Garringer (2015) states, "General training on ethics and safety in mentoring, as well as training on the specific risk management policies of the mentoring organization, are critical for keeping both the mentee and the mentor safe and healthy" (p. 43). Risk management, as it pertains to mentoring, is the process of informing the participants about appropriate touching & communication between mentors and mentees, approved activities, how to handle emergencies, and other topics related to risks (Garringer, 2015). Ensuring that the

mentees are protected, and their needs are being met reflects the servant-leader's desire to make sure other people are the highest priority (Greenleaf, 1970).

Requiring the Fourth man workshop participants to have integrity in making ethical decisions (as discussed in the theoretical framework session of this chapter) is a research-based decision that was included in the development of the curriculum. Garringer (2015) states, "There are many benefits to using evidence-based training programs in that they can provide standardized, manualized, and validated methods for achieving the desired cognitive and behavioral outcomes in trainees, which may include mentors, mentees, and parents or guardians" (p. 47). There are few mentor training programs that have been reviewed by experts, so it is important to use evidenced based materials in the curriculum (Garringer, 2015).

Relevant Models

The second half of this chapter will discuss the thematic models relevant to this dissertation-in-praxis project. Two relevant models were used in the development of the mentor workshop curriculum design. The first is the learning-centered approach to curriculum design with a focus on adult learners. The second is the Discippler's Model created by Yount (2019) to offer Christian educators an alternative approach to teaching other than secular theories that dominate the field of academia. The learning-centered model is based on a worldview perspective, while the other has a biblical worldview perspective; both were beneficial to addressing the Collaborative Organization's need for more youth involvement in the church. Throughout the following paragraphs there will be an explanation of how these relevant models complement Greenleaf's (1970) Servant Leadership model.

Learning-Centered Approach

The participants in the mentor training workshop were adult learners with unique circumstances that demanded an educational program that would consider their life experiences, career, and family obligations. The learning-centered approach to developing curriculum is shifting from the traditional academic focus of what the teacher wants the student to learn, to how the student learns (Diamond, 2008). When creating a curriculum for adult learners, it is essential to include a combination of educational techniques to ensure all students preferred learning styles are offered (Gravani, 2019). The mentor training workshop consisted of reading, writing, role-playing, and hands-on activities.

Another component of the learning-centered approach to adult education is assessing prior knowledge and implementing life experiences into the learning process (Diamond, 2008). An open curriculum that allows opportunities to add to the content from the student's life experiences helps them feel respected in the learning environment (Gravani, 2019). The Fourth Man curriculum included opportunities for sharing personal experiences and presenting suggestions for future curriculum design changes. A sign of a servant leader is their ability to show others the way by going with them and having the foresight that comes from life experiences (Greenleaf, 1977).

The Starbucks Corporation once again lends itself as an example in this paper. The corporation, focusing on the adult learner, created curriculum, and learning platform conducive to their needs. The company partnered with Arizona State University to create Starbucks Global Academy that offers free self-improvement classes to their employees, anywhere, at any time (Starbucks Global Academy, n.d.). The organization wanted to ensure that any employee at any level had access to educational classes to help them reach their career and personal goals

(Starbucks Global Academy, n.d.). The academy uses the Open edX platform that believes education should be focused on the learner and what they need to be successful without disrupting their lives (Agarwal, n.d.). Open edX works with many organizations to design educational curriculum and professional development workshops that can be effective for various learning styles (Agarwal, n.d.).

Discipler's Model

Yount's (2010) Discipler's Model is a concept he developed over the years to bridge the gap between secular educational theories and the biblical worldview on Christian education. The entire model is a house divided into seven components: Bible, needs, thinking, relating, valuing, growth, and Holy Spirit (Yount, 2010). The house's foundation symbolized the first two principles that the Discipler's Model is based upon: the Word of God and meeting the needs of His people (Yount, 2010). Yount (2010) encourages teachers to talk about the Scriptures and encourages students to look to the Bible for solutions to problems. The Fourth Man curriculum used those foundational principles. Mentors are encouraged to find a scripture that aligns with the advice that they share with their mentees to reemphasize the biblical principle of looking to the Word of God for guidance (KJV, Psalms 119:105).

Workshop participants were encouraged to use the Bible to assist in nurturing leadership skills in their mentees. Effective Christian educators present the Word of God in real-life applicable scenarios to reach this generation instead of focusing on the traditional approach of reciting scriptures (Eldridge, 2022). Yount (2019) states, "Comprehension is information that has been conceptualized—converted into meaningful concepts. 'Giving information' is not teaching. 'Getting information' is not learning. Information just is until it is intentionally acted upon by learners" (p. 60). Yount's perspective is similar to the learning-centered approach from a biblical

perspective. Christian education is effective when it is based on the Bible which is divinely inspired, sacred, powerful in its influence, written for a purpose, and reveals eternal truth (Yount, 2019). The Bible is studied regularly at the Collaborative Organization and is required to be the foundation of any ministry or group in the UAFWB organization (United American Free Will Baptists, 2006).

The second half of the Discippler's Model foundation focuses on meeting the needs of God's people which is identical to Greenleaf's (1977) servant leadership concept of leaders being a servant first. This aspect of Yount's (2019) model is also similar to the learning-centered approach in that the students are the focal point. In addition, all three ideologies are in line with the biblical worldview of being concerned with the needs of others (KJV, Philippians 2:4). Yount (2019) describes the general and specific learner needs that Christian educators need to be concerned with. General needs are described as those that can be ascribed to the entire group (Yount, 2019). This dissertation-in-praxis project addressed the general needs of the mentors by designing a mentor training program tailored for adult learners. Yount (2019) states, "...for spiritual growth to occur, we need to connect God's Truth with the relevant needs of learners. We are saying both Truth and Need are necessary for relevant changes to occur in individual learners" (p.12).

Chapter Summary

Chapter Two has presented an in-depth explanation of the literature review that supported the rationale for this dissertation-in-praxis divided into three framework categories. First, the biblical and theological framework included the scriptural support for youth participation in the church. The family is expected to be the child's first teacher and the community of the church helps support those biblical principles taught at home (KJV, Proverbs 22:6). The Bible

encourages Christians to interact with each other in a loving and caring manner so observers, including children, will recognize that they are followers of Jesus Christ (KJV, John 13:5).

Examples of mentoring relationships in the Bible were discussed along with other theological themes. Greenleaf's (1970) servant leadership theory is the primary theory that the dissertation-in-praxis project aligns with. Therefore, this biblical section explained how spiritual formation, community, the Image of God, and the shepherd motif themes all worked in continuity with servant leadership. A characteristic of the servant leadership theory that is also a repetitive theme throughout scripture is that no one individual is greater than the entire community of the church (KJV, 1 Corinthians 12:1-31).

Secondly, the theoretical framework is the leadership, organizational, teaching, learning, and group theories that influenced the development of the Fourth Man curriculum. This section of Chapter Two aims to inform the reader about the existing body of literature and how this researcher's work aligned and differed from existing research theories (Wilfrid Laurier University, 2019). The primary theories that aided in curriculum design are the servant leadership theory and MacMillan's (2001) high-performing teams, integrity. At the same time, the concepts of integrity and ethics assisted in setting guidelines for accepting workshop participants. Most people that volunteer to be mentors are motivated by a desire to share their time and talents to help meet the needs of their mentees (Caldarella et al., 2009). The Fourth Man workshop was developed in response to meeting the need for more youth involvement at Warren Chapel UAFWB Church. Training mentors to care for the needs of the young mentees by preparing them for leadership was the Collaborative Team's aim for a solution to the problem. The empirical evidence of the theories presented in this literature review were beneficial to this

dissertation-in-praxis project because mentor training programs that incorporate research-based materials are more effective than those that do not (Garringer, 2015).

Finally, the thematic framework section explained the current literature and relevant models that were used as examples to the Collaborative Team in developing the Fourth Man curriculum. The team evaluated how the Servant Leadership model was being used in current literature and how to appropriately translate best practices to meet the needs of the Collaborative Organization. A case study of how the Starbucks company uses Greenleaf's (1970) principles and the learner-centered approach to meet to create a healthy work environment was discussed. The chapter concluded with a presentation of best practices for pre-match mentor training workshops and curriculum design and a brief overview of how Yount's (2019) Disciplier's Model was included in the development of the Fourth Man mentor training curriculum. Yount's (2019) approach to Christian education was very beneficial to the development of the mentor training workshop. Yount's approach to Chrisitan education reflected many aspects of Greenleaf's (1970) Servant Leadership model which strengthened the foundational support of the mentor training curriculum. The Fourth Man curriculum had a desired outcome of becoming a permanent part of the church's youth ministry department. The Disciplier's Model foundational principles are in line with the culture of the Collaborative Organization and the UAFWB denominational standards. The next chapter will introduce the strategic plan for the dissertation-in-praxis project.

CHAPTER THREE: THE STRATEGIC PLAN

Introduction

This chapter will briefly overview the Collaborative Organization's problem and the rationale for how the dissertation-in-praxis project offered a solution. The vision and purpose statements will be listed, followed by the objectives, outputs, and outcomes that were pertinent components of the logic model for the strategic plan. Essential terms are defined to ensure comprehension and understanding of the dissertation-in-praxis project. The chapter will conclude with an extensive description of the operational and assessment plans that the mentor training program used to meet the needs of more youth involvement at Warren Chapel UAFWB church.

Praxis Problem Summary

The Collaborative Coach, Pastor Betty Haddock, desired to see the youth in her congregation take a more active role in leadership and serving the community through outreach efforts like feeding those in need and participating in neighborhood clean-up efforts. The aging congregation had no established youth pastor or consistent youth department committee to oversee consistent efforts to support the youth's spiritual maturation. The Fourth Man curriculum was created to identify adult Christian leaders within the congregation and prepare them to be a team dedicated to nurturing leadership skills in the youth and empowering them to take a more active role in the church. In the following sections, there will be a brief overview of key components of the Fourth Man mentor training workshop.

Vision Statement

Leaders dedicated to nurturing future leaders so that they may grow in God, serve others, and become leaders dedicated to nurturing future leaders...repeat.

Purpose Statement

The purpose of the Fourth Man mentor training program was to train adult Christian leaders on how to be effective mentors that nurture leadership skills in youth ages 10 to 18 within Warren Chapel Church in Winterville, NC, by applying Greenleaf's (1970) Servant Leadership theory.

Objectives

1. If this researcher develops a mentor curriculum using scientific research-based best practices, then there will be a system established to continually train mentors at Warren Chapel UAFWB church.
2. If this researcher develops a facilitator training handbook to assist in conducting workshops, then there will be a system established to train facilitators to conduct more mentor workshops in the future.
3. If there are trained mentors available to nurture leadership skills based on Greenleaf's Servant Leadership model, then the mentees will grow in confidence and in turn mature into spiritual leaders who may become future mentors.

Outputs

These outputs are in relation to objective one:

1. The researcher will monitor the number of hours spent training the mentors. Based on research, the mentor training workshop should be at least two hours long to be effective (Herrera, 2000). The Collaborative Team will decide if it needs to be a longer training course or broken into multiple sessions.
2. The researcher will distribute mentor handbooks during the mentor training workshop.

These outputs are in relation to objective two:

1. The researcher will train facilitators on how to successfully host the workshop. Trained facilitator's impact can play a pivotal role in how participants learn and interact during a training session (Shaw et al., 2010).
2. The researcher will distribute facilitator's guides in the facilitator's training session.

This output is in relation to objective three:

1. The researcher will work with the Collaborative Coach and Team to revive the youth ministry utilizing the trained mentors as leaders.

Outcomes

These outcomes are in relation to objective one:

1. Mentors will have new knowledge on how to be effective Christian leaders and obtain skills needed to build relationships with their assigned mentees.
2. Workshop participants will obtain a new status of being a trained mentor.

These outcomes are in relation to objective two:

1. Facilitators will have new knowledge on how to effectively train mentors.
2. Facilitators will obtain a new status of being trained to host future mentor training workshops.

This outcome is in relation to objective three:

1. Mentors will have a plan on how to carry out the next steps in developing an active youth ministry with their mentees.

Essential Terms

The following terms and definitions are provided for a clearer understanding of this dissertation-in-praxis project.

1. *Mentoring*: Voluntary interactions between a younger person (mentee) and a wiser adult Christian leader (mentor) provide a supportive and nurturing relationship for the mentee's spiritual development (MacMillan, 2001).
2. *Servant-leader*: The servant-leader is a person whose primary motivation is to serve those they are leading and takes great care to attend to other people's needs before their own to ensure the health of the entire community (Greenleaf, 1970).
3. *Image of God*: The understanding that humanity is in God's image and cannot be altered because of man's current state and thus requires the utmost respect, honor, and protection from inequality and oppression (Kilner, 2015).
4. *Shepherd motif*: A common repetitive theme throughout the Bible that attributes a Christian leader's relationship with their followers as a metaphorical comparison of that of a shepherd and his flock (Laniak, 2006).

Operational Plan

The operational plan for implementing the Fourth Man mentor training program required the collaboration of many key individuals to assist Warren Chapel UAFWB Church transition from their current need to the preferred future of an increase in youth involvement. This section will identify those people. The place where the dissertation-in-praxis project was hosted will be described along with the process that was used to implement the Fourth Man mentor training workshop using a step-by-step timeline. This section will conclude with an overview of the budget and resources used. This operational plan will provide an in-depth overview of how the Fourth Man mentor training program progressed through the planning and implementation process.

The objective of this operational plan was in line with the biblical worldview of writing a clear vision using intricate details to provide readers with the ability to carry out the plans as intended by the one that created the blueprint (KJV, Habakkuk 2:2-3). This researcher used Bredfeldt's (2022) Three Sets method to present the operational plan in the following sub-sections. The Three Sets method stands for: three *Ps* (people, place, & process); three *Ts* (time, treasure, & things); and three *Ms* (message, means, & monitor).

People

Several helped in this dissertation-in-praxis project under the guidance of the Collaborative Coach, Pastor Betty Joyner Haddock. She provided insight in identifying Christian Leaders within the congregation that was asked to serve as participants in the Fourth Man mentor training workshop. The Collaborating Coach believed in this dissertation-in-praxis project and was willing to guide and champion this researcher's plans. As the most senior church leader, Pastor Haddock was the best candidate to assist with obtaining official approval to conduct the

research at the church. She is a respected leader in the community and the UAFWB denomination.

The Collaborating Team included the two individuals who were introduced in Chapter One. The first is Dr. Charlene Best who is also a respected leader within the UAFWB denomination. She has served in many leadership capacities for the last 60 years. The second member of the Collaborative Team was Catonnia Pitt decades of experience working with children made her a vital asset. Pitt is one of the few parents at Warren Chapel Church with children that are currently active in church activities.

Volunteers from Warren Chapel UAFWB church's hospitality committee were asked to assist with serving food during the workshop and performing housekeeping duties. The hospitality committee volunteers are already well trained in performing hospitality duties; therefore, they were given information regarding the mentor training workshop details before the event and were not required to attend any face-to-face training. Whenever events are held at the church the majority of the members in attendance usually assist with housekeeping duties.

The participants in the mentoring training were volunteer Christian leaders chosen by Pastor Betty Haddock who accepted the invitation to participate in the workshop. They were presented with a recruitment letter including directions on how to respond to the request and other vital information required by Liberty University's Institutional Review Board (IRB) regarding the workshop's date, time, location, and agenda. This data collected at the Fourth Man workshop provided the Collaborative Team with valuable data, feedback, and best practices to potentially offer this training to other churches within the UAFWB organization in the future.

Place

The initial setting for the mentorship workshops was going to be the dining hall of the church located in the new addition to the original brick church. This room is usually used to host non-worship service events like prayer breakfasts, outreach events, and Bible study. The room is large and has tables set up that can seat approximately 100 people. Due to the heat not working in the dining hall on the morning of the Fourth Man workshop the event was held in the sanctuary of the church.

The congregation of the church was the participant pool in which the mentors were chosen. Therefore, most of the mentors reside approximately 20 miles or less from the church which is in Winterville, NC. This made the church an ideal location for the workshop.

Process and Time

In this section this researcher will present the step-by-step process in which the various tasks needed to be done to successfully complete this dissertation-in-praxis project. Each step will conclude with a tentative timeline. The Collaborative Coach and Team assisted in carrying out these steps along with the support of various volunteers from the Warren Chapel UAFWB church congregation, friends, and family of this researcher.

Each of the five steps covers the entire development process of the dissertation-in-praxis project including the creation of the curriculum, creating survey instruments, and gathering data at the conclusion of the mentor training workshop. The following section will describe to process from planning to implementation. The researcher and the Collaborative Team were the primary people involved in the operational plan.

Step One

The first step of implementing the Fourth Man mentor training workshop was creating the curriculum that was used to train the participants using the Servant Leader model (Greenleaf, 1970) as the foundational theory; the best practices offered by the MENTOR organization (Garringer et al, 2015); and grafting in the supporting theories: MacMillan's (2001) six characteristics of high-performing teams and Vygotsky's (1930-1934/1978) sociocultural theory. After the curriculum was designed it was printed, organized, presented as mentor handbooks, and distributed to the participants during the mentor training workshop. Friends and family of the researcher assisted with organizing the mentor handbooks (Appendix F). This step began after the IRB approval (Appendix H). The content that was included in the curriculum included:

1. Greenleaf's (1970) Servant Leadership principles in action.
2. Respecting Boundaries: Building a relationship based on trust and respect.
3. Modeling: Nurturing leadership qualities in mentees by practicing what you preach.

Step Two

Next, the facilitator's handbook (Appendix G) that was used to teach the workshop was created. The facilitator's handbook was based on the same curriculum used in the mentor training handbook with added discussion questions and research-based teaching strategies to encourage participant engagement. The facilitator's handbook also included informal strategies to assess participant learning and understanding of the content during the workshop. This step began after the completion of step one, completed November 2023.

Step Three

Once all the instructional materials and curriculum were completed the assessment survey instruments were developed and printed to collect data before and after the Fourth Man

workshop. The survey instruments were completed by participants as part of the check-in process on the day of workshop before any knowledge was exchanged. A similar survey was conducted at the conclusion of the workshop.

To ensure the survey instruments were well-written questions, this researcher participated in online research tutorials provided by Liberty University's Jerry Falwell library (n.d.). These are the research tutorials that this researcher completed: General Research Tips, Sage Research Methods, and Social Science Database Tutorials. The survey and interview instruments will also be described in more detail in the Assessment Plan section of this chapter. This step began after the completion of step two, completed December 2023.

Step Four

The fourth step was choosing dates to conduct the workshop. The Collaborative Organization's secretary was contacted to reserve the facility for two days. One day to host facilitator training that included a practice run of the workshop and a second day for conducting the mentor training workshop. This researcher sent Informed Consent Release letters (Appendix A) to the chosen participants and awaited the final headcount. Food for the workshop was then ordered when the number was finalized, and the menu adjusted to meet any dietary needs provided by data collected from the participants' RSVP. This step began after the completion of step three, completed January 2024.

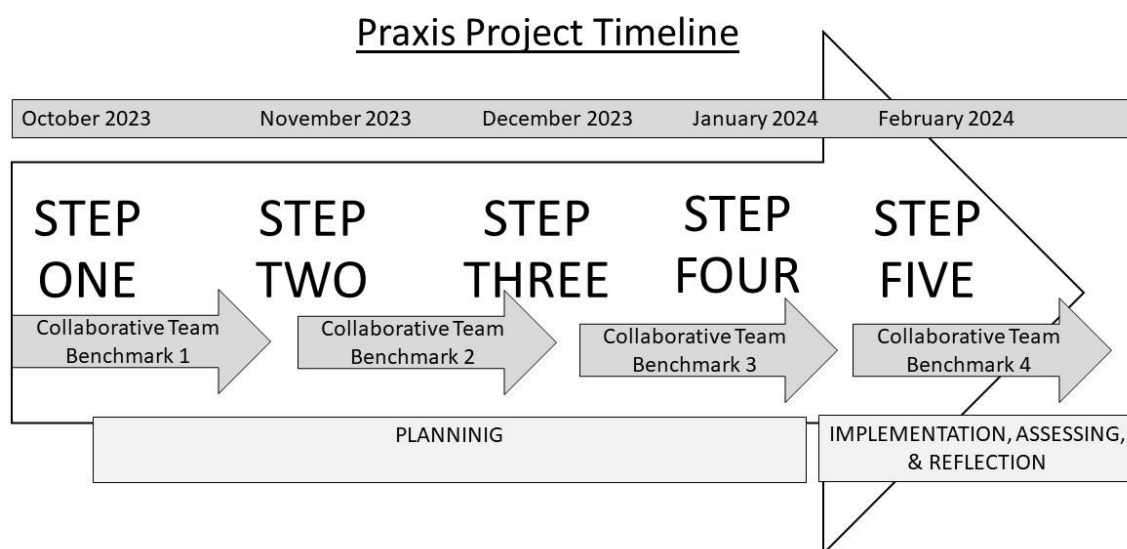
Step Five

The last steps were hosting the mentor training workshop using pre- and post- survey instruments. The participants were presented with certificates of completion during a Sunday morning worship service. The Collaborative Coach and Team were also acknowledged during this service. The researcher analyzed the data, interpreted, and reflected on the findings. This

step began after the completion of step four, completed February 2024. The timeline for the praxis project is shown in Figure 1.

Figure 1

Praxis Project Timeline and Collaborative Team Benchmarks



Note. The benchmarks that the Collaborative Team used are discussed in the Assessment Plan section of this chapter.

Treasure and Things

Treasure and things refer to the budget and resources that were used to conduct the dissertation-in-praxis project (Bredfeldt, 2022). Creating the curriculum, materials for the workshop, and feeding the participants was the most expensive cost associated with this dissertation-in-praxis project. The curriculum required ink cartridges and paper. The materials needed for facilitating the mentor training workshop included markers, poster paper, post-it notes, ink pens, certificate paper, and miscellaneous items requested by the facilitators. The participants and volunteers were provided beverages, snacks, and a catered meal. The tentative budget of projected expenses that the praxis project incurred is reflected in Table 2.

Table 2*Budget for the mentor training workshop*

Item Description	Cost
Office Supplies	\$120
Food	\$200
Cards and Certificates	\$30
Total Cost	\$350

Many of the resources that were needed for the dissertation-in-praxis project were already available for use at the Collaborative Organization. The facilities were available for use at no charge. The Wi-Fi at the organization was an available resource used during the mentor training workshop. The buffet and kitchen supplies were also available for use in the church's kitchen.

This researcher used her personal computer and printer to produce materials for the curriculum, mentor's, and facilitator's handbook. The Collaborative Team expressed their willingness to donate funds to support the development of the curriculum materials, but it was not needed. The researcher is an educator and had access to many community agencies that provide discounted and free resources to teachers.

Message, Means, and Methods

The overall message that the Fourth Man curriculum communicated to the participants were the importance of being a leader that cares about the needs of those they serve as described by Greenleaf (1970). The curriculum provided examples to ensure the mentors understood how to lead their mentees. The Fourth Man workshop facilitators communicated the importance of mentors displaying leadership characteristics in their personal lives and helping to develop those leadership skills in their mentees.

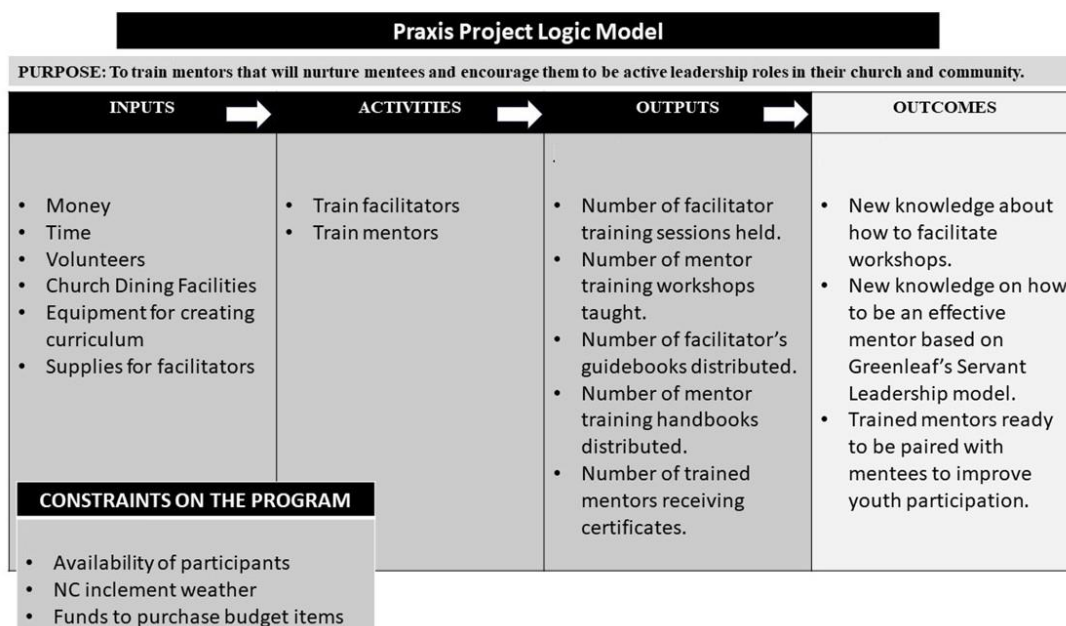
The means and methods that were used to convey the message during the mentor training workshop were printed literature. The participants and facilitators received their handbooks as a

guide for the training and as a resource tool to keep for post-training support. The interactive activities and other learning strategies were used to train the mentors about Greenleaf's (1970) Servant Leadership model and how those principles should be implemented to nurture leadership skills in their mentees.

Collaborative Team members displayed effective leadership characteristics in all means and methods of communication including texts, emails, and phone calls. When the Collaborative Team met for the first time to begin planning, a set of norms were established to help create a high-performance culture (Schmidt, 2021). These norms developed focused on:

1. How to handle disagreements within the group.
2. Guidelines for the group during conversations and brainstorming sessions.
3. Etiquette during virtual meetings.

In conclusion, the operational plan was designed and presented in a clear and logic manner to explain how this researcher and the Collaborative Team responded to the Collaborative Organization's need for more youth involvement through the implementation of this dissertation-in-praxis project. Chen (2014) states, "[Logic models] are very useful for reducing a complicated program to a set of meaningful, manageable components" (p. 58). This researcher has developed a logic model for the mentor training program to have a visual representation of how the operational plan connected to the desired outcomes discussed in the previous section. The logic model for the praxis project is shown in Figure 2.

Figure 2*Praxis Project Logic Model***Assessment Plan**

This section of Chapter Three introduces the last “M” of Bredfeldt’s (2022) operational plan components, monitoring. The Assessment Plan describes how the Fourth Man workshop was assessed throughout the entire implementation process. A mixed method approach to research is viewed as more valuable, rigorous, innovative, and provides a deeper understanding of the data (McKim, 2017). This dissertation-in-praxis project utilized a mixed methods approach using qualitative, quantitative, informal, and formal assessments.

Quantitative Assessments

The researcher created and used pre- and post-survey instruments to measure levels of skills confidence and competency of the participants. Surveys were the primary tool used to gather quantitative research data using a combination of open-ended, rating, and Likert (1932)

scaled questions. Demographic information about the participants was not included in the pre-survey instrument to protect anonymity due to the small participant size (refer to Appendix B and Appendix C).

During the mentor training workshop formal assessments were used. The facilitators used short answer questions to check for understanding of content. The assessments were included in the mentor handbooks. Based on the results of the answers shared during group discussion the facilitators re-taught and offered brief explanations for clarity when needed.

Facilitators were trained in how to use questioning as an informal assessment to measure participant's understanding of the curriculum throughout the workshop. There are three components of successful teaching: observing, planning, and questioning students through the learning process to assess student comprehension (Charlton, 2005). The facilitator's professional expertise in education was beneficial in understanding how to effectively use teaching strategies.

During the progression through the five steps of the organizational plan's process there were four benchmark surveys (Appendix D) that the Collaborative Team used to assess their personal productivity within the team. At every benchmark the members of the collaborative team verbally completed the closed end survey then discussed the team's culture, identified problems, and the cohesiveness of the group (Schmidt, 2021).

Qualitative Assessments

After the Fourth Man mentor training workshop concluded, participants completed a post-workshop survey that included six open-ended questions on the strengths and weaknesses of the workshop (refer to Appendix C). Finally, the Collaborative Team observed the participant's behavior during the mentor training workshop. They discussed what they observed during the implementation of the Fourth Man workshop. Each member of the Collaborative Team shared

their insight at the final benchmark meeting and discussed best practices and critiques for facilitating the mentor training workshop in the future. In conclusion, the logic model for the entire assessment plan is shown in Figure 3.

Figure 3

Assessment Plan Logic Model

Assessment Plan Logic Model		
OBJECTIVES	SUCCESS MEASURES	VERIFICATION
<ol style="list-style-type: none"> 1. If this researcher along with the Collaborative Team will develop and pilot the mentor training facilitator's curriculum guide using scientific research-based best practices, then there will be a system established to train facilitators to conduct more mentor trainings in the future. 2. If this researcher along with the Collaborative Team will develop and pilot the mentor handbook curriculum using scientific research-based best practices, then there will be a system established to continually train mentors at Warren Chapel UAFWB church. 3. If there are trained mentors available to nurture leadership skills based on Greenleaf's Servant Leadership model, then the mentees will grow in confidence and in turn mature into spiritual leaders over time. 	<ol style="list-style-type: none"> 1. Collaborative Team members will attend the facilitators training session. They will also successfully administer short quizzes during the mentor training workshop. 2. Participants will attend the mentor training workshop. 3. Mentees will be presented to the Collaborative Coach to be paired with mentees 	<ol style="list-style-type: none"> 1. The Collaborative Team (who will be the pilot facilitators) will complete surveys at each benchmark to assess curriculum development progress. After the completion of the mentor training workshop facilitators will provide feedback of their experience during a collaborative discussion at the final benchmark meeting. 2. During the mentor training workshop participants will complete a pre- and post-survey. They will also complete short standardized quizzes embedded in the curriculum. 3. During the mentor training workshop participants will receive a trained mentor certificate to present to the Collaborative Coach.

Summary and Significance

This chapter presented the operational plan that was used to implement this dissertation-in-praxis project. The different components of the plan were presented and described to provide the reader with a clear and logical understanding of the process. The roles and responsibilities of the Collaborative Team were discussed and how they assisted with serving the participants.

The place of the workshop was described along with the plan and timeline of the five steps that were used to carry out the Fourth Man mentor training workshop. The budget was presented and the various resources that assisted in carrying out tasks. The chapter concluded by discussing the message, methods, and the assessment plan. The researcher used a mixed methods

approach to assess the impact of the Fourth Man mentoring workshop in addressing the needs of the Collaborative Organization.

This researcher's aim was to transform the lives of the Warren Chapel congregation and the surrounding community through the mentoring workshop. The objectives, outputs, and outcomes discussed in the previous sections provided direction and precise expectations that were the building blocks during the planning and implementation process (Kettner et al., 2015). The preferred future that Warren Chapel UAFWB Church desired has the potential to enrich the lives of the church members for generations to come. The preferred future includes a resurgence of an active youth ministry department focusing on developing leadership skills at an early age. The importance of teaching the younger generation how to serve and carry out Godly principles while living in a secular society is reflective of the biblical worldview.

The Fourth Man workshop aim was to form a continual cycle of the mentees transitioning into mentors invested in the spiritual formation of the next generation. The establishment of a youth department with trained mentors at the helm was an attempt to prevent a repeat of the past problem. In the past, one person was in charge, and the youth ministry deteriorated when those individuals left or became inactive. According to Bolman & Deal (2017), "Organizations increase efficiency and enhance performance through specialization and appropriate division of labor" (p.48). This researcher plans to offer the Fourth Man workshop to other churches in the UAFWB denomination. The desire to see other churches benefit from this research is in line with the biblical worldview that Christians should be concerned with the needs of others not just their own (KJV, Philippians 2:4).

CHAPTER FOUR: IMPLEMENTATION AND ASSESSMENT

Introduction

In this chapter the researcher will present the implementation and assessment process of piloting the Fourth Man mentor training workshop. A brief review of the guiding principles of the workshop will be followed by a comparison of the intended versus actual results of the workshop. The chapter will conclude with a summary of the results.

Praxis Project Plan

The collaborative coach, Pastor Betty Haddock, greatly desired to see the youth in her congregation take a more active role in leadership. Warren Chapel UAFWB church's aging congregation had no established youth pastor or consistent youth department committee to oversee the youth's spiritual needs. The Fourth Man mentor training workshop was created to identify adult Christian leaders within the congregation and train them to be mentors and used to establish a youth department. In the following sections, there will be a brief overview of key components of the mentor training workshop.

Vision Statement

Leaders dedicated to nurturing future leaders so that they may grow in God, serve others, and become leaders dedicated to nurturing future leaders...repeat.

Purpose Statement

The purpose of the Fourth Man mentor training workshop is to train adult Christian leaders on how to be effective mentors that nurture leadership skills in youth ages 10 to 18 within Warren Chapel Church in Winterville, NC, by applying Greenleaf's (1970) Servant Leadership theory.

Objectives

1. If this researcher develops a mentor curriculum using scientific research-based best practices, then there will be a system established to continually train mentors at Warren Chapel UAFWB church.
2. If this researcher develops a facilitator training handbook to assist in conducting workshops, then there will be a system established to train facilitators to conduct more mentor workshops in the future.
3. If there are trained mentors available to nurture leadership skills based on Greenleaf's Servant Leadership model, then the mentees will grow in confidence and in turn mature into spiritual leaders who may become future mentors.

Outputs

These outputs are in relation to objective one:

1. The researcher will monitor the number of hours spent training the mentors. Based on research, the mentor training workshop should be at least two hours long to be effective (Herrera, 2000). The Collaborative Team will decide if it needs to be a longer training course or broken into multiple sessions.
2. The researcher will distribute mentor handbooks during the mentor training workshop.

These outputs are in relation to objective two:

1. The researcher will train facilitators on how to successfully host the workshop. Trained facilitator's impact can play a pivotal role in how participants learn and interact during a training session (Shaw et al., 2010).
2. The researcher will distribute facilitator's guides in the facilitator's training session.

This output is in relation to objective three:

1. The researcher will work with the Collaborative Coach and Team to revive the youth ministry utilizing the trained mentors as leaders.

Outcomes

These outcomes are in relation to objective one:

1. Mentors will have new knowledge on how to be effective Christian leaders and obtain skills needed to build relationships with their assigned mentees.

2. Workshop participants will obtain a new status of being a trained mentor.

These outcomes are in relation to objective two:

1. Facilitators will have new knowledge on how to effectively train mentors.
2. Facilitators will obtain a new status of being trained to host future mentor training workshops.

This outcome is in relation to objective three:

1. Mentors will have a plan on how to carry out the next steps in developing an active youth ministry with their mentees.

Praxis Project Assessment (Intended vs. Actual)

This section will review the actual results of the program using the Stake Model for structural purposes and formative and summative data for assessment evidence. Stake (1967) states, "Traditionally, most attention in formal evaluation has been given to outcomes—outcomes such as the abilities, achievements, attitudes, and aspirations of students resulting from an educational experience" (p. 5). Stake's Congruency Contingency model offers a more effective way to analyze data by creating a standard of measurement. This researcher will compare the intended antecedents to the actual antecedents.

Assessment of Project Antecedents

There are a few things that changed during the implementation of this project that had both positive and negative impacts on the outcomes. In this section this researcher will compare and contrast how the change in the projects' needs, participants, context, and resources impacted the effectiveness of the mentor training program. Assessing the mentor training curriculum from various perspectives, both formal and informal, will allow the stakeholders to get a clearer understanding of the full complexity of the program (Stake, 1967).

The Need

The pre-survey instrument included sixteen questions. Three of those questions for the participants were aimed at assessing the participants' perspective on the needs of Warren Chapel UAFWB Church. Listed below are the three questions, the Likert scale measurement, participants directions, and the results of the data collected are shown in Table 3.

On a scale of 1-5 (1-Strongly disagree, 2-Disagree, 3-Neither agree nor disagree (neutral), 4-Agree, or 5-Strongly agree) how do you relate to the following statements (circle one number):

8. My church meets the spiritual needs of the youth in our congregation. 1 2 3 4 5
9. The youth in my church participate as leaders in church events. 1 2 3 4 5
10. The youth in my church participate as leaders in community outreach events. 1 2 3 4 5

Table 3

Results of questions 8-9 of the Fourth Man Mentor Training Workshop's pre-survey instrument.

Question Number	Mean Score
Question 8	3.16
Question 9	3.5
Question 10	2.6

The results indicate that on average the participants do not agree that the youth of the church are having their spiritual needs met. Neither do they agree that the youth are leading in their church and their community. Therefore, this researcher can conclude that the participants perception of the youth is reflective of the Collaborative Coach's perspective.

The Participants

The participants in the mentoring training were volunteer Christian leaders chosen by Pastor Betty Haddock who accepted the invitation to participate in the praxis project. All of the participants are current members of Warren Chapel UAFWB church in good standing. They were presented with a recruitment letter (Appendix H) including directions on how to respond to the request and other vital information regarding the workshop's date, time, location, and

agenda. Their participation in the praxis project was intended to provide the Collaborative Team with valuable data, feedback, and best practices to potentially offer this training to other churches within the UAFWB organization in the future.

The Collaborative Coach, Dr. Betty Joyner Haddock, presented the Collaborative Team with a list of 26 names to be potential participants. This researcher expected 12 people to participate in the mentor training workshop and only six joined. This was both a positive and a negative from a planning perspective. The positive was that the participants were very comfortable interacting and opening up during discussions, which can often be an obstacle in larger groups. A negative result of the small sample size resulted in a waste of resources due to the amount of food purchased for intended participants. In addition, the small sample size undermines the validity of the research and makes it ethically difficult to use the statistical data significantly (Faber & Fonseca, 2014).

The Context

Originally, the setting for the mentorship workshops was the dining hall of the church located in the new addition to the original brick church. This room is usually used to host non-worship service events like prayer breakfasts, outreach events, and Bible study. The room is large and has tables set up that can seat approximately 100 people. The dining hall has a fully equipped kitchen that could be used to prepare and serve food to the mentor training volunteers and participants. There are accessible restrooms, entrance, and parking available.

Warren Chapel UAFWB Church has just signed up for Wi-Fi that will assist in using technology to facilitate the mentor training project and possibly providing survey instruments in a digital form. There is a wall that is used to project movies during church fellowship events that can display the PowerPoint presentation during the workshop. The church has a projector that

can be attached to the researcher's laptop to display any videos or PowerPoint presentations that may be used during the workshop.

However, during the week of the scheduled workshop the church was deep-cleaning and reorganizing the kitchen so it was decided no food would be prepared on-site due to the cleaning chemicals being used. The Collaborative Team decided to have all food catered. In addition, the heat was not working in the dining hall on the morning of the workshop, so the mentor training was held in the sanctuary of the church. Fortunately, the new room offered more comfortable seating on the cushioned pews of the sanctuary which promoted conversation and participation.

Resources

The workshop remained on budget. As mentioned earlier, due to the cancellations and no-shows of participants there was a lot of excess food which was donated to a local group home. The participants also took home plates to their families. The small number of participants negatively affected the budget by the waste of excess printing of mentor handbooks.

Assessment of Project Processes (Transactions)

The planned transactions of the Fourth Man mentor training were effectively implemented. The four primary transactions were the development of the curriculum, distribution of handbooks, conducting a facilitator training for the Collaborative Team members, and conducting a workshop to train Christian leaders to be mentors. The following sections will present the evidence used to assess the processes.

Curriculum

The curriculum was created using Greenleaf's (1970) Servant Leadership theory and other research-based evidence which was presented in Chapter Two. Listed below are the three

questions, the Likert scale measurement, participants directions, and the results of the data collected are shown in Table 4.

On a scale of 1-5 (1- Poor, 2- Adequate, 3- Fair, 4- Good, or 5- Excellent) respond to the following questions (circle one number):

1. How would you rate your skills of how to be an effective mentor? 1 2 3 4 5
2. How would you rate your skills of how to build a healthy relationship with young people? 1 2 3 4 5
3. How would you rate your skills of being a servant leader? 1 2 3 4 5
4. How would you rate your skills of leading with integrity? 1 2 3 4 5
5. How would you rate your skills of modeling effective leadership qualities? 1 2 3 4 5

Table 4

Results of questions 1-5 of the Fourth Man Mentor Training Workshop's pre-survey instrument.

Question Number	Pre-workshop Score Average	Post- workshop Score Average
Question 1	3.6	4.6
Question 2	3.8	4.5
Question 3	3.8	4.3
Question 4	4.1	4.3
Question 5	3.6	4.1

The results indicate that on average the participants perceived themselves to have improved skills to be an effective mentor after completing the Fourth Man workshop. All the participants on average scored their skills higher on the post survey instrument, therefore, this researcher can conclude that the curriculum design met the desired outcomes.

Handbooks

Designing, assembling, and distributing handbooks for the facilitators and mentors was an effectively implemented transaction. The researcher designed both handbooks and solicited feedback from the Collaborative Team. There were 12 handbooks printed with the expectation of

12 participants but due to the lack of participation only half were used. The researcher is hopeful that the surplus will be used in future workshops.

Facilitator's Training

Hosting the training sessions for the facilitators was a transaction that was effectively implemented. The researcher met with both members of the Collaborative Team and trained them on how to assist the researcher with facilitating the Fourth Man workshop. The hour-long training included reviewing the timeline, curriculum, delegating assignments, and distributing the facilitator's handbook.

Assessment of Outputs and Outcomes

The curriculum used in the program was effective in enhancing the mentoring and leadership skills of the participants. This is evident from the results of a paired t-test conducted on the skills data collected on both the pre- and post-survey instruments. This researcher used the IBM SPSS statistical software version 26 to analyze the data using a paired sample t-test shown in Table 5.

Table 5

Results of paired sample t-test on the skills questions 1-5 pre- and post- survey instrument.

		Paired Samples Test							
		Paired Differences							
		Mean	Std. Deviation	Std. Error	95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)
					Lower	Upper			
Pair 1	amean - bmean	-.5667	.5574	.2275	-1.1516	.0183	-2.490	5	.055

The paired samples t-test compared the average scores of the first five questions of the pre- (shown as amean on table 5) and post- (shown as bmean on table 5) surveys. The first five questions were identical on both surveys. After participating in the workshop there is an increase

in the participants' perceived skills and capabilities of being an effective mentor to the youth in their congregation. The standard deviation shows how spread out the data is in comparison to the average. Afifah et al. (2022) state, "...if the standard deviation value is smaller than the mean value, then the mean value is a good representation that can be used as a representation of the entire data" (p.89). The standard deviation for the Fourth Man skills is smaller than the mean. There are limitations to these results based on the small sample size. However, for the purpose of piloting this mentor training workshop the results are promising future implementation of the training to another cycle of mentors at Warren Chapel UAFWB church.

Actual Outputs

The following were the intended outputs that this praxis project aimed to accomplish:

OBJ 1

- The researcher will monitor the number of hours spent training the mentors. Based on research, the mentor training workshop should be at least two hours long to be effective (Herrera, 2000). The Collaborative Team will decide if it needs to be a longer training course or broken into multiple sessions.
- The researcher will distribute mentor handbooks during the mentor training workshop.

OBJ 2

- The researcher will train facilitators on how to successfully host the workshop. Trained facilitator's impact can play a pivotal role in how participants learn and interact during a training session (Shaw et al., 2010).
- The researcher will distribute facilitator's guides in the facilitator's training session.

OBJ 3

- The researcher will work with the Collaborative Coach and Team to begin reviving the youth ministry utilizing the trained mentors as leaders.

All the intended outputs were met. There were three trained facilitators that successfully completed the facilitator training session, and each received facilitator's guidebooks. Six

participants completed the mentor training workshop that lasted for two hours, and all received handbooks.

Actual Outcomes

In relation to the objectives and outputs the researcher aimed to accomplish the following intended outcomes:

OBJ 1

- Mentors will have new knowledge on how to be effective Christian leaders and obtain skills needed to build relationships with their assigned mentees.
- Workshop participants will obtain a new status of being a trained mentor.

OBJ 2

- Facilitators will have new knowledge on how to effectively train mentors.
- Facilitators will obtain a new status of being trained to host future mentor training workshops.

OBJ 3

- Mentors will have a plan on how to carry out the next steps in developing an active youth ministry with their mentees.

Four of the five outcomes were achieved. The increase in skills from the pre- to post-survey instruments is evidence that new knowledge was obtained from attending the mentor training workshop. Participants received their certificate of completion during a Sunday morning worship service publicly announcing their new status as a trained mentor. Though the mentors are trained and ready to be paired with mentees there is not yet an established mentee recruitment and training process. Therefore, the outcome based on objective three: Mentors will have a plan on how to carry out the next steps in developing an active youth ministry with their mentees, was not met. The researcher will continue to work with the organization to create a plan for mentees and assist with carrying out the next steps in developing an active youth ministry.

Listed below are the six open-ended demographic questions from the pre-survey instrument and the results are displayed on table 6.

Answer the following questions in your own words.

11. What is your highest level of education?
12. How often do you pray?
13. How often do you read the Bible?
14. How often do you attend religious services?
15. Did you have a mentor when you were under the age of 18?
16. Do you have a mentor now?

Table 6

Results of questions 11-16 of the Fourth Man Mentor Training Workshop's pre-survey instrument.

Participant ID Number	Question 11	Question 12	Question 13	Question 14	Question 15	Question 16
1	Some college	Everyday	Not as much as I should	Quite often	No	No
2	Bachelors	Everyday	Everyday	Often	No	No
3	Some college	Everyday	Everyday	Every week	No	No
4	High school	Everyday	Weekly	Regularly	No	Yes
5	Masters	Not enough	Not enough	Weekly	No	No
6	Some college	Everyday	Often	Often	Yes	Yes

Though there were varying degrees of how often the participants read the Bible, all stated frequently attending church services. Their regular attendance provided them with ample opportunities to assess how the youth participate and adds validity to their perceptions of the needs of the church. The participant's desire to help the youth and to learn how to be a mentor

was a motivating factor in participating in the workshop. This conclusion was derived from the data collected in the six open-ended questions included on the post-survey instruments and the results displayed on table 7.

Answer the following questions in your own words.

11. What did you like about the mentor training workshop?
12. Is there anything you would change about the mentor training workshop?
13. Why did you agree to participate in the mentor training workshop?
14. Do you have any suggestions for future mentor training workshops?
15. Would you recommend this mentor training workshop to someone else?
16. Is there anything else you would like to tell me about the experience?

Table 7

Results of questions 11-16 of the Fourth Man Mentor Training Workshop's post-survey instrument.

Participants	Question Responses
#1	(Q11) Everything. (Q12) No. (Q13) I like helping the kids and people. (Q14) Not yet. (Q15) Yes. (Q16) I really enjoyed it!
#2	(Q11) It was very informative. (Q12) More people attending. (Q13) I wanted to learn. (Q14) None at this time. (Q15) Yes, everyone who goes to church. (Q16) I appreciated the time and effort it took to put this training together.
#3	(Q11) Presenters. (Q12) No (Q13) I wanted to learn how to be a mentor. (Q14) No. (Q15) Yes. (Q16) Great.
#4	(Q11) Leadership. (Q12) No (Q13) To help prepare a child for leadership. (Q14) No. (Q15) Yes. (Q16) Learned from it.
#5	(Q11) It was great information. Great group. (Q12) Might need to be a little longer. (Q13) I was asked. (Q14) Longer time. More participation. (Q15) Yes, most definitely. (Q16) It will be good for our church. We need to give more focus to our youth.
#6	(Q11) This is a very good training, interactive and great [insight]. (Q12) No, the instructors did a great job. (Q13) More knowledge. (Q14) They need to be more like this. (Q15) Yes. (Q16) This is a great training.

Overall, the participants benefited from attending the workshop and all would recommend the workshop to others.

Summary of Results

In conclusion, this researcher, Collaborative Coach, and Collaborative Team view the implementation of this praxis project as a success. There were a few obstacles that arose that required adjusting the operational plan. The Collaborative Team and this researcher were able to overcome the obstacles easily because efforts were made early on to foster a culture of high-performance (Schmidt, 2021).

The formative and summative data collected during this project will aid in transforming this mentor training workshop from a pilot to a useful educational program to strengthen Christian leaders. The participants that completed the training are eager for the next steps and this researcher is equally anticipating doors this research will open. The prophet Zechariah declares that a great victory can come from small beginnings (KJV, Zechariah 4:10).

CHAPTER FIVE: CONCLUSIONS, IMPLICATIONS, AND APPLICATIONS

This chapter will answer the questions following the implementation of The Fourth Man mentor training workshop. This researcher will explore the impact the Fourth Man workshop can have in helping to support the spiritual maturation of youth at Warren Chapel UAFWB church and the implications for using the curriculum in more churches in the future. The next sections will begin with an overview of the results and conclude with advice for future researchers.

Findings, Impacts, Conclusions

The Fourth Man workshop yielded results that were beneficial to addressing the needs of the Collaborative Organization. As stated in the previous chapter, all the intended outputs and all but one of the outcomes were met. There were three trained facilitators that successfully completed the facilitator training session, and each received facilitator's guidebooks. Six participants completed the mentor training workshop that lasted for two hours, and all received handbooks. All but one of the outcomes was achieved. The increase in skills from the pre- to post-survey instruments is evidence that new knowledge was obtained from attending the mentor training workshop. Participants received their certificate of completion during a Sunday morning worship service publicly announcing their new status as a trained mentor. Though the mentors are trained and ready to be paired with mentees there is not yet an established mentee recruitment and training process. Therefore, the outcome based on Objective Three: Mentors will have a plan on how to carry out the next steps in developing an active youth ministry with their mentees was not met.

The Fourth Man workshop aided in addressing the need for more youth involvement at Warren Chapel UAFWB Church by providing them with trained mentors that can act as a catalyst to establish a youth department focused on nurturing leadership skills in the youth. This

researcher will continue to work with the organization to create a plan for recruiting mentees and establishing a youth department based on Greenleaf 's (1970) Servant Leadership principles. Based on the results of the pilot workshop the vision statement does not need to be adjusted, there just needs to be an addition to the curriculum that focuses on recruiting and pairing mentees before the workshop is conducted again at the church.

Implications for Organizations and Leaders

The Collaborative Coach, Team, and congregation of Warren Chapel UAFWB church were pleased with the piloting of the Fourth Man mentor training workshop to address their need for more youth involvement. The Collaborative Organization's willingness to participate and support the workshop was reflective of their vision statement: To become the most dedicated, caring, concerned, and loving church in our community. The mentor training program successfully completed the goal of being an initial catalyst to addressing the current need of the church that will continue to make an impact.

The Fourth Man mentor training's data reinforced existing literature supporting the fact that participants who attend at least a two-hour mentor training perceived themselves to be more prepared to lead (Herrerra, 2000). All the participants would recommend the workshop to others. The Fourth Man workshop should shape leadership practice by revealing the needs and benefits of professional development and trainings for individuals before they take on leadership roles. Organizations that create opportunities for professional development and workshops for their mentors benefit from longevity and quality of the mentor-mentee relationship (Garringer et al., 2015). Five out of the six participants reported having post-secondary education but still found training on how to be an effective mentor beneficial.

Applications for Organizations and Leaders

As stated in the previous chapter, participating in the workshop increased the participants' perceived skills and capabilities of being an effective mentor to the youth in their congregation. Based on this data organizations should provide workshops geared towards skills preparation before leaders are assigned new leadership roles regardless of their previous educational experiences. On average all participants agreed that mentors should be trained, see Table 8 below. Leaders that facilitate workshops can also benefit from receiving training. Question seven on the post-survey was: Is there anything you would change about the workshop? Participant six responded, "No, the instructor [facilitator] did a great job." When asked what they like about the mentor training workshop, participant three enjoyed the facilitators and participant six described the workshop as interactive and insightful.

Finally, leaders are encouraged to communicate with those they lead about their concerns for the organization to gain insight on possible solutions. Excellent communication is a key to problem-solving (MacMillan, 2001). The Fourth Man workshop data revealed that Dr. Betty Haddock's concern for the youth in the congregation was also a concern for the participants. Listed below are two questions about the church's needs as it pertains to having a mentoring program, the results of the data are shown in Table 8.

Likert scale: 1-strongly, disagree, 2-disagree, 3- neutral, 4-agree, and 5-strongly agree.

6. We need a mentor program at my church. 1 2 3 4 5
7. Mentors need to be trained. 1 2 3 4 5

Table 8

Results of questions 6-7 of the Fourth Man Mentor Training Workshop's pre-survey instrument.

Question Number	Pre-workshop Score Average
Question 6	4.67
Question 7	4.5

On average, all participants agreed that there should be a mentor program at the church, and they should be trained. These two questions were only asked on the pre-survey instrument to collect data from the participants' perception of the needs of the church. Therefore, there was no post-survey data to compare how the workshop impacted their view of the needs of the church because that was not an objective of the workshop. The fact that all of the participants stated that the mentors needed to be trained on the pre-survey is supportive evidence of their care and concern for the youth of the church. The participants who are influential leaders in the congregation have a common goal of increasing youth involvement at the church which is a characteristic of a high-performance team (MacMillan, 2001).

Advice to Future Research Practitioners

This researcher has successfully piloted the Fourth Man mentor training workshop to address the needs of Warren Chapel UAFWB church and has gained insight from this process. Future researchers would benefit from developing a more effective participant recruitment strategy. One suggestion is to host an informational session about the workshop beforehand. This would allow participants the opportunity to ask questions before making a decision on whether or not to attend the workshop.

Developing a plan for recruiting and pairing mentees before conducting the workshop would be more effective than waiting until after the workshop, when newly trained mentors are ready to put their skills to work. This researcher would suggest an individualized plan for mentee recruitment and pairing based on the needs of the church. Every church has its own unique set of needs and dynamics, and a one size fits all approach may not be applicable. This suggestion also applies to the Fourth Man Curriculum. No one curriculum can meet the learning style and needs of every student (Bauml, 2016). Therefore, the facilitators should feel free to add in hands-on activities and discussion prompts that are geared more towards the population of the organization being served, which is reflective of Greenleaf's (1977) concept of leaders being concerned with the needs of the people.

Project Summation

The Fourth Man mentor training workshop was piloted at Warren Chapel UAFWB church in response to their need for more youth participation. Pastor Betty Joyner Haddock had a desire for youth in her congregation to be mentored and nurtured in the skills needed to be Christian leaders now and in the future. This researcher along with the Collaborative Team designed, implemented, and assessed the workshop that was proven to be successful. The Collaborative Organization now has six trained mentors that are currently assisting in developing a Youth Department. The efforts of everyone that participated in this research was proven to be beneficial for Warren Chapel UAFWB church and the outlook for their youth.

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APPENDIX A: IRB Consent Letter

Consent

Title of the Project: Mentoring as a Catalyst for Change: Creating a Mentor Training Curriculum Using the Servant Leadership Model

Principal Investigator: Alana S. Freeman, Doctoral Candidate, John W. Rawlings School of Divinity, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be 18 years of age or older, and named on a list provided by Pastor Betty J. Haddock she identified you as a Christian leader. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of the study is to train Christian leaders on how to be effective mentors to youth within the Warren Chapel UAFWB church congregation. Having trained mentors will assist in helping youth become leaders and taking a more active role in the church. This study will also give insight on how to design a mentor training curriculum that can be used in other churches in the future.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:

1. Participate in an in-person, mentor training workshop that will last 2 hours.
2. Before and after the workshop you will be asked to complete a brief anonymous survey that will take 5 minutes each.

How could you or others benefit from this study?

The direct benefits participants should expect to receive from taking part in this study include a Mentor Training certificate of completion.

Benefits to society include a Christian mentor training curriculum that can be used to help other churches grow their youth's involvement in church ministry.

What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

I am a mandatory reporter. During this study, if I receive information about child abuse, child neglect, elder abuse, or intent to harm self or others, I will be required to report it to the appropriate authorities.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.
- Data will be stored in a locked file cabinet. After three years all hardcopy records will be shredded.

Participants will be compensated for participating in this study. At the conclusion of the workshop participants will receive a meal and snacks throughout the mentor training workshop.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University or Warren Chapel UAFWB church. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, inform the researcher that you wish to discontinue your participation, and do not submit your study materials. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Alana S. Freeman. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at [REDACTED]. You may also contact the researcher's faculty sponsor, Dr. Deidra Jackson, at [REDACTED].

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You will be given a copy of this document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

APPENDIX B: Pre-Workshop Survey Instrument

This survey is anonymous and will take only 5 minutes to complete. The information collected will help the research team create future mentor training programs. Thank you for your time.

On a scale of 1-5 (1- Poor, 2- Adequate, 3- Fair, 4- Good, or 5- Excellent) respond to the following questions (circle one number):

1. How would you rate your skills of how to be an effective mentor? 1 2 3 4 5
2. How would you rate your skills of how to build a healthy relationship with young people? 1 2 3 4 5
3. How would you rate your skills of being a servant leader? 1 2 3 4 5
4. How would you rate your skills of leading with integrity? 1 2 3 4 5
5. How would you rate your skills of modeling effective leadership qualities? 1 2 3 4 5

On a scale of 1-5 (1-Strongly disagree, 2-Disagree, 3-Neither agree nor disagree (neutral), 4-Agree, or 5-Strongly agree) how do you relate to the following statements (circle one number):

6. We need a mentor program at my church. 1 2 3 4 5
7. Mentors need to be trained. 1 2 3 4 5
8. My church meets the spiritual needs of the youth in our congregation. 1 2 3 4 5
9. The youth in my church participate as leaders in church events. 1 2 3 4 5
10. The youth in my church participate as leaders in community outreach events. 1 2 3 4 5

Answer the following questions in your own words.

11. What is your highest level of education?
12. How often do you pray?
13. How often do you read the Bible?
14. How often do you attend religious services?
15. Did you have a mentor when you were under the age of 18?
16. Do you have a mentor now?

APPENDIX C: Post-Workshop Survey Instrument

This survey is anonymous and will take only 5 minutes to complete. The information collected will help the research team create future mentor training programs. Thank you for your time.

On a scale of 1-5 (1- Poor, 2- Adequate, 3- Fair, 4- Good, or 5- Excellent) respond to the following questions (circle one number):

1. How would you rate your skills of how to be an effective mentor? 1 2 3 4 5
2. How would you rate your skills of how to build a healthy relationship with young people? 1 2 3 4 5
3. How would you rate your skills of being a servant leader? 1 2 3 4 5
4. How would you rate your skills of leading with integrity? 1 2 3 4 5
5. How would you rate your skills of modeling effective leadership qualities? 1 2 3 4 5

Write your responses to the following questions (please print clearly):

8. What did you like about the mentor training workshop?
9. Is there anything you would change about the mentor training workshop?
10. Why did you agree to participate in the mentor training workshop?
11. Do you have any suggestions for future mentor training workshops?
12. Would you recommend this mentor training workshop to someone else?
13. Is there anything else you would like to tell me about the experience?

APPENDIX D: Collaborative Team Benchmark Survey

These questions will help our team assess personal growth and teamwork during this project. We will begin every meeting by answering these questions outloud. Thank you for your honesty and dedication to the success of this project and adding to the positive culture of the team.

1. I received encouragement from a team member since the last benchmark. True/False?
2. I gave encouragement to a team member since the last benchmark. True/False?
3. I completed all the tasks assigned to me since the last benchmark. True/False?

APPENDIX E: Permission Letter

10/11/2023

Alana S. Freeman
Doctoral Candidate
Liberty University
1304 Graves Street
Greenville, NC 27834

Dear Alana Freeman:

After careful review of your research proposal entitled Mentoring as a Catalyst for Change: Creating a Mentor Training Curriculum Using the Servant Leadership Model, I have decided to grant you permission to contact the members on a list I provide and invite them to participate in your study and conduct your study at Warren Chapel UAFWB Church.

Check the following boxes, as applicable:

☒ I grant permission for Alana S. Freeman to contact a list of members I have chosen as candidates to be mentors to invite them to participate in her research study.]

☒ I am requesting a copy of the results upon study publication.

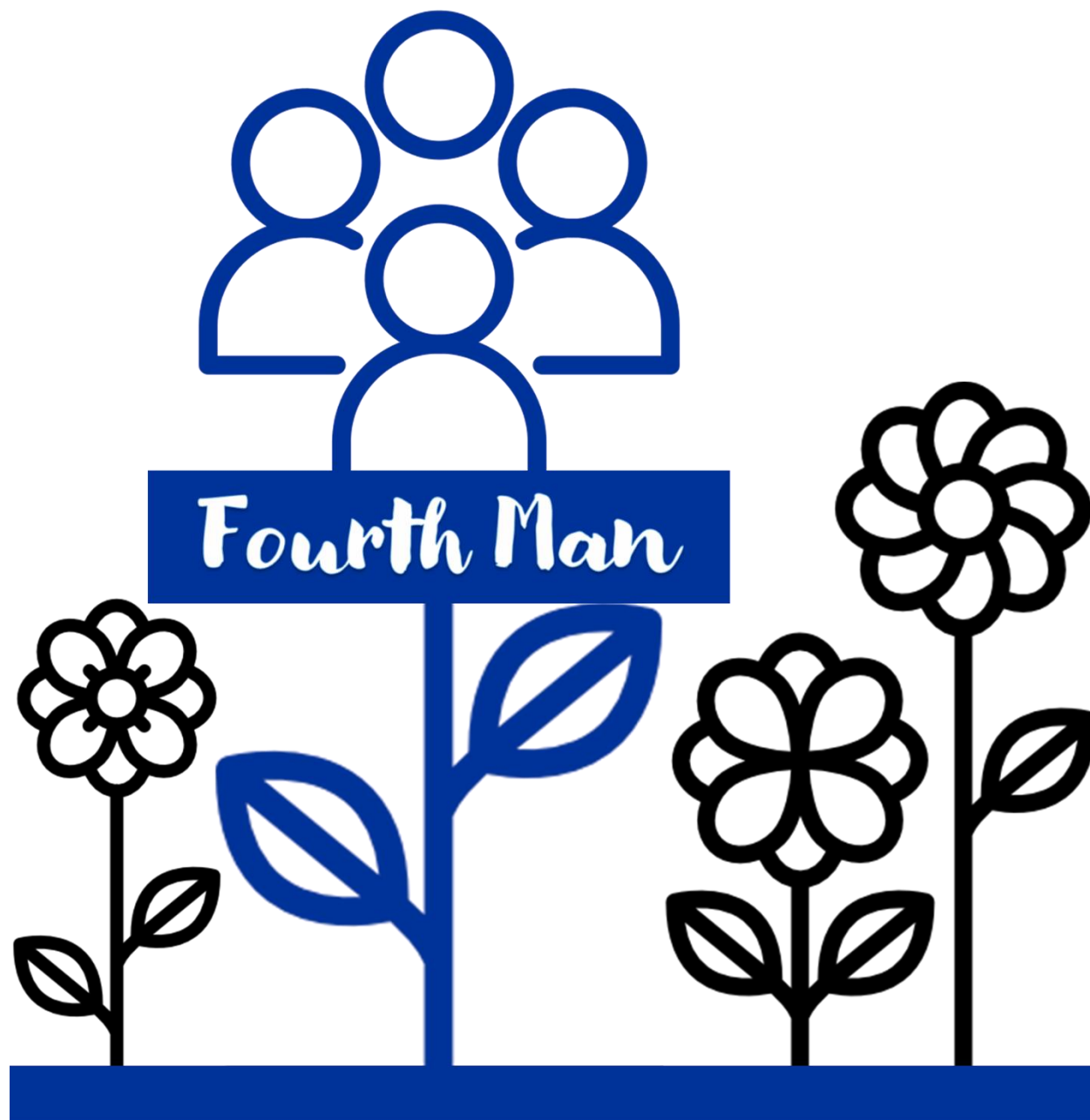
Sincerely,



Dr. Betty J. Haddock
Pastor
Warren Chapel UAFWB Church

APPENDIX F: Fourth Man Mentor's Handbook

Mentor Hanbook Created By Alana S. Freeman



“...I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God.”

(Daniel 3:25, NKJV)

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The Role of a Mentor	12
Building Relationships with Mentees	13
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Resources.....	15

Introduction

Welcome to the Fourth Man Mentor Training Workshop! When King Nebuchadnezzar sentenced Daniel's three friends to death for refusing to worship idols, he witnessed the saving power of Jesus Christ, the Fourth Man in the fire (Daniel 3:25, NKJV). Jesus Christ was, is, and will always be the ultimate example of what a mentor should be. He leads by example, walks with His disciples' even through the toughest situations, praying for them, protecting them, and helping them to recognize their gifts and talents. In the end Jesus delivered the three Hebrews and they came out of the fire with stronger faith, leadership opportunities, and the ability to influence people and the community for the Kingdom of God.

The role of being someone's mentor is a special opportunity that should be honored, celebrated, and treated with respect. The length of the journey may last a few weeks or a few years. The longevity of the relationship between you and your mentee will be far less important compared to the lifelong impact that you will have on their lives.

You are embarking on this journey of becoming a trained youth mentor because you have been identified as possessing qualities of a Christian leader that

need to be shared with the young people at your church. The time and effort you put into nurturing your mentee will assist with ensuring the Gospel of Jesus Christ will continue to be carried by capable leaders like you for generations to come. You are charged with helping your mentees understand how to lead by serving others, living a life of integrity, and becoming adults that are committed to leading in their homes, church, and communities.

As a trained mentor you will accomplish these goals by:

- Leading by example.
- Building nurturing relationships with your mentee.
- Creating opportunities for your mentee to assist you with leadership.

Thank you for answering the call to this awesome leadership responsibility.

“Show me a successful individual and I’ll show you someone who had real positive influences in his or her life. I don’t care what you do for a living—if you do it well I’m sure there was someone cheering you on or showing the way. A mentor.”

— Denzel Washington

Vision Statement

Leaders dedicated to nurturing future leaders so that they may grow in God, serve others, and become leaders dedicated to nurturing future leaders...repeat.

Learning Objectives

After completing this Fourth Man Mentor Training Workshop you will be able to:

- Understand the importance of being a mentor.
- Mentors will be able to apply the principles of Greenleaf's Servant Leadership Model.
- List effective leadership traits and how they can be taught/learned.
- Create a list of activities that will nurture the mentor/mentee relationship.

Why Is Mentorship Important?

1. There are many benefits for the mentee's spiritual growth.

Mentor	Mentee(s)	Scriptures	Benefits For Mentees
Jethro	Moses	Exodus 18:17 -23	<ol style="list-style-type: none"> 1. Offers a different perspective on situations. 2. Helps them to become a more effective leader. 3. A trusted source for constructive criticism and wise counsel. 4. Helps to establish a reciprocal pattern of mentees becoming mentors. 5. Helps mentees to use their gifts and talents more effectively. 6. Helps to Avoid falling into unnecessary pitfalls.
Jesus Christ	Twelve Disciples	Luke 9:1-6	<ol style="list-style-type: none"> 7. Builds faith in the use of spiritual gifts and talents. 8. Helps build confidence and independence in their own leadership capabilities.

What benefits for the mentees can you think of that are not listed in the chart?

2. There are also many benefits for the mentor's spiritual growth.

Mentor	Mentee(s)	Scriptures	Benefits For Mentors
Jethro	Moses	Exodus 18:17 -23	1. An opportunity to share wisdom and experiences.
Jesus Christ	Twelve Disciples	Luke 9:1-6	2. Helps to fulfill the great commission. 3. Ensures that church ministries and departments have capable leaders to succeed current leaders as they transition and/or retire.
Elijah	Elisha	1 Kings 19:17-21	4. Assistance with fulfilling your ministry assignments. 5. An opportunity to invest in your mentee's life so much that it advances them further beyond your own personal achievements. 6. An opportunity to leave a legacy after your death.

What benefits for the mentors can you think of that are not listed in the chart?

Servant Leadership

What is a Servant Leader?

The Fourth Man's approach to mentoring is based on Robert Greenleaf's Servant Leadership Model. He suggested that the most influential leaders were those that put the needs of those whom they served before their own personal leadership achievements.

"A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the "top of the pyramid," servant leadership is different. The servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible."

- Greenleaf Center for Servant Leadership

Biblical Examples

The flawless example of a servant leader in the Body of Christ is Jesus Christ. Our Lord and Savior gave the ultimate sacrifice when He gave His life on the cross for the Salvation of humanity (John 3:16 KJV). Jesus humbled Himself to wash the feet of His disciples as a show of humility and an example of brotherly love, which are beneficial characteristics of a servant leader (John 13:1-17 KJV).

Characteristics of a Servant Leader

- Viewed as Trustworthy by the community.
- Community focused.
- A participant freely willing to serve.
- Compassion for those they serve, sharing in sufferings and joys.
- Motivated by intrinsic (joy of helping) rewards rather than extrinsic rewards (money and/or accolades).
- Serving others is a lifestyle both privately and publicly.

This is not an exhaustive list but based on these characteristics are you a servant leader? _____

Servant Leadership Activity

Using the case studies below describe how you would interact with your mentee or fellow mentors as a servant leader.

Case Study	Your response
Your mentee has been doing great as a young leader and you are proud of his accomplishments. He comes to you upset because he is unable to attend a social activity because his parents must go out of town. Your mentee wants you to talk with his parents about how much he has grown since you have been his mentor and encourage them to trust him while they are away.	
You overhear another mentor giving advice to their mentee that you do not agree with. The advice does not go against biblical or moral principles, its just not the best advice from your perspective and experience.	
You and your mentee have been planning an outreach event all month. The day of the event she sends you a text that she is out of state on vacation with family because she forgot about the event.	<hr/>
You have been working with your mentee on a presentation that he would give during Easter Sunday worship. Practice has been going well. On that morning, they stumble over words, forget lines, and he chooses to end the presentation early from embarrassment.	<hr/>

The Role of a Mentor

Responsibilities	Description	Scriptures
Communicate	<p>Make time to communicate with your mentees and their parents. Make sure everyone knows what your role is as a mentor in your church. You are not a childcare provider or a disciplinarian.</p> <p>Listening is an important part of communication. Listen to their needs.</p>	<p>Be friendly. (Proverbs 18:24, NKJV)</p> <p>Be clear about expectations so everyone is on the same page. (Amos 3:3, NKJV)</p>
Encourage	Pray and ask God to help you see your mentees gifts and talents and insight on how to encourage them to use them for the edifying of the Body of Christ.	<p>Everyone has gifts. (Ephesians 4:1-16, NKJV)</p>
Guide	Mentors should offer advice and wisdom to guide their mentees. However, the mentees have free will and should not be controlled or have decisions made for them. Jesus is a perfect example of how to guide people without taking away our freedom to choose. All of humanity are made in the Image of God and should be respected as such regardless of their age.	<p>Rely on the Bible as a foundation for advice and guidance. (Psalms 119:105, NKJV)</p>
Create Leadership Opportunities	Your primary purpose is to help your mentee become a Christian Leader by encouraging them, giving feedback, allowing them to shadow you as you lead in the ministry/community, and creating opportunities where they can practice leadership skills.	<p>Jesus built His disciples up and sent them out to lead others. (Luke 10:1-12, NKJV)</p>

Things To Remember

- Christian youth mentors are intended to be a help to their congregation. They should respect and adhere to the established regulations of their church and encourage their mentees to do the same.
- In NC any adult that works with children are mandated reporters:
"North Carolina law requires any person with cause to suspect that a juvenile under 18 is abused, neglected, or dependent to make a report. This is called universal mandated reporting."

- NORTH CAROLINA LAWS MANDATORY REPORTING LAWS, 2022 G.S. 7B-310

Building Relationships with Mentees

One-on-One Activities

- Volunteering to chaperone a school sponsored field trip.
- Allowing your mentee to shadow you at work.
- Attending your mentees athletic games.

Note: The suggested one-on-one activities are conducted in public settings.

Group Activities

- Host an outing to the movies where all your church's mentors and mentees can attend.
- All the mentors and mentees can attend an afternoon service together to support another ministry's youth event.
- Volunteer as a group to participate in a local parade representing your church's mentoring program.

Can you think of some activities?

One-on-One Activities	Group Activities

Conclusion

Never stop learning how to be a better mentor. Most of the best training you will receive is from your mentees. Look for opportunities to grow and be humble enough to realize there is always room for improvement. You have a wonderful opportunity of planting seeds in someone's life. That one little seed has a forest of capabilities inside of it. Your mentoring can change one's life and will impact families and generations to come. Do not take this responsibility lightly. Serve your mentee well. Your interactions with your mentee should echo the words of Apostle Paul to the church at Corinth:

"Imitate me, just as I also imitate Christ."

- 1 Corinthians 11:1, NKJV

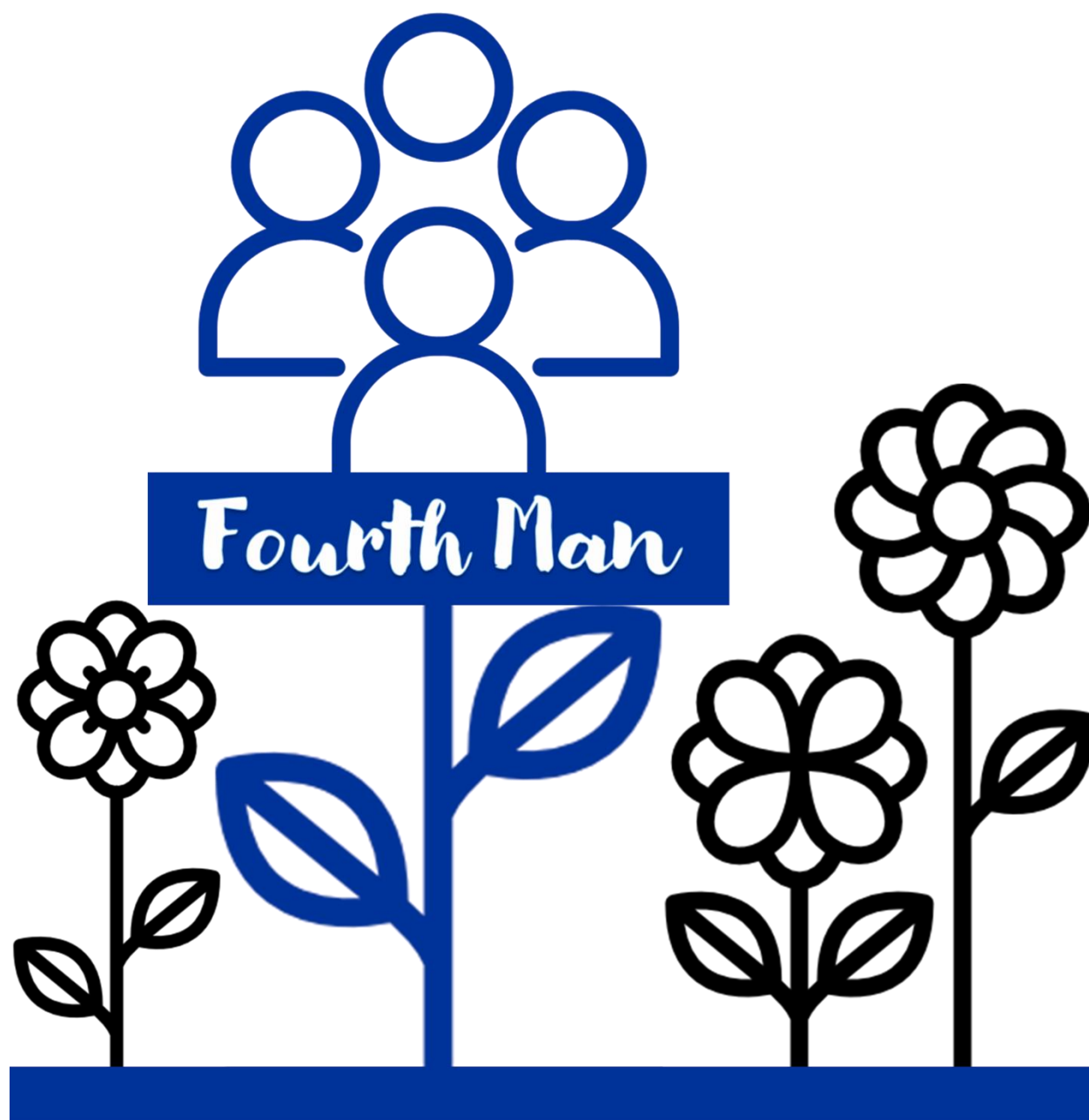
Resources

As a mentor you will become a trusted adult in your mentee's life that will allow you to become aware of situations in their lives that you are not equipped to handle in your role as a mentee. Be sure to include your mentee's parent/guardian in recommending resources that may be of some assistance.

Help With...	Name of Organization	Contact Information/Notes
Tutoring		
Food		
Mental Health		
Substance Abuse		
Family Planning		

APPENDIX G: Fourth Man Facilitator's Handbook

Facilitator's Handbook Created By Alana S. Freeman



“...I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God.”

(Daniel 3:25, NKJV)

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Introduction

Read the welcome letter to the participants and make sure all are willing participants. Excuse anyone that really does not want to commit to being a mentor.

Welcome to the Fourth Man Mentor Training Workshop! When King Nebuchadnezzar sentenced Daniel's three friends to death for refusing to worship idols, he witnessed the saving power of Jesus Christ, the Fourth Man in the fire (Daniel 3:25, NKJV). Jesus Christ was, is, and will always be the ultimate example of what a mentor should be. He leads by example, walks with His disciples' even through the toughest situations, praying for them, protecting them, and helping them to recognize their gifts and talents. In the end Jesus delivered the three Hebrews and they came out of the fire with stronger faith, leadership opportunities, and the ability to influence people and the community for the Kingdom of God.

The role of being someone's mentor is a special opportunity that should be honored, celebrated, and treated with respect. The length of the journey may last a few weeks or a few years. The longevity of the relationship between you and your mentee will be far less important compared to the lifelong impact that you will have on their lives.

You are embarking on this journey of becoming a trained youth mentor because you have been identified as possessing qualities of a Christian leader that need to be shared with the young people at your church. The time and effort you put into nurturing your mentee will assist with ensuring the Gospel of Jesus Christ will continue to be carried by capable leaders like you for generations to come. You are charged with helping your mentees understand how to lead by serving others, living a life of integrity, and becoming adults that are committed to leading in their homes, church, and communities.

As a trained mentor you will accomplish these goals by:

- Leading by example.
- Building nurturing relationships with your mentee.
- Creating opportunities for your mentee to assist you with leadership.

Thank you for answering the call to this awesome leadership responsibility.

“Show me a successful individual and I’ll show you someone who had real positive influences in his or her life. I don’t care what you do for a living—if you do it well I’m sure there was someone cheering you on or showing the way. A mentor.”

— Denzel Washington

Vision Statement

Leaders dedicated to nurturing future leaders so that they may grow in God, serve others, and become leaders dedicated to nurturing future leaders...repeat.

Read the Vision Statement aloud and ask the participants why it is important to have a ministry that can continue after one leader leaves the position.

Learning Objectives

After completing this Fourth Man Mentor Training Workshop you will be able to:

- Understand the importance of being a mentor.
- Mentors will be able to apply the principles of Greenleaf's Servant Leadership Model.
- List effective leadership traits and how they can be taught/learned.
- Create a list of activities that will nurture the mentor/mentee relationship.

The participants should be able to do these things by the end of the workshop. Revisit these learning objectives as needed throughout the training.

Why Is Mentorship Important?

3. There are many benefits for the mentee's spiritual growth.

Mentor	Mentee(s)	Scriptures	Benefits For Mentees
Jethro	Moses	Exodus 18:17 -23	9. Offers a different perspective on situations. 10.Helps them to become a more effective leader. 11.A trusted source for constructive criticism and wise counsel. 12.Helps to establish a reciprocal pattern of mentees becoming mentors. 13.Helps mentees to use their gifts and talents more effectively. 14.Helps to Avoid falling into unnecessary pitfalls.
Jesus Christ	Twelve Disciples	Luke 9:1-6	15. Builds faith in the use of spiritual gifts and talents. 16. Helps build confidence and independence in their own leadership capabilities.

What benefits for the mentees can you think of that are not listed in the chart? Ex. Serving is an act of worship of God. Giving your time to serve His people. (Romans 12:1, NKJV)

4. There are also many benefits for the mentor's spiritual growth.

Mentor	Mentee(s)	Scriptures	Benefits For Mentors
Jethro	Moses	Exodus 18:17 -23	7. An opportunity to share wisdom and experiences.
Jesus Christ	Twelve Disciples	Luke 9:1-6	8. Helps to fulfill the great commission. 9. Ensures that church ministries and departments have capable leaders to succeed current leaders as they transition and/or retire.
Elijah	Elisha	1 Kings 19:17-21	10. Assistance with fulfilling your ministry assignments. 11. An opportunity to invest in your mentee's life so much that it advances them further beyond your own personal achievements. 12. An opportunity to leave a legacy after your death.

What benefits for the mentors can you think of that are not listed in the chart?

Ex. Knowing you are being used by God Paul and Timothy 1 Corinthians 4:14-21, NKJV)

Servant Leadership

What is a Servant Leader?

The Fourth Man's approach to mentoring is based on Robert Greenleaf's Servant Leadership Model. He suggested that the most influential leaders were those that put the needs of those whom they served before their own personal leadership achievements.

"A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the "top of the pyramid," servant leadership is different. The servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible."

- Greenleaf Center for Servant Leadership

For more information on Robert Greenleaf visit <https://www.greenleaf.org/>

Biblical Examples

The flawless example of a servant leader in the Body of Christ is Jesus Christ. Our Lord and Savior gave the ultimate sacrifice when He gave His life on the cross for the Salvation of humanity (John 3:16 KJV). Jesus humbled Himself to wash the feet of His disciples as a show of humility and an example of brotherly love, which are beneficial characteristics of a servant leader (John 13:1-17 KJV).

Characteristics of a Servant Leader

- Viewed as Trustworthy by the community.
- Community focused.
- A participant freely willing to serve.
- Compassion for those they serve, sharing in sufferings and joys.
- Motivated by intrinsic (joy of helping) rewards rather than extrinsic rewards (money and/or accolades).
- Serving others is a lifestyle both privately and publicly.

This is not an exhaustive list but based on these characteristics are you a servant leader? _____ I someone feels they are lacking in one or more of the characteristics what are some ways they can improve? Example: If they feel they lack serving they can start volunteering. _____

Servant Leadership Activity

Using the case studies below describe how you would interact with your mentee or fellow mentors as a servant leader. **Assist participants with using the Characteristics of a servant leader (pg. 10) to address these situations.**

Case Study	Your response
Your mentee has been doing great as a young leader and you are proud of his accomplishments. He comes to you upset because he is unable to attend a social activity because his parents must go out of town. Your mentee wants you to talk with his parents about how much he has grown since you have been his mentor and encourage them to trust him while they are away.	<p>Questions to help guide discussion:</p> <hr/> <p>What if the mentee misbehaves at the social event, do you want that responsibility?</p> <hr/> <p>How can you support the parents' decision and still celebrate your mentees' progress?</p> <hr/> <p>What scriptures support your opinion?</p> <hr/>
You overhear another mentor giving advice to their mentee that you do not agree with. The advice does not go against biblical or moral principles, its just not the best advice from your perspective and experience.	<p>Questions to help guide discussion:</p> <hr/> <p>How can you support your fellow Mentor?</p> <hr/> <p>What scriptures support your opinion?</p> <hr/>
You and your mentee have been planning an outreach event all month. The day of the event she sends you a text that she is out of state on vacation with family because she forgot about the event.	<p>Questions to help guide discussion:</p> <hr/> <p>How can you share your disappointment without ending the relationship?</p> <hr/> <p>What scriptures support your opinion?</p> <hr/>
You have been working with your mentee on a presentation that he would give during Easter Sunday worship. Practice has been going well. On that morning, they stumble over words, forget lines, and he chooses to end the presentation early from embarrassment.	<p>Questions to help guide discussion:</p> <hr/> <p>How can you encourage your mentee?</p> <hr/> <p>What scriptures support your opinion?</p> <hr/>

The Role of a Mentor

Stress the fact that being a mentor in this church is a ministry and needs to be based on Christian principles.

Responsibilities	Description	Scriptures
Communicate	<p>Make time to communicate with your mentees and their parents. Make sure everyone knows what your role is as a mentor in your church. You are not a childcare provider or a disciplinarian.</p> <p>Listening is an important part of communication. Listen to their needs.</p>	<p>Be friendly. (Proverbs 18:24, NKJV)</p> <p>Be clear about expectations so everyone is on the same page. (Amos 3:3, NKJV)</p>
Encourage	Pray and ask God to help you see your mentees gifts and talents and insight on how to encourage them to use them for the edifying of the Body of Christ.	<p>Everyone has gifts. (Ephesians 4:1-16, NKJV)</p>
Guide	Mentors should offer advice and wisdom to guide their mentees. However, the mentees have free will and should not be controlled or have decisions made for them. Jesus is a perfect example of how to guide people without taking away our freedom to choose. All of humanity are made in the Image of God and should be respected as such regardless of their age.	<p>Rely on the Bible as a foundation for advice and guidance. (Psalms 119:105, NKJV)</p>
Create Leadership Opportunities	Your primary purpose is to help your mentee become a Christian Leader by encouraging them, giving feedback, allowing them to shadow you as you lead in the ministry/community, and creating opportunities where they can practice leadership skills.	<p>Jesus built His disciples up and sent them out to lead others. (Luke 10:1-12, NKJV)</p>

Things To Remember

- Christian youth mentors are intended to be a help to their congregation. They should respect and adhere to the established regulations of their church and encourage their mentees to do the same. **Mentor does not equal Pastor, Stay in your lane.**
- In NC any adult that works with children are mandated reporters:
"North Carolina law requires any person with cause to suspect that a juvenile under 18 is abused, neglected, or dependent to make a report. This is called universal mandated reporting." **How do the participants feel about this responsibility?**

- NORTH CAROLINA LAWS MANDATORY REPORTING LAWS, 2022 G.S. 7B-310

Building Relationships with Mentees

One-on-One Activities

- Volunteering to chaperone a school sponsored field trip.
- Allowing your mentee to shadow you at work.
- Attending your mentees athletic games.

Note: The suggested one-on-one activities are conducted in public settings.

Group Activities

- Host an outing to the movies where all your church's mentors and mentees can attend.
- All the mentors and mentees can attend an afternoon service together to support another ministry's youth event.
- Volunteer as a group to participate in a local parade representing your church's mentoring program.

Can you think of some activities? **Help participants add to the list.**

One-on-One Activities	Group Activities
<i>Ex. Creating art at the Painted Peacock</i>	<i>Ex. Mentors & Mentees joining a Zumba Class</i>

Conclusion

Never stop learning how to be a better mentor. Most of the best training you will receive is from your mentees. Look for opportunities to grow and be humble enough to realize there is always room for improvement. You have a wonderful opportunity of planting seeds in someone's life. That one little seed has a forest of capabilities inside of it. Your mentoring can change one's life and will impact families and generations to come. Do not take this responsibility lightly. Serve your mentee well. Your interactions with your mentee should echo the words of Apostle Paul to the church at Corinth:

"Imitate me, just as I also imitate Christ."

- 1 Corinthians 11:1, NKJV

Now that the Fourth Man Mentor Training Workshop is complete, ask the participants if they feel they have reached their learning objectives listed below. Re-teach or explain further where needed. Re-taking the workshop will be needed if these objectives are not reached:

- Understand the importance of being a mentor.
- Mentors will be able to apply the principles of Greenleaf's Servant Leadership Model.
- List effective leadership traits and how they can be taught/learned.
- Create a list of activities that will nurture the mentor/mentee relationship

Resources

As a mentor you will become a trusted adult in your mentee's life that will allow you to become aware of situations in their lives that you are not equipped to handle in your role as a mentee. Be sure to include your mentee's parent/guardian in recommending resources that may be of some assistance.

Help With...	Name of Organization	Contact Information/Notes
Tutoring		
Food		
Mental Health		
Substance Abuse		
Family Planning		

Have participants fill in the chart with information from organizations in their community.

Stress the importance of respecting parental/guardian participation when making referrals.

APPENDIX H: IRB Approval Letter

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

November 16, 2023

Alana Freeman
Deidra Jackson

Re: IRB Exemption - IRB-FY23-24-618 Mentoring as a Catalyst for Change: Creating a Mentor Training Curriculum Using the Servant Leadership Model

Dear Alana Freeman, Deidra Jackson,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 2.(i). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects;

For a PDF of your exemption letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page. Your Information sheet and final versions of your study documents can also be found on the same page under the Attachments tab.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office

APPENDIX I: Recruitment Letter

Dear Potential Participant,

As a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a doctorate degree. The purpose of my research is to train Christian leaders on how to be effective mentors to youth within the Warren Chapel UAFWB church congregation. Having trained mentors will assist in helping youth become leaders and taking a more active role in the church. This study will also give insight on how to design a mentor training curriculum that can be used in other churches in the future. I am writing to invite you to join my study.

Participants must be 18 years of age or older and identified as a Christian leader by Pastor Betty J. Haddock. Participants will be asked to take part in a mentor training workshop, that will be audio and video recorded. Participants will be asked to take an anonymous, hard copy survey before and after the workshop. It should take approximately 2 hours and 10 minutes to complete the procedures listed. Participation will be completely anonymous, and no personal, identifying information will be collected.

To participate, please RSVP by contacting me at [REDACTED] by January 31, 2024 during this phone call I will gather scheduling information from you. Once I receive scheduling feedback from all participants, I will send you a mentor training workshop flyer by your preferred contact method indicated (email or mail).

A consent document is attached to this letter. The consent document contains additional information about my research.

Because participation is anonymous, you do not need to sign and return the consent document unless you would prefer to do so. After you have read the consent form, please attend the mentor training workshop. Doing so will indicate that you have read the consent information and would like to take part in the study.

Participants will receive a meal and snacks throughout the mentor training workshop.

Sincerely,

Alana Freeman
Doctoral Candidate
[REDACTED]