LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

CULTIVATING MULTICULTURAL CHRISTIAN YOUTH MINISTRY TEAM LEADERS

THROUGH COVENANT RELATIONSHIPS WITH YOUTH IN

KC AND STL METRO AREA CHURCHES

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Christopher Derrick Edin

Liberty University, Lynchburg, VA

2024

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APPROVED BY:

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Dr. Robert Van Engen, Dissertation Supervisor

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Dr. Troy Matthews, Second Reader

ABSTRACT

One significant challenge for today's Christian churches involves bridging the gap between youth involvement in church after high school graduation and moving on to college (Owens, 2014). Owens (2014) asserts that today's adolescents experience parental and church support during high school, but once they head off to college, they leave that support and stability at home. Students leave the church for many reasons. This study proposes that one significant reason is that Christian churches do not educate youth ministry team leaders on multiculturalism. This research explored satisfactory multicultural competencies necessary for youth ministry leaders to disciple youth by asking adult youth ministry leaders and adolescent youth ministry attendees to respond to questionnaires, essays, and surveys to develop essential satisfactory multicultural competencies. This study drew theoretical guidance from an explanatory sequential mixed-methods theory, commencing with a quantitative longitudinal study using closed-ended questionnaires and concluding with qualitative essays and surveys to enhance the quantitative findings. This mixed-methods research describes the satisfactory multicultural competencies essential to empower Christian youth ministry leaders to reach the multicultural youth within Kansas City and St. Louis metro area churches. Kite (2015) reports that multicultural competencies in education require valuing students' racial diversity and racial differences. Awareness of cultural biases and virtues, learning to view others' worlds, and developing culturally appropriate interpersonal skills legitimize cultural competence. Discussing satisfactory multicultural competence helps transfer these traits from one to another (Kite, 2015).

Keywords: Multiculturalism, youth ministry team leaders, cultural diversity, competency, satisfactory, and satisfaction.

Dedication

To my best friend Rene', my wife, and the love of my life. At the same time, God joined us together later in our lives. You stuck with me through this long journey to complete my education. Although this trek proved lengthy, we experienced spiritual growth throughout the entire process. He gave us the incredible gift of His love living within us that we will share as husband and wife during our expedition here on earth together. You are my best friend and the companion God designed for me. Thank you for your love and your support. Most importantly, thank you for your patience during all the time I spent working on my dissertation. You are my Angel.

Acknowledgments

I thank Jesus for my passion for serving Him in marriage ministry, teaching adults about Christ, and helping me become a better Christian leader. I will use my degree to exalt the kingdom of Christ and promote understanding for those who do not know Him that a relationship with Christ brings hope and life change through Him.

I thank my Dissertation Chair, Dr. Robert Van Engen, for his extreme patience and guidance as I traveled this dissertation journey. Through the long period I took to write this dissertation, I experienced many ups and downs. Dr. Van Engen supported me all the way. I am indebted to him for his knowledge and patience, like Job.

Thank you to Dr. Troy Matthews for serving as my second reader. I am thankful for his helpful suggestions and positive support. Thank you for helping me get through this project where I needed to excel, making my academic goal achievable.

I want to thank Chelsea Marie Breiholz, my format editor. Without her help, support, and suggestions, this dissertation project would have continued into the next millennium.

Thank you to Bryan Ewing for all your encouragement and for sharing my dissertation experience with me, which helped me reach the finish line.

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List of Abbreviations

Association of Youth Ministry Educators (AYME)

The Center for Multicultural Education (CenterME)

Liberty University (LU)

National Association for Multicultural Education (NAME)

Washington State Association for Multicultural Education (WSAME)

CHAPTER ONE: RESEARCH CONCERN

Introduction

This chapter elucidates the research questions' background, purpose, and crucial role in guiding this study. It introduces the study's assumptions, delimitations, definitions, and significance and concludes with a summary of the research design.

Christian youth ministry leadership is a role that demands mentorship and guidance for developing adolescent youth in local Christian churches. These leaders are pivotal in facilitating spiritual development and positive personal growth in the young adults they serve. However, one of their most significant challenges is the exodus of children who leave the church and do not return (Turek, 2019). To address this issue, it is imperative that church leadership provides an efficient, effective, and excellent multicultural education for Christian youth ministry leaders.

McGovern et al. (2020, p. 369) report that increasing diversity programs within organizations creates a better understanding of the growing U.S. population of diverse youth. Because of their ethnicity, some youth face the reality of restrictive policies and develop a mistrust or fear of enforcement from professional organizations (p. 369). McGovern et al. recommend that youth programs for culturally diverse youth in rural communities face significant challenges due to limited economic growth, constrained educational opportunities, high poverty rates, and geographical seclusion (p. 370). Evidence suggests that it is difficult to face the challenges of dealing with cultural differences because program leaders perceive cultural issues as salient (p. 371). Comparative studies indicate that youth belonging to minority groups need positive relationships with leaders who understand their differences and provide them safety (p. 372). Culturally responsive practices, such as proactive attention to differences

in race, culture, and socioeconomic standing, are necessary for youth programs with culturally diverse attendees (p. 372).

"Leaders promoted cultural awareness by encouraging youth to explore and celebrate their cultural identities and discussing diversity within cultures" (McGovern et al., 2020, p. 386). According to McGovern et al. (2020, p. 371), limited research has identified appropriate practices leaders can utilize to be responsive to culturally diverse youth. These researchers indicate from their study that youth leaders should use culturally responsive practices to develop positive relationships with diverse youth (McGovern et al., 2020, p. 377). These practices are:

- Cultivating safe places

- Valuing bilingualism

- Fostering family-like atmospheres

- Serving as trusted allies for diverse youth

- Being aware of instances of discrimination

- Encouraging youth to explore their cultural identities

- Discussing diversity within cultures

- Providing opportunities for youth to lead cultural events

- Supporting youth leadership and planning skills

- Help youth learn to advocate for their future (McGovern et al., 2020, p. 377).

Youth leaders need to understand better the multicultural connections that affect different students, recognize what culturally diverse situations affect students from distinct cultures, and equip them to be culturally diverse students more apt to remain in the local churches.

Background to the Problem

The Great Commission of Christ is to "Go therefore and make disciples of all the nations [help the people to learn of Me, believe in Me, and obey My words], baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe everything that I have commanded you; and lo, I am with you always [remaining with you perpetually – regardless of circumstance, and on every occasion], even to the end of the age," (*Amplified Bible*, [*AB*], 2015, Matthew 28:18-20). Christ did not commission the church to reach a few or many; He commanded His followers to reach all. Christians cannot reach all the youth in their communities if God's people do not train, educate, and cultivate excellent, effective, and efficient multicultural youth ministry leadership in churches.

Particular research indicates that many adolescents flee modern evangelical churches, which causes Strecker and Naidoo to seek answers about why (Strecker & Naidoo, 2018). Strecker and Naidoo (2018) propose that the research shows that many adolescents do not return to churches for many reasons. Various researchers argue that children do not receive adequate support from their church youth ministry leaders as youth attendees (Strecker & Naidoo, 2018). Whether serving as a paid or volunteer youth leader within the church, youth ministry team leaders must recognize and understand the reasons for not retaining youth within their congregations. For an active youth ministry leader, one of the most common circumstances surrounds the multicultural youth who attend metropolitan area churches. Churches must recognize multiculturalism as an intransigent effort or philosophy purposed to resolve the challenges of human color differences, cultural diversity, and social inequality by embracing an attitude to accept, tolerate, and love your neighbors (Jackson & Vijver, 2018). Upon careful examination by church leaders recognizing multiculturalism as an essential topic

to retain adolescents within youth ministry programs and distinguishing that multiculturalism requires understanding cultures and loving your neighbors, churches can increase their numbers of regular and purposeful attendees (Strecker & Naidoo, 2018). Christian churches must establish satisfactory multicultural competencies and skills to develop efficient, effective, and excellent youth ministry leaders.

Statement of the Problem

Church leaders fail to understand why the staggering numbers of youth flee the churches (Strecker & Naidoo, 2018). One investigation identified that three out of five Christian teens leave the church because they permanently disconnect from their home church organization (The Presbyterian Record, 2011). Christian churches fail to understand the sexuality of youth; youth do not understand their Christianity; the church feels unfriendly or shows a lack of understanding towards youth, and their churches do not change with the present cultural and social environments (The Presbyterian Record, 2011).

Rusaw (1996) asserts that when leaders do not commit to achieving success in leading culturally diverse youth, racial, ethnic, cultural, and socio-economic differences separate youth within organizations. Churches must raise cultural diversity awareness, support different ethnic subgroups with racial, ethnic, and cultural interests that differ, give a voice to minority groups, and monitor changes in small-group settings (Rusaw, 1996). In raising diverse cultural awareness, Rusaw specifies that churches should integrate cultural and ethnic themes within their organizations, recognizing their congregational members' cultural practices. Rusaw advocates that churches know about cultural differences, accept them within their organizations and transform their members in ways that diverse individuals understand and accept. Church leaders who exercise empathy, supportiveness, and proactivity towards

attendees based on individual cultural characteristics provide better support and

encouragement for their members.

There must be a radical reformation within the church to keep youth involved,

participating, and eager to maintain a church home. Church leaders must recognize that, during

this period, church youth programs must transform children spiritually and lead them toward a

closer walk with Jesus (Rusaw, 1996). Churches that develop clearly defined components in

transforming youth towards Christ have a clear conceptual set of parameters regarding personal

human relationships geared towards human learning traditions and cultural perspectives (Barna

& Hybels, 2011). The need to determine satisfactory competencies for developing, educating,

and rendering efficient, excellent, and effective multicultural youth team leaders grows faster

than ever. More and more youth do not return to church after high school graduation (Strecker

& Naidoo, 2018). By determining these satisfactory competencies, modern churches of any size

can educate, train, develop, and cultivate multicultural youth ministry leaders.

Purpose Statement

This explanatory sequential mixed-methods study aimed to describe the satisfactory

multicultural competencies required to cultivate Christian youth ministry leaders for the youth

within Kansas City and St. Louis metro area churches of over 200 attendees or greater.

This research explains the satisfactory competencies required for developing

multicultural youth ministry leaders. This study defines satisfactory multicultural competencies

as the attributes, skills, qualities, and knowledge required for youth ministry leaders to reach

multicultural youth in church youth ministry programs successfully and the relationships these

competencies maintain with multicultural youth leaders. This research defines competency

development as how youth ministry leaders learn to develop multicultural attributes, skills, and

qualities. This researcher did not find available information to suggest what makes multicultural competencies satisfactory. This study attempted to define many satisfactory multicultural competencies.

The theory guiding this study follows Creswell and Creswell's (2018) social science and social justice mixed-methods framework. A social science framework examines the quantitative explanation of data collection followed by the qualitative components of social justice data collection (Creswell & Creswell, 2018). This theory relates to social science studies in leadership, providing the central focus for this study on multicultural youth ministry programs.

Research Questions

The following research questions guided this study:

RQ1. What relationship, if any, exists between the multicultural competency satisfaction of multicultural youth ministry team leaders and those who volunteer as youth ministry team members?

RQ2. What relationship, if any, exists between the multicultural competency satisfaction of multicultural youth ministry team leaders and those who are paid church staff members serving on youth ministry teams?

RQ3. How do satisfactory competency models of multicultural youth ministry team leaders compare to variables of ministry employment, leadership efficiency, effectiveness, and excellence?

RQ4. What satisfactory competencies currently exist in multicultural youth ministry programs?

Assumptions and Delimitations

Research Assumptions

Research assumptions provide a starting point for the research and point the readers to the boundaries within the delimitations. Some assumptions this study recognized highlight what other researchers discovered about communications. Research observations determined a need to

improve youth ministers' communication skills, including a need for better interpersonal communication (Temple, 2007). Temple advocates that youth ministers have many chances to impact families and build trust through healthy communication.

Integration means that people of many different cultures with different cultural identities join forces and form one organization as an individual group (Cox, 1991). A cultural identity group is a group of people who share specific values and norms distinct from other groups (Cox, 1991, p. 35).

Cox (1991) describes Gordon's seven dimensions of cultural integration, indicating that these dimensions appropriately apply to organizations' multicultural adaptability (p. 35). The seven dimensions are:

1. Form of acculturation

2. Degree of structural assimilation

3. Degree of intergroup marriage

4. Degree of prejudice

5. Degree of discrimination

6. Degree of identification with the dominant group of the host society

7. Degree of intergroup conflict (especially over the balance of power) (Gordon, 1964 as cited in Cox, 1991, pp. 35-36).

Cox (1991) identifies acculturation as the degree to which cultural differences among the dominant (host) culture and many minority cultural groups are determined or handled (p. 35). Cox insinuates that there are alternatives to acculturation that better fit organizations that strive to achieve multiculturalism, such as pluralism, when the minority and majority culture members adopt some norms of the other group. Cox proposes that members of minority cultures can utilize behaviors from within their cultural group and adapt behaviors from other

cultural groups through pluralism. Acculturation allows individuals within minority cultures to retain their sense of identity. It promotes concern with cultural and behavioral norms related to group diversity beyond simply representing their physical appearance.

Advancing youth cultural communications depends on developing essential language and cultural components within their ethnic groups (Verdon et al., 2015). Children maintain their identity through cultural differences and languages within their family structures. Verdon et al. suggest leaders must know and understand diverse youth groups' cultural languages and differences to practice competent leadership and direction.

Youth ministry leaders can employ specific communication skills to help retain youth in church youth ministry programs (Shields, 2008). Shields's research discovered that when youth ministry leaders remain involved in the youths' lives, many high school students attend youth ministry programs as engaged Disciples of Christ. Youth ministry team leaders must develop satisfactory competencies to understand and deploy multicultural actions within youth ministry programs. Youth retention in the church depends on the leader's ability to interact and communicate with diverse youth in their cultural language (Cox, 1991; Verdon et al., 2015).

Delimitations of the Research Design

This researcher limited this study to youth ministry leaders, paid staff members, and volunteers serving within Kansas City and St. Louis metropolitan churches (included within Kansas, Missouri, and Illinois geographical regions), averaging an attendance of 200 or higher. Churches averaging under 200 attendees did not provide sufficient samples for this study, and comparative samples drawn from this study have a more extensive sampling.

This investigation focused solely on churches within the Kansas City and St. Louis Metropolitan areas, encompassing large urban areas in Kansas, Missouri, and Illinois.

The study did not extend the research beyond these regions. This investigation did not examine youth ministry programs within churches with an average attendance of 199 or less.

This study confined the scope of research to middle school and high school student populations who regularly attended Kansas City and St. Louis metropolitan churches, averaging an attendance of 200 or higher. This study limited sampling to the group size represented by the population criteria associated with churches of 200 or more regular attendees.

Definition of Terms

1. *Youth Ministry Team Leader*: A paid church staff member or volunteer church attendee primarily responsible for providing pastoral leadership and youth discipleship to adolescent church attendees.

2. *Multiculturalism*: The recognition and support of a plural culture in society, promoting cultural security, cultural sensitivity, cultural awareness, cultural diversity, and cultural equality (Jackson & Vijver, 2018). Further meaning defines multiculturalism as a behavioral distinction that welcomes, endures, and encourages multiple cultures and identities within organizations and communities (Jackson & Vijver, 2018).

3. *Competency Development:* The process by which youth ministry leaders learn to develop multicultural attributes, skills, and qualities.

4. *Satisfactory Multicultural Competencies:* The adequate or acceptable attributes, skills, qualities, and knowledge required for youth ministry leaders to successfully reach multicultural youth involved in church youth ministry programs and the relationships these competencies maintain with multicultural youth leaders.

Significance of the Study

The significance of this study is not just theoretical, but it also has practical benefits for the field of youth ministry. By examining paid and volunteer youth ministry team leaders and regular youth attendees from Kansas City and St. Louis Metropolitan area churches, we have determined the competencies required to maintain relationships with the youth attending church youth ministry programs. This research underscores the need for developing, educating, and providing efficient, effective, and excellent multicultural youth team leaders. It advocates that youth ministry leaders must better understand the multicultural differences of all youth attendees who join their youth ministry programs to equip the students to transform into Christ. The study also emphasizes the importance of clearly defining the roles of paid and volunteer youth ministry team leaders. We discovered that these leaders must possess satisfactory multicultural competencies to effectively build meaningful relationships with multicultural youth. Developing multiculturally competent youth ministry leadership is not just a challenge but also offers hope for addressing the significant issue of youth leaving churches before adulthood. This study collected data from youth ministry participants and leaders based on selected criteria from research questions. This researcher retrieved the sample selection from the local Kansas City and St. Louis metropolitan area church finder databases identifying churches averaging an attendance of 200 or higher.

This researcher used a two-phased framework, classified as an explanatory sequential mixed-methods theory study design (Creswell & Creswell, 2018). The first quantitative phase of this study began with a social science framework providing a general explanation through youth participants and adult leaders, a close-ended questionnaire, and a few simple explanatory essay questions. The intentional use of quantitative questions provided a general explanation

of adequate multicultural characteristics of efficient, effective, and excellent youth ministry team leaders and satisfactory multicultural competencies pertinent to cultivating multicultural youth ministry team leaders (Creswell & Creswell, 2018). Creswell and Creswell indicate that employing a quantitative data collection methodology that focuses on a generalized explanation for the research questions may occasionally produce qualitative data collection. A subsequent outcome could render some qualitative components on the relationships between the variables identified within the research questions and the study purpose. The second phase of this study used a participatory social justice framework, which examines a problem by diving deeper into the known and unknown understanding of a problem as the problem pertains to human interests and the issues facing social associations.

Summary of the Design

This study used an explanatory sequential mixed-methods design to gather generalized explanations (Creswell & Creswell, 2018). This research followed a quantitative questionnaire with a qualitative essay and surveys to explain further the satisfactory multicultural competencies of youth ministry team leaders (Creswell & Creswell, 2018).

This researcher first collected quantitative data through closed-ended questionnaires to identify generalized satisfactory competencies (Creswell & Creswell, 2018). Then, this researcher used open-ended qualitative essays and surveys to develop satisfactory competencies and further explain the quantitative study results (Creswell & Creswell, 2018).

The significance of this explanatory sequential mixed-method study relates to developing and understanding the competencies required to develop efficient, effective, and excellent youth ministry team leaders (Creswell & Creswell, 2018). Often, students leave their church youth ministry programs when paid, and volunteer youth ministry leaders do not

recognize and understand their specific cultural differences. Youth ministry leaders must better understand the multicultural differences of all youth attendees who join their youth ministry programs to equip the students to transform into Christ. Developing satisfactory multicultural competencies within youth ministry team leaders is necessary to cultivate meaningful relationships with multicultural youth and reduce the significant number of youth ministry attendees leaving churches. This study examined the adequate multicultural characteristics of Christian church youth. This research provided details on developing educational and professional competencies acceptable to youth ministry team leaders to serve better the youth who attend Christian church youth ministry programs.

This study examined current literature and information to derive a quality list of satisfactory multicultural competencies. This explanatory sequential mixed-methods study enabled this researcher to start with the quantitative longitudinal study that used closed-ended questions, providing a foundation for satisfactory multicultural competencies and further developing more detailed identifiers for satisfactory multicultural competencies (Bhandari, 2023). Qualitative grounded theory research further supported the quantitative longitudinal study using this study's explanatory sequential mixed-methods methodology (Bhandari, 2023).

CHAPTER TWO: LITERATURE REVIEW

Overview

This chapter identifies the literature used to support and recommend the nature of this study. This chapter inspects literature from various experts, thoroughly examining the current literature and information to derive a quality list of multicultural competencies necessary for youth ministry team leaders to cultivate covenant relationships with youth attendees successfully. This chapter explains the biblical and academic research proposing that satisfactory multicultural competencies help youth ministry leaders maintain meaningful relationships with culturally diverse youth. This chapter concludes with a study profile.

Christian churches employ leaders who hold specific faith-based beliefs following the organizations where they lead (Kessler & Kretzschmar, 2015). Kessler and Kretzschmar assert that Christian leaders follow Christ and live in Christian spirituality. "Current practices of Christian leadership have to take into account many contemporary contexts and cultures without being defined by them" (Kessler & Kretzschmar, 2015, p. 3). Leaders develop throughout life. God gifts people with knowledge and character to serve Him as Christian leaders. When God chooses people to serve, He requires obedience to Him, that His people follow Christ's teachings, and that Christians live their lives transformed in Christ and equipped as spiritual leaders. Christian youth ministry and biblical leadership structure critically join when they consider the theological ensemble for their spiritual leadership and successfully lead adolescents to become dynamic Christian leaders of the future.

This literature review provides a beginning reference for an understanding and an ongoing contextual explanation of the biblical frameworks associated with servant and spiritual leadership, as identified by several authors. This review outlines the foundational work

regarding leadership, youth ministry, and multicultural discipline. It then develops the theme of

competencies necessary to cultivate influential Christian youth ministry team leaders who can

teach youth at the core of their heritage. The sections of this review start with problem analysis,

move to the following sections that discuss varying views of youth ministry, and then move

towards the competencies necessary for cultivating multicultural youth ministry team leaders.

Figure 1 below represents the literature prevalent for this research.

Figure 1

Literature Map

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┌─────────────────────────────────────────────────────────┐
│  Cultivating Multicultural Christian Youth Ministry Team  │
│  Leaders Through Covenant Relationships with Youth in     │
│            KC and STL Metro Area Churches                 │
└─────────────────────────────────────────────────────────┘
                    ┌──────────────────┐
                    │  Problem Analysis │
                    └──────────────────┘
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- Develop Youth Ministry Leadership (Canals 2006)
- Nurturing Young Adults (Clark 2018)
- Youth Ministry Models to Succeed (Arzola, F., Cosby, B., Hunter, R., Stier, G., & Clark, C. 2015)
- Bad Religion (Douthat 2012)
- Youth Leadership (Hughes 2015)
- Academics Approach (Senter III, M.H. May 2014)

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                    ┌──────────────────┐
                    │ Solution Analysis │
                    └──────────────────┘
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- Spiritual Formation (Greenleaf 2008)
- Youth Ministry Leader Attitudes (Maxwell 2006)
- Community Responsibility (Pettit 2008)
- Student Profiles (Shields 2008)

- Lead by God's Influence (Gongwer 2010)
- Efficient Mission Focused Youth Ministry Leadership (Temple 2007)
- Excellent Leadership (Collins 2001)
- Leadership Effectiveness (Dungy 2010) Kilner 2015
- Leaders Without Titles (Sampson 2011)
- The Future of Youth Ministry… (Lunney 2010)
- Leadership (Burns 1978) (Burns, 2003)
- Transforming Leadership (Dreher 2017)
- Reviewing Leadership (Ledbetter et al. 2016)
- If You Want to Walk on Water, You've Got to Get Out of the Boat (Ortberg 2001)

Theological Framework for the Study

This project examined literature, in part, to develop the foundational support for the

theme. Reviewing the theological framework provides a more precise understanding of youth

ministry leadership's biblical applications. Christians must establish the competencies and skills

to develop efficient, effective, and excellent multicultural youth ministry leaders in local

Christian churches. There is a need to determine satisfactory competencies for developing,

educating, and rendering efficient, effective, and excellent multicultural youth team leaders.

The need grows faster than ever as more youth do not return to church upon high school

graduation. By determining these satisfactory competencies, modern churches of any size can

provide education, train, develop, and cultivate multicultural youth ministry leaders. Ethical

church leadership should establish, train, and cultivate exceptional Christian youth ministry

leaders to lead multicultural youth programs within local Christian churches to launch, expand,

and keep spiritually transformational relationships with the youth within Kansas City and St.

Louis metropolitan churches.

The Concept of Leadership

Leaders fundamentally influence molding and guiding others in their present and future

states, developing others and their ideas, goals, and paradigms for successful thinking about life

and how to live it well (Gull, 2016). Gull identifies leaders as rallying others to push forward,

using dynamic and charismatic characters to teach others, and viewing the future as an

opportunity. Gull insinuates that leaders lead others to lead, and as adolescents move from

youthhood to adulthood, they need guidance and development. The Bible suggests that

Christians should not forget the youth and should lead them with love, as they can also grow to

be leaders— "Let no one despise your youth; instead, you should be an example to the believers

in speech, in conduct, in love, in faith, in purity" (*Holman Christian Study Bible*, 2004, 1 Timothy 4:12).

The Gospel Advancing View of Youth Ministry

Teaching the youth about Jesus must remain Biblical and come from an evangelistic, Christ-centered approach. Steir (2015) indicates that the youth ministry model lost the goal of focusing on Jesus, concentrating on competing programs, separating evangelism and discipleship, and turning outreach into an application instead of a regimen (Arzola et al., 2015). Steir develops his approach from a biblical perspective, and his argument emerges from the words of the New Testament:

> After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma temple tax came to Peter and asked, "Doesn't your teacher pay the temple tax?" "Yes, he does," he replied. When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect duty and taxes—from their own children or others?" "From others," Peter answered. "Then the children are exempt," Jesus said to him. "But so that we may not cause offense, go to the lake and throw out your line. Take the first fish you catch; open its mouth, and you will find a four-drachma coin. Take it and give it to them for my tax and yours (*New International Version*, 2011, Matthew 17:24-27, as cited in Arzola et al., 2015, p. 24).

Adolescents will seek ways of the world to find their security (Arzola et al., 2015). Arzola et al. argue that Christians must provide them with protection in Jesus through Bible study, evangelism, and discipleship. Steir (2015) postulates that unexpectedly, discipleship

will flow when evangelism drives the mission to minister to youth. Youth ministry leadership cannot proceed successfully without providing a secure and safe environment for adolescents while teaching students biblical truth through Bible study, evangelism, and true discipleship.

Youth Ministry Leaders Nurture Young Adults

Clark (2018) indicates that children who struggle with pressures outside the church need the appropriate application and approach to their unique circumstances. Some adolescents feel alone, frightened, abandoned, or abused and do not know how to help themselves. When targeted at specific groups, such as multicultural youth, church youth ministry helps develop trust within those populations.

Clark (2018) implies that humble and adaptive youth ministry leaders maintain accountability to prevent themselves from becoming self-important to the point where they do not acknowledge the youth they left behind. He insinuates that youth ministry leaders who are humble, empowered, and nurturing ensure they are vulnerable to their church family. Clark submits that vulnerable youth ministry leaders are more adaptive, better connect with youth, and create a family-like structure within the youth ministry programs.

When adolescents interpret that no adult or leader help is available to them to understand their cultural needs, they do not feel included or secure within their environments (Clark, 2018). Clark evokes that teens and young adults often do not feel welcome within their churches or youth groups because many struggle with abandonment and peer pressure issues. Church youth ministry leaders must nurture young adults, and that suggestion leads to the fact that church leadership must educate youth ministry team leaders about responsive nurturing.

The Old Testament provides keen wisdom on the nurturing of children— "Dedicate your children to God and point them in the way that they should go" (*The Passion Translation*,

2017, Proverbs 22:6). "Train up a child in the way he should go, And when he is old he will not depart from it" (*New King James Version*, *[NKJV], 1982,* Proverbs 22:6). "The rod and rebuke give wisdom, but a child left to himself brings shame to his mother" (*NKJV*, 1982, Proverbs 29:15). "Whoever spares his rod hates his son, but he who loves him disciplines him diligently" (*English Standard Version, [ESV], 2001,* Proverbs 13:24). "Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me" (*ESV, 2001,* Mark, 9:37). "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (*ESV, 2001,* Ephesians 6:4).

Stick to the Truth

Christians should not mislead youth or direct them along the wrong path. Christian youth ministry leaders must seek God, and when looking for best practices for effective youth ministry team leadership, leaders must stick to biblical truth (Douthat, 2012). Douthat submits that too often, Christians get caught up in doctrinal controversies or varied interpretations of the Bible, leading to misunderstandings and bad teaching. Misunderstood Biblical interpretations are especially significant concerning the Biblical doctrines regarding Jesus. Douthat notes that many early Christian leaders created conflicting views of Jesus by adding scripture theories to New Testament interpretations. He reminds readers when contrasting the writings of Paul, Matthew, Mark, Luke, and John that their words encompass a religious unity that signifies a Christian orthodoxy framework, establishing the truth that the gospel centers on the crucifixion, burial, and resurrection of Jesus and his one-way messages about God and eternal life. Douthat contends that Christians must avoid getting caught up in numerous interpretations of scripture that create heresy, challenging the truthfulness of Christianity.

Christians must renew themselves spiritually, taking on specific priorities of the Christian faith. Christian youth ministers must endeavor to teach this message to the church's youth.

Spiritual and Transformational Leadership

Douglas McGregor – Spiritual Leadership

Some books about leadership address how leaders should actively involve participants and remain concerned about individual dignity, worth, and growth (McGregor, 2006). McGregor advocates that leaders should review and resolve conflicts between individual needs and organizational objectives. He suggests that leadership requires maintaining effective interpersonal relationships between superiors and subordinates and influencing followers without coercion, bargaining, or avoidance. Through openness, leadership works through problems and formulates belief in human growth, developing trust, supportive feedback, and human relationships (McGregor, 2006). McGregor proposes these same attributes. Powerfully apparent similarities appear when considering the close association of suggested leadership qualities to Biblical references, such as living in the fruits of the Spirit, abiding in Christ, and maintaining values of honesty, humility, and servant attitudes.

Steven Sampson – Charismatic Leadership

People generally associate leaders with words like *power, control, regulation, govern*, and *persuade* (Sampson, 2011). Sampson reminds readers that leaders usually have some formal authority over others. He mentions that while official authority seems a constant variable regarding leadership, formal authority is not required when serving as an influential leader. Sampson cautions that people without formal authority may influence others through charisma and character.

Charismatic leaders have traits that make them credible enough to lead others without having precise control over them (Sampson, 2011). Charismatic leaders influence others through informal processes, which Sampson breaks into six categories. He identified these as: "physicality, intellectuality, sociability, emotionality, personability, and morality" (Sampson, 2011, p. 2). He evokes that all these attributes should fall within the definition of good leadership.

J. Oswald Sanders – Spiritual Leadership

Sanders (2007) advises Christians to exert themselves to lead— "Exert yourself to lead" (*New English Bible*, *[NEB],* 1989, Romans 12:8). Sanders signifies that leaders should lead with zeal and intensity. Sanders inserts that before Paul's conversion as a follower of Christ, he led with a zeal of cruelty against Christians. After Paul's encounter with Christ on the road to Damascus, Jesus used Paul's same zeal, cleansed by the Holy Spirit, giving Paul a new life in Christ, leading to Paul's extraordinary achievements as a predominant Christian leader praising God and transforming people in Christ (Sanders, 2007, p. 93).

James MacGregor Burns – Transforming Leadership

Before Burns's (1978) contributions, extant leadership definitions lacked sufficient depth to enable leaders to comprehend the nuances of outstanding leadership excellence fully. Burns suggests managers are transactional leaders as they drive their workplace vehicles along roadways to accomplish goals, employing human power to complete required tasks and providing them with a transactional relationship with the employer.

On the other hand, Burns (1978) argues that true leaders must transform their followers through motivation, engagement, and empowerment. Transformational leadership develops a relationship of mutual stimulation between employee and employer that elevates followers into

leaders and converts leaders into moral instruments. "Moral leadership is not mere preaching, the uttering of pieties, or the insistence on social conformity. Moral leadership emerges from and always returns to the followers' fundamental wants, needs, aspirations, and values" (Burns, 1978, p. 1).

Burns' (2003) work on transformational leadership defines an efficient, effective, and excellent leader. Burns asserts that transformational leadership grew from a call for transformational change (p.163). Leaders must develop robust value systems to empower themselves and their followers (p. 164). Out of this, the need to empower people created the need to change leadership values, which catalyzed transforming society for a fuller realization encompassing the highest moral principles (p. 165).

It is at the heart of Burns's (2003) entire transformational leadership dialogue that is a significant theme of this study, suggesting that youth ministry team leaders must transform their leadership values regarding multiculturalism and serving culturally diverse youth. Burns's definition of transformational leadership says, "Deep and durable change, guided and measured by values, is the ultimate purpose of transforming leadership, and constitutes both its practical impact and its moral justification" (p. 166). Genuinely transforming youth ministry leadership with satisfactory multicultural competencies is one element of encouragement toward a more vigorous church-sponsored youth ministry.

Biblical Transformation in Christ

Getting closer to Christ refers to a transformation in Christ, as Paul discusses within the New Testament text: "But he said to me, 'My grace is enough for you, for my power is made perfect in weakness.' So then, I will boast most gladly about my weaknesses, so that the power of Christ may reside in me" (*New English Translation*, *[NET],* 2017, 2 Corinthians 12:9).

Christian leadership is not about boasting in one's strengths, highlights, and successes, but about boasting in one's weaknesses. Paul's words in 2 Corinthians clearly explain how Christians, as leaders, must serve. God's way is drastically different from the world's way. The world values power, strength, wealth, and those who can care for themselves.

Nevertheless, God values those who acknowledge their weaknesses and humbly serve Him and His children. God's heart wants those who are destitute, needy, hungry and lost. He wants His people to seek Him. Jesus spent time with sinners, teaching His followers that His blood saves everyone, no one is perfect, and all can receive hope in Him. Christians become transformed in Christ when seeking after Him, following Him, and leading others to know Him.

Paul writes to the Romans regarding transformation in Christ and putting aside the ways of the earth: "Do not be conformed to the patterns of this world but be transformed by the renewing of your minds so that you can figure out what God's will is—what is good and pleasing and mature" (*Common English Bible*, 2011, Romans 12:2). Paul further explains how Christians must care for one another and follow Christ in his instructions to the Corinthians:

> I am free. I belong to no other person, but I make myself a slave to everyone. I do this to help save as many people as I can. To the Jews, I became like a Jew so that I could help save Jews. I am not ruled by the law, but I became like someone who is ruled by the law to those who are ruled by the law. I did this to help save those who are ruled by the law. To those who are without the law, I became like someone who is without the law. I did this to help save those who are without the law. (But really, I am not without God's law—I am ruled by the law of Christ.). To those who are weak, I became weak so that I could help save them. I have become all things to all people. I did this so that I could save

people in any way possible. I do all this to make the Good News known. I do it

so that I can share in the blessings of the Good News (*ESV*, 1987, 1 Corinthians

9:19-23).

Transformation is the renewal of a Christian's life from ways that conform to the

world's views of life to ways that transform Christians towards a way of life pleasing to God.

"With unveiled faces reflecting the glory of the Lord, all are being transformed into the same

image from one degree of glory to another, which is from the Lord, who is the Spirit" (*NET,*

2017, 2 Corinthians 3:18). Paul states that everyone finds evidence of transformation in the

continued reflection of Christians' likeness to Christ. Christians are of the Spirit and not of the

world. God does not require humanity to transform into Him. He asks humanity to make space

in their lives for successful transformation, allowing His people to experience joy, freedom, and

purpose from the Holy Spirit working inside Christians striving for transformation.

Tony Dungy – Transformational Spiritual Leadership

Most United States National Football League (NFL) fans know Tony Dungy as a

winning head coach, but some do not know him as a devoted Christian. Dungy (2010) outlines

his leadership philosophy's seven E's for enhancing personal potential: *engage, educate, equip,*

encourage, empower, energize, and *evaluate*. He characterizes the seven E's as building blocks

for creating value in people, positively influencing people, and helping others be better people

and build their character.

Dungy (2010) alludes to what Christ said: "What goes into someone's mouth does not

defile them, but what comes out of their mouth, that is what defiles them" (*New International*

Version, *[NIV],* 1978, Matthew 15:11). In Dungy's view, people's words betray what is often

inside them, which includes their thoughts, emotions, motives, and attitudes. He mentions that

leaders' words are necessary because they affect other people, but what they do is more critical. Dungy recognizes that good leaders positively affect people with the right words and actions. Dungy indicates that by touching the lives of other people and by replicating leaders who, in turn, produce more leaders, leaders can indirectly create value way beyond the limited domain they reach and touch directly. Christian youth ministry team leaders receiving appropriate multicultural training and knowledge can spiritually reach children directly and indirectly.

Nathan H. Chiroma – Transformational Leadership

An essential element of transformation relevant to this topic involves youth ministry leaders recognizing the difference between worldly environments and moving toward spiritual transformation (Chiroma, 2015). Chiroma advocates that Spiritual transformation requires adolescents to be mentored and guided to know the Holy Spirit, how God is present, and how He is present within them.

Rod Dreher – Cultural Transformational Leadership with Children

Modern Western technology corrupts children, and some widely accept that technology is morally impartial (Dreher, 2017). Dreher contends that Christian leaders must not accept technology as the main ingredient for church youth. Instead, Christians must understand that the objectives must involve obeying God and His churches. He submits that this obedience commands church leaders to teach the children the importance of following Christ as children obedient to Him and His teachings.

D.A. Carson – Christ and Culture Revisited.

There is a differentiation between the secular and religious views of life in that humanity's culture towards Christ cannot mix with secularism (Carson, 2008). He states, "To pursue with a passion the robust and nourishing wholeness of biblical theology as the

controlling matrix for humankind's reflection on the relations between Christ and culture will, ironically, help Christians to be far more flexible than the inflexible grids that are often made to stand in the Bible's place" (Carson, 2008, p. 227).

Youth ministry team leaders should recognize what Carson (2008) suggests, which applies to the theological approach towards youth ministry and leading children to transform with Christ. Carson alludes to the notion that believers must submit to ruling authorities as proper citizens and good Christians who can recognize the state's faults when the state abuses its authority and demands believers to disobey God. Carson's reminders serve as crucial aspects of Christianity that the church's youth must learn during their spiritual transformation.

Myers, Niebuhr, and Carson – Ministry: The Church In-House Platform

God does not require Christians to transform into Him, but He asks believers to honor Him by seeking Him and experiencing all He offers. This biblical direction from God specifically applies to youth ministry leaders. Myers (2016) proposes the idea of the church's in-house platform. The youth are the church's in-house future leaders, and churches should develop them to lead their communities. Myers suggests that ministry serves as a private practice of the church, providing an opportunity to prepare congregations to know Christ, follow Him, and disciple others to Christ.

Myers (2016) highlights significant works from Niebuhr (1951). Niebuhr recognized that Christ is culture and the sovereignty of God. While God is transcendent and absolute, human beings do not possess the same characteristics and rely on God for His commitment to His people. Niebuhr noted that humans relate to God and transform culture in Christ.

Carson (2008) furthered Niebuhr's work discussing Christ and Culture. Carson submits that Niebuhr's classification of five paradigms to understand Christ's relationship with Christians

follows a Christ-with-culture perspective. He indicates that there is Christ and Culture, Christ against Culture, Christ of Culture, Christ above Culture, and Christ transforms Culture. Carson maintains that the meaning of Christ was abandoned by many religions and certainly by those who do not believe in Christ. Carson proposes that Christians understand Christ at the center of Christian culture. He insinuates that Christian Culture cannot be separate from Christ.

Christ transforms Christians (Carson, 2008). Carson affirms Christians should turn to the Bible as a witness to Christ and respond within their culture. Carson suggests that one element of Christ's transforming culture centers around human moral virtues and how human beings view virtues at the time of conversion to Christ, converted in Christ's love, as they live according to God's holy desires for man in His image. What Myers, Carson, and Niebuhr identify here is that Christ transforms Christians to disciple others in Him. Christian youth ministry leaders must help the churched youth transform in Christ, serve Him, and disciple other youth.

Christian Noval – Seeing Youth As More Than Future Church Members

Noval (2018) asks readers how often Christ-followers hear that their church's youth are the church's future. He answers the question by stating, "While there seems to be a logic to such a statement, it expresses not only a theologically problematic view of youth but a devaluation" (Noval, 2018, p. 409). Noval presents that a theological understanding of adolescents helps youth ministry leaders understand youth ministry and the practice of leading youth. He contends youth ministry leaders should recognize, listen to, and understand adolescent perspectives and opinions.

Servant Leadership

Robert Maxwell – Youth Ministry Leadership

Youth ministry leaders cannot formulate effective methods of encountering youth by

approaching them through a group approach. Maxwell (1998) recommends that leaders connect with people one at a time. General Norman Schwarzkopf said, "I have seen competent leaders who stood in front of a platoon, and all they saw was a platoon. However, great leaders stand in front of a platoon and see it as 44 individuals, each of whom aspires, wants to live, and wants to do good" (as cited in Maxwell, 1998). Maxwell suggests that the leader's job requires connecting with followers no matter how hard that task becomes. He argues that positional leaders are not responsible for connecting; followers should exercise that function. Maxwell maintains that this notion falls short of being an effective leader. Successful servant leaders follow the law of connection and take the first steps because they are servant leaders who are initiators. Maxwell's emphasis correlates to Noval's ideas. Youth ministry leaders should recognize that all youth are different, and each adolescent represents a person capable of independent thought and attitude. Placing all young adults into categories using gender, age, or grade and expecting to minister to them will not work.

Youth Ministry Leadership

Malan Nel – Youth Ministry Leadership

When youth ministers nurture young adults, adolescents become disciples of other young people and help them grow spiritually (Nel, 2015). According to Nel, youth ministry requires an understanding of discipleship by youth leaders who train adolescents to become disciples and lead other youth. Nel argues evangelism gets misunderstood when not accurately taught because leaders lack the appropriate discussion and dialogue about multi-faith topics. Youth ministry leadership must facilitate evangelism education and teach adolescents to become disciples and disciple-makers.

Anita Cloete – Avoiding Tensions in Youth Ministry Leadership

Youth ministry requires developing a covenant relationship with the youth inside the church, fostering the knowledge that God wants to know them and that He wants to be known by them (Cloete, 2015). Cloete suggests that God uses the relationships between individuals through the Holy Spirit to reveal Himself, and the congregational body provides a critical place for spiritual formation. Cloete advocates that the congregation and ministry leaders must involve the youth in this spiritual development space to advance their relationship with God so He can work within their lives, sometimes hurting through broken families and barren youth tragedies.

Youth ministry is not a solitary endeavor but a collective responsibility encompassing the entire church. As emphasized by Cloete (2015), it necessitates the active participation of every member. She asserts that the congregation's involvement in youth ministry is paramount, guiding the youth to cultivate and sustain a relationship with God, facilitating their encounters with Him, and nurturing their ability to hear the Holy Spirit.

Christian youth ministry leaders cannot reach the youth if they do not transform them into being like Christ. Youth ministry leaders face many challenges when working with young people. The criticism of youth ministry programs centers on the great exodus of children who leave the church and do not return. What causes a vast number of children to leave the church? Why do they leave the church? Do they return? If not, why not? Many students run away from church before or after high school graduation. Statistics show that many do not return to church, even as young adults. Those who become lost should become those found.

Church leadership must strive to keep children within the churches and give the youth a solid foundation to build their Christianity as they grow into adulthood and transform in Christ.

Churches must create a robust environment to keep and inspire the youth. Youth ministry leaders should train new youth leaders to keep the church's youth within youth ministry programs. Youth ministry team leaders must know how to educate, reach, and keep their community's younger adults within their churches. Youth ministry leaders should receive the knowledge and foundation to serve as leaders of all the adolescents within their congregations. Top-level church leaders must cultivate youth ministry team leaders as multicultural leaders, creating the attributes and competencies to lead adolescents as servant leaders and understand their cultural needs and values.

Discipline and Diversity

Helping people discover the Holy Spirit and effectively teaching them about their Christian faith through small groups, appropriately based religious studies, peer-mentored guidance, and the like will bring people closer to a Christ-centered Walk (Welch, 2013). Welch's works describe difficulties for Christian men and women when walking with Christ and methods to improve their relationship with Christ. Christians can apply these same principles to the church adolescents in youth ministry leadership development.

Wilhoit (1991) lays out how Christian education goes beyond developing a clear understanding of humanity's confusing world. Wilhoit identifies ideal models of Christian education and represents that discipline serves a purpose within education. He develops a quality discussion of the evangelical theories of biblical education. He says, *"*True commitment, happiness, and joy are not so much the product of our circumstances as they are the product of our responses to our circumstances…Christians must reject the compelling secular and humanistic worldview, which at many points clashes with the gospel" (Wilhoit, 1991, pp. 149-150).

Good youth team ministry leaders can be great youth ministry team leaders when they follow Collins's principles. Collins (2001) and his team determined that it is not just good leadership that makes companies move from good to great. They suggest that the most powerful concept of the good-to-great company transition is the humility and steel resolve of good-to-great companies. Collins argues that good to great company leaders do not strive to accomplish great things for personal success but rather for the organization's success.

Collins (2001) proposes that good-to-great leaders have a firm resolve through determining goals and decisions and sticking to those decisions no matter what happens. He notes that when all the pieces of doing great things fall together, a person's work moves toward greatness, as does a person's entire life. Collins's works remind Christians that their mission as youth ministry team leaders is not to seek fame, glamor, or personal success but to do what matters most for the children in the church.

Anderson and Cabellon (2012) outline four fundamental building blocks for church leadership in promoting cultural diversity. They stress the importance of a personal calling and commitment to multicultural ministry, a clear vision, a staff dedicated to multiculturalism, intentional leadership in multicultural youth ministry, and a unified philosophy among the ministry leadership. These principles provide a roadmap for church leaders striving for cultural diversity.

Hartwig and Bird (2015) delve into five disciplines that can foster unity in diversity, aiding churches in fulfilling God's great commission. These disciplines, which focus on Christian discipleship and the growth of healthy church bodies, are presented systematically. Team leaders can follow these steps to guide their churches toward a more unified and diverse future.

Each section provides a theological, biblical, and practical explanation for Christian team leadership (Hartwig & Bird, 2015). In the first section, Hartwig and Bird discuss why reading a book about team leadership is essential. In section two, they emphasize why leadership makes sense. Section three examines how to identify when teams thrive. The fourth section concentrates on the collaborative disciplines of teams that thrive, and part five identifies the next steps in team leadership. Hartwig and Bird advocate that teams should focus on purpose, leverage differences between each other, rely on inspiration rather than the need to lead, intentionally structure decision-making, and build a culture of ongoing collaboration.

Livermore (2016) affirms that when used strategically, cultural diversity in the workplace is one of the most significant resources for developing innovative solutions leading to corporate economic benefits. Livermore convinces corporate readers to accept, adopt, and adapt to cultural diversity to receive abundance and affluence. Upon reading his text from a Christian perspective, most believers discover that they accept, adopt, and adapt to cultural diversity to receive abundance in life and the absolution of sin. Christian leaders should decide what ideas are essential and sell those ideas to church members. Livermore discussed when he and his wife looked to buy a car. They decided on Audis and ascended to a dealership, where they encountered a salesman who had specialized in Audis for over 40 years.

The salesman assumed that Mrs. Livermore wanted a car offering prestige and status. He discovered that Mrs. Livermore wanted the opposite. He lost a sale because he did not understand her motivations, values, and areas of discomfort (Livermore, 2016, pp. 173-174). Livermore explains that leaders must know their audience, pursue essential ideas, and convince others to transfer ideas into solutions.

God requires Christians to love— "And now these three remain faith, hope, and love. But the greatest of these is love" (*NIV*, 2011, 1 Corinthians 13:13). Paul tells Christians that when they love Christ, love endures everything. God designed love perfectly for Christians. Christians must love all others as Christ loves. They should not let fear become a considerable love blocker. Followers of Christ should overcome all obstacles that prohibit them from loving everyone. Loving everyone requires setting aside preconceived notions about cultural differences and recognizing that God made all humanity in His image.

Christian youth ministry leaders must set aside the secular views of leadership styles and form a foundation of spirit-driven roles as heads of organizations (Miller, 2017). Miller advocates that one such way of characterizing a Christian leader is by identifying the difference between vocation and charisma. Miller advises that a vocation is a divine calling to a job, whereas charisma is the Spirit's course, stimulus, and power to accomplish their work.

The Bible provides vast material on advancing a theological understanding of Spirit-led leadership and running with and for the Spirit in the workplace. Leaders should move toward their work by seeking average employees and looking for diverse, balanced, and charismatic people who value the Spirit and interaction with God. Miller advocates that leaders must not allow the secular view of religion and spirituality to interfere or discourage humanity from pursuing Spirit-filled leadership and seeking out those who recognize the exact attributes. Christian leaders should not reject those who do not live within the Spirit or practice a religious affiliation but rather embrace them as Christian, Spirit-filled leaders, setting positive, Christ-like examples in the workplace.

Dynamic youth ministry team leaders cannot reject adolescents who do not live within the Spirit or do not practice an appropriate form of religion. Youth ministry team leaders must

embrace struggling youth as developing Christians and give them the tools to transform through the Spirit into individuals with an incarnate relationship in Christ.

Cultural Awareness

Cultural awareness enhances a leader's ability to succeed. Fadil (1995) prompts readers to understand what makes leaders more productive with multiculturalism within their organizations. Fadil suggests that effective management of cultural diversity happens when human resources embrace competitive advantages cross-culturally within the organizational body. He asserts that failure in leadership to recognize multi-culturalism within the corporate environment leads to the downfall of successful mainstream management. Fadil promotes identifying the effects of cultural differences within organizations, the positive and negative stereotypes associated with expanding populations, and appropriate stability and control of organizational leadership when understanding multiculturalism.

Fadil (1995) advocates that the key to success is the application of attributional leadership. He defines this leadership style as subordinates' attributions of achievement outcomes within the organization's control and stability factors. He indicates that leaders must recognize the difference between subordinates' positive and negative attributes and contribute to subordinate success based on their control and stability. He argues that supervisors often react more severely when they attribute subordinate failure to a lack of effort to achieve instead of lacking the ability to produce.

By attempting to remove cross-cultural differences between managers and subordinates, positive relationships increase, conflict gets reduced, and cross-cultural stereotypes or biases become minimized (Fadil, 1995). Fadil's works emphasize a foundation for Christian youth ministry leadership development. He suggests recognizing the differences, achievements, and

positive relationships developed in leadership. The New Testament gives testimony to leadership development: "Don't forget the example of your spiritual leaders who have spoken God's message to you, take a close look at how their lives ended, and then follow their walk of faith" (*The Passion Translation*, *[TPT],* 2017, Hebrews 13:7).

Theoretical Framework for the Study

This chapter's precedent literature and dissertations provide the theological foundation for the following research questionnaires, essays, surveys, and compiled data. This study seeks to affirm the satisfactory competencies necessary to develop multicultural youth ministry leaders within organized churches. This research emphasizes the churches within the Kansas City and St. Louis metropolitan areas, but the intention is to provide a resource for churches within any community of similar size. This investigation intends to determine these satisfactory competencies for modern churches of any size to provide education, train, develop, and cultivate multicultural youth ministry leaders.

This study suggests several satisfactory multicultural competencies required to educate youth ministry leaders, creating change within the church to keep the youth attending church-sponsored youth programs. Top church leadership must accept the need for change for multiculturalism and properly allow youth ministry leaders multicultural education.

Organizations sometimes require a change to develop the right environment for creating a radical cultural transfer (VardiReddy, 2017). Some people resist change, and some embrace it. VardiReddy confirms that successful and positive change starts from the organization's top when changes are required to improve the entire unit. Senior leadership must commit to the changes, sponsor them, and adopt the appropriate behavior.

Strecker and Naidoo (2018) advise that more youth ministry programs must become multicultural and create a safe place for children to learn and grow spiritually. Strecker and Naidoo advocate that churches traditionally served a monocultural society structure, ignoring multicultural differences, and now must make the necessary changes to represent diversified adolescents of all ages. Individuals need not change their cultural identity to function within an organization's cultural climate. The organization should encourage cultural interchange and catalyze everyone to understand each other.

Multicultural changes require understanding the identity of the youth. Aziz (2017) recommends that churches consider identity formation a process necessary for change. Azis insinuates that identity formation refers to a youth's strong identity of spiritual formation. Identity formation considers the values, beliefs, and goals associated with what an adolescent deems necessary to affect personal life growth. Aziz contends that identity formation cannot function when faith formation is not an essential and parallel part of cultural and spiritual formation.

Biblical Servant Leadership

Servant leadership is not the only method God ordained, but it provides a foundational basis for this research assignment. This researcher thoroughly explored Robert Greenleaf's examination of servant leadership and what other authors who followed him suggested about it.

Robert Greenleaf – Servant Leadership

Robert Greenleaf defines servant leadership as drawing leaders closer to a biblical servant leadership reference:

> The servant-leader is the servant first…It begins with the natural feeling that one
> wants to serve first. Then, conscious choice brings one to aspire to lead. That

person is sharply different from one who is a leader first, perhaps because of the

need to assuage an unusual power drive or acquire material possessions…The

leader-first and the servant-first are two extreme types. Between them, some

shadings and blends are part of the infinite variety of human nature (Greenleaf,

1977, p. 13).

Greenleaf (1977) describes his leadership knowledge as a servant and wisdom from the

year he studied the concept. Greenleaf clarifies that the servant leader is the servant first,

prioritizing serving others' needs. Servant leaders serve first, and servant leaders act wisely.

Phillip Yancey – Servant Leadership

Yancey (1990) focuses on servant leadership that relates to the theological

discussion: "Those who try to hold on to [cling to; seek to preserve; find] their lives will

give up true life [lose them]. Those who give up [lose] their lives for ·me [my sake] will

hold on to true life [find them]" (*Expanded Bible, [EB],* 2011, Matthew 10:39). Jesus

explains the primary purpose of life in His words from Matthew (Yancey, 1990). Yancy

identifies that what Jesus states in Matthew contradicts any beliefs towards any self-

fulfillment and indicates that Christianity requires fulfillment through serving others in

Christ. Yancey believes those who go forth without serving represent a miserable lifestyle,

tormented by self-doubt and dissatisfaction with life. Christ lived without much glamor and

glory but received the peace and tranquility promised by God in doing His service.

Gary E. Roberts–Servant Leadership

God ordains leaders to facilitate humanity's stewardship and dominion over His world;

God made humanity in His image (Roberts, 2016). God illustrates that He created humans in

His likeness in the verse, "So, God created man in His own image; in the image of God, He

created him; male and female He created them" (*Modern English Version*, *[MEV],* 2014,

Genesis 1:27). God created civilization as a good master of His people, giving humanity the

significant components necessary to exercise dominion over the world. Still, Adam and Eve's

fall subjected humankind to sin, driving humanity away from God's image and causing

suffering as the consequence of the knowledge of sin. Christians received forgiveness from

God as He tore the veil, allowing His people to transform through the blood of His son,

restoring His people's paths toward living in God's image. Servant leadership allows Christians

to embrace God's image, as Christ modeled servanthood for His people as the means for

serving others.

Servant leadership provides the foundation for Christian leadership, as exemplified

within the Old and New Testaments, in the ministry of Jesus. It gives Christians a mastery of

leadership within both the Christian and secular worlds (Roberts, 2016). Roberts contends that

servant leadership enables all Christian ministry leaders to develop a walk with God that

honors a Christian witness spiritually, emotionally, and physically. Youth ministry team leaders

should help young adults experience spiritual transcendence and their religious purpose for life.

Humble submission to God makes Christians wiser and more intelligent toward spiritual

leadership, providing the discernment and gifts that Christians need to make effective decisions

for church ministry-led youth. God ordains leaders to facilitate humanity's stewardship and

dominion over His world; God made humanity in His image.

God illustrates that He created humans in His likeness in the verse, "So, God created

man in His own image; in the image of God, He created him; male and female He created

them" (*MEV*, 2014, Genesis 1:27). God created civilization as a good master of His people,

giving humanity the meaningful components necessary to exercise dominion over the world.

Still, Adam and Eve's fall subjected humankind to sin, driving humanity away from God's image and causing suffering as the consequence of the knowledge of sin. Christians received forgiveness from God as He tore the veil, allowing His people to transform through the blood of His son, restoring His people's paths toward living in God's image. Servant leadership allows Christians to embrace God's image, as Christ modeled servanthood for His people to serve others (Roberts, 2016).

An examination of Daniel's life in the Old Testament provides an outstanding example of spiritual wisdom and intelligence:

> Then Daniel was brought in before the king. Furthermore, the king spoke to Daniel, 'Are you that Daniel, who is one of the sons of Judah's captivity, whom the king my father brought out of Judah? Now, I have heard that the Spirit of God is in you and that light, understanding, and excellent wisdom have been found in you. Now, the wise men, the astrologers, have been brought in before me that they should read this writing and make known to me its interpretation, but they could not interpret the matter. And I have heard that you can give interpretations and solve problems. Now, if you can read the writing and make known to me its interpretation, you shall be clothed with scarlet and have a chain of gold about your neck and shall be the third ruler in the kingdom (*MEV*, 2014, Daniel 5:13-16).

In this passage, Daniel received favor and appointment to a chief's position before King Nebuchadnezzar's court because King Nebuchadnezzar humbled himself before God after rejecting God's direction to stop worshipping himself (Mackie & Collins, 2016). Mackie and Collins declare that Daniel displayed the wisdom he received from God because he obeyed

God. King Belshazzar (King Nebuchadnezzar's son) brought Daniel before him after his advisors told him about his father's wise advisor. King Belteshazzar feared his fate after visions in a dream he could not interpret. Terrified, King Belteshazzar appeals to Daniel to interpret his dream, realizing Daniel's great wisdom and that he desires the disappearance of his fear through Daniel's biblical wisdom.

Related Literature

Biblical Servant Leadership

Robert Logan - The Path to Servant Leadership

Servant leaders enhance their helping attributes through their commitment to leadership by following servant leadership development. Logan (2017) developed a theory of the path of leadership development. Logan describes leadership development from the view of a ministry leader of over forty years who leads Christians on a journey from his perspective, condensed here into a much shorter explanatory narrative. According to Logan, ministry leaders must develop a new way of thinking to guide others along the spiritual development path and not leave anyone behind. Logan uses a pathway metaphor to guide readers toward his understanding of servant leadership.

Logan (2017) suggests that leaders must start at the trailhead and guide all people forward, showing them an overview of the pathway. Next, leading others along the pathway requires less instruction and more encouragement, walking beside them, checking in with them periodically, and remaining near them for support and development. Finally, Christian leaders get followers over the ridges and hills and come to a campsite where the leaders and followers find rest.

During rest periods, leaders cook dinner, rehydrate, talk about matters, answer questions, and shape followers (Logan, 2017). Logan submits that leaders prepare to lead on down the trail again after an overnight rest, ready to start the process again the next day. Logan proposes that small daily breaks give ministry leaders time to identify reference points, learning objectives, and other vital ingredients for developing followers. When everyone finally reaches their destination, followers become prepared through hard work, dedication, commitment, and perseverance to become Christian leaders.

Servant Leadership for Youth Ministry Leadership

Following a direct path to servant leadership requires a rethinking of leadership. Flinn (2018) suggests that leadership perspectives require leaders to rethink their understanding of current leadership practices. Flinn clarifies that leaders develop by understanding their social and relational responsibilities to lead followers. He declares that leaders learn about leadership by developing social relationships with their followers, influencing leaders to act and react to leadership conversations and motivation.

Integrity from leaders creates an environment where followers develop comfortability in honoring leaders as trusted members of the organization (Stewart & Stewart, 2012). According to Stewart and Stewart, people feel more willing to share confidential information when they trust that those they share it with will keep their confidence. Trust represents everything about a leader. It does not matter how intelligent, creative, skilled, or charismatic a leader is when followers do not perceive that same leader as trustworthy and honest.

Servant leaders do not evaluate their actions as ones of self-conceit because they recognize the pitfalls associated with this arrogant way of thinking (Stewart, 2012). Stewart mentions that leaders create higher-quality relationships and increased commitment levels

when they exercise leadership from an egoless mission perspective. Disciplined youth ministry leaders should act responsibly, admit mistakes, and acknowledge others' ideas.

Humanity's survival comes from the human brain's ability to prioritize safety, threat assessment, and the immediate action or reaction required to live (Connolly et al., 2016). Connolly et al. advocate that leadership requires limiting the drive for survival and increasing the drive to socialize. Socialization includes empathy. They suggest that empathetic leadership is a crucial element of leadership efficiency. Leaders recognize followers' purposes, worries, and circumstances while respecting followers as essential people when they empathize with their followers. Striving to achieve servant leadership attributes implies that leaders empathize and respect their followers. Servant leaders put others first.

Leaders develop by identifying their leadership style and learning as much about leadership as possible (Meyer & Meijers, 2017). Meyer and Meijers propose that leadership skills develop in five levels: *novice, apprentice, journeyman, professional,* and *master*. During each leadership development level, the student leader grows from rarely using a specific leadership style (novice) to becoming a master authority on a leadership style.

Luria et al. (2019) recommend that many organizations prioritize leadership development. They convey that leadership development created leadership styles such as emergence leadership, and within the context of leadership development, organizations improved overall leadership effectiveness and efficiency.

Servant leadership requires ethical leadership. Leadership flourishes when it is good, flounders when leadership does not exist, and everyone suffers when encountering the wrong kind of leadership (Ledbetter et al., 2016). Ledbetter et al. argue that wrong leadership is non-existent, unethical, and does not promote the betterment of followers. Leadership necessitates

many characteristics, and students must identify what leadership publications and philosophies serve them best. Ledbetter et al. clarify that such determination comes from recognizing good leadership programs that explore the humanities with social science. Humanity's approach to leadership requires concentration on ethical leadership conduct and effectiveness.

Ledbetter et al. (2016) advocate that ethical leadership requires ethical conduct. They reference Burn's 1978 book *Leadership*, which provides a top-notch definition of leadership and management. Ledbetter et al. assert that extraordinary leadership happens when leaders transform followers to engage, connect, and perform through raised motivational levels, transforming self-interest for the organization's good. According to Ledbetter et al., transactional managers use social skills to complete the required tasks. Transactional managers concern themselves with performing day-to-day tasks and getting the work done to benefit from receiving wages.

The humanities approach seeks a parallel philosophy between history, literature, and language (Ledbetter et al., 2016). Ledbetter et al. advocate that humanities probe the following questions: How does leadership establish itself? What is the interaction between the leader and the followers? What are the leadership dynamics within an organization? How does leadership affect the group? They imply that leadership happens when leaders engage the group, remove self-interest, and enhance community transcendence towards the organization. Transactional leaders influence, motivate, stimulate, and consider. Ledbetter et al. propose a recognition of consensus among leadership specialists that leaders produce change through quality communication and transfer the vision to make it understandable to the organization's followers.

Rationale for Study and Gap in the Literature

This chapter's review of precedent literature and dissertations provides the theological foundation for research questionnaires, essays, surveys, and data. This investigation aimed to affirm the satisfactory competencies necessary for developing multicultural youth ministry leaders within organized churches. This study's emphasis relates to the Kansas City and St. Louis metropolitan churches. Still, this study intended to provide a resource for churches within any community of similar size. In addition, this research intended to determine these competencies for modern churches of any size to provide education, train, develop, and cultivate multicultural youth and ministry leaders.

A lack of data challenges the theory that youth exit churches because they lack culturally diversified support from their youth leaders (Strecker & Naidoo, 2018), despite some children receiving inadequate support as youth attendees from their church youth ministry leaders. Other researchers suggest some gaps in the knowledge of competencies regarding culturally competent youth ministry workers (Murray, 2016). This research endeavored to identify the significant competencies and narrow the gap regarding satisfactory multicultural competencies needed for youth ministry team leaders.

Profile of the Current Study

This study used an explanatory sequential mixed-methods study presented in two phases. Phase one used a longitudinal quantitative survey presented to random students and church leaders within the research sampling. This research used a random study sample to collect data from youth ministry participants and leaders based on selected criteria from the research questions.

The selective sampling limited the group size represented by the population criteria. The random selection retrieved data from the local Kansas City and St. Louis metropolitan area church finder databases, identifying churches averaging an attendance of 200 or higher.

Temple (2007) examined leadership competencies, character qualities, and leadership flaws hindering effective youth ministry in Christian churches. Temple's study provided one area of extensive research to understand leadership competencies and flaws to consider when developing multicultural youth ministry programs.

This research profile suggests examining and discussing establishing training and education to cultivate great Christian youth ministry leaders who will lead multicultural youth programs within their local churches. This study also encourages launching, expanding, and maintaining spiritually transformational relationships with the youth of the lost and found Christian church.

CHAPTER THREE: RESEARCH METHODOLOGY

This chapter describes the entire research matrix. The essential divisions of this research include the research questions, hypothesis, design characteristics, research settings, participants, and ethical elements of this study. This chapter identifies the significant characteristics of a mixed-methods research study and the aspects of those characteristics that made this a mixed-methods study. This chapter ends with a summary.

A research methodology is essential for carrying out the entire research project and, to some extent, dictates what research tools the researcher selects (Leedy & Ormrod, 2005). An explanatory sequential mixed-methods methodology research design seeks to explain the research using both quantitative and qualitative research theories (Creswell & Creswell, 2018). Creswell and Creswell describe mixed-methods research methodologies as a relatively new form of study used in social sciences. They indicate that mixed-methods studies originated in their current form between the late 1980s and early 1990s, with various restructuring and developments occurring since that time. According to Creswell and Creswell, researchers choose a mixed-methods study design because of its strengths and advantages in drawing both quantitative and qualitative conclusions without compromising research validity and minimizing the limitations of both quantitative and qualitative methodologies.

The advantages of a mixed-methods investigation include enhanced explanations from comparing quantitative and qualitative data. Such an approach facilitates enriched elucidation by juxtaposing quantitative and qualitative data. Especially when explaining the contradictions between the quantitative and qualitative results, mixed-methods studies align with participants' points of view. The study findings are grounded in the participants' experiences, which provides

flexibility and adaptability to many study methodologies and mirrors how individuals naturally receive information quantitatively and qualitatively (Wisdom & Creswell, 2013).

Another advantage to combining quantitative and qualitative research methods within the same study is that it helps researchers select open-ended survey questions (Krause, 2002). A limitation of mixed-methods research is that it often involves complex planning and requires increased resources that are labor intensive and require more time than when conducting a quantitative or qualitative individual method study (Wisdom & Creswell, 2013).

The mixed-methods explanatory sequential design uses a two-phased process to report the analysis of the research findings (Wisdom & Creswell, 2013). Wisdom and Creswell report that a mixed-methods study usually starts with the researcher collecting quantitative data and obtaining generalized results. They suggest that the researcher enhances the study data discoveries in the second phase by using qualitative results to provide more details and explanations for the quantitative analysis.

This investigation integrated two forms of data into the study design analysis by merging, explaining, and building upon the research information (Creswell & Creswell, 2018). Mixed-methods research creates a more synthesized application of data using separate quantitative or qualitative research data collection and analysis methods (Wisdom & Creswell, 2013). Wisdom and Creswell evoke that mixed-methods studies began in the social sciences and later expanded into the health and medical science fields such as social work, counseling, medicine, and more.

Critical components for mixed-methods explanatory sequential research involve collecting quantitative and qualitative data. In contrast, quantitative data uses closed-ended questions, while qualitative data relies upon collecting data using open-ended questions (Wisdom & Creswell, 2013). According to Wisdom and Creswell, mixed-methods data collection relies

upon using well-structured quantitative and qualitative design methods sequentially or concurrently, along with the same sample or several samples.

Mixed-methods researchers often evaluate findings using a convergent design to compare the quantitative and qualitative information collected from data sources (Wisdom & Creswell, 2013). Researchers collect data from quantitative and qualitative research studies, analyze the data, and present quantitative and qualitative data findings in their study documentation.

Mixed-methods studies generate two forms of explanatory data when used in scientific studies (Krause, 2002). Quantitative data provides a confirmatory explanation, while qualitative data provides an exploratory explanation of a research problem/hypothesis. Krause affirms that the confirmatory explanation involves the researcher testing the hypothesis and research questions from the top down, using the study findings. An exploratory explanation is from the bottom-up, where the researcher develops, constructs knowledge, affirms, and disaffirms hypotheses and theories from collected data.

Creswell and Creswell (2018) suggest that qualitative research is similar to quantitative research because qualitative research formulates study findings through the receipt of the answers to particular questions presented to the study participants, asking them to reflect on their personal experiences. Creswell and Creswell clarify that qualitative researchers usually collect data from within the field where the participants experience the issue or problem. Often, the researchers interact with the participants, retrieving up-close information through observations of behaviors, interview questions, and answers, or survey questions that rely upon participants answering the questions from their perspective. Commonly, qualitative researchers gather data from multiple sources, such as open-ended surveys, interviews, and observations, which, after the data review, make sense of the findings and organize and explain the data (Creswell &

Creswell, 2018). According to Krause (2002), quantitative and qualitative mixed research studies generate a well-balanced educational research study because the study relies upon both generalized and specific research discoveries.

This study compares the similarities and differences between quantitative and qualitative methodologies to understand further why researchers use mixed-methods study designs. Quantitative research seeks to develop explanations and predictions that generalize to other persons, places, and circumstances (Leedy & Ormrod, 2005). A quantitative researcher intends to create, corroborate, or authenticate relationships and acquire generalizations that provide theory (Leedy & Ormrod, 2005). Quantitative studies seek to discover numerical and measurable data using close-ended questionnaires and surveys to gather generalized results (DeFranzo, 2024). Quantitative research confirms or tests some research hypotheses through questionnaires and surveys that apply closed-ended questions to a random sample of participants (Streefkerk, R., 2023). Quantitative studies gather data to test hypotheses the researcher seeks to answer (Byrne, 2017). Researchers use quantitative methods to quantify feelings, thoughts, and manners, formulating generalized research results from larger sample sizes (Bryne, 2017).

Graduate-level research often needs to improve satisfactory quantitative research methodologies within the curricula when studies intend to interpret and translate information traditionally contained in comparative literature programs (Mellinger & Hanson, 2017). Mellinger and Hanson assert that studies seeking to present reliable research data could use more quantitative research methods as these methods involve participants representing a larger population sample size. They argue that some problems associated with using quantitative methodologies happen because quantitative research serves a quality purpose.

Additionally, quantitative studies require recruiting larger population sample sizes, resulting in some unfortunate researcher challenges.

Research studies utilize independent and dependent variables (Mellinger & Hanson, 2017). Mellinger and Hanson maintain that the researcher controls independent variables while dependent variables rely upon the researcher's observations and measurements, which the researcher does not control. The independent variable is often called the explanatory variable.

When conducting quantitative research, the most effective method to ensure statistically accurate data collection involves probability sampling, which is a selection of samples by a random sampling method. On the other hand, qualitative data serves researchers by developing more specific information to support the quantitative findings by using open-ended questions given to participants through surveys, essays, and personal interviews, encouraging participants to provide answers based on their actual experiences, perspectives, and knowledge (Krause, 2002).

Since qualitative research generally involves exploring people's perspectives and experiences, qualitative research methods highlight quantitative data (Creswell & Creswell, 2018). Quantitative data often assumes the predictability of cognitive behavior. In contrast, qualitative data researchers view human behavior as dynamic, fluid, and changing over time and are often not interested in the generalizations of the study group (Krause, 2002). Krause emphasizes that qualitative researchers prefer objectivity through a wide-angle lens style of research, assuming they are studying real-life characteristics while generalizing that social behavior follows socially constructed customs.

Quantitative research reduces analysis to numbers that measure the study findings (Krause, 2002). Krause indicates that qualitative researchers avoid analyzing numbers and

accentuate research data by attempting to explain real-world problems by collecting information from real-world experiences. When researchers choose mixed-methods studies, they draw strength from quantitative and qualitative research, which minimizes individual limitations when researchers utilize only one or the other approach (Creswell & Creswell, 2018). Creswell and Creswell propose that when considering the level of practicality of research, mixed-methods study designs generate sophisticated and complex research that appeals to other research reviewers. Combining quantitative and qualitative research into a mixed-methods approach provides admirable procedural-level strategies for thoroughly understanding research problems and questions. These strategies include comparing different perspectives, explaining quantitative results with follow-up qualitative research, developing better-contextualized instrument measurements by collecting and analyzing qualitative information and administering the information to a research sample. It also involves developing diverse cases for comparisons, pinpointing a more comprehensive understanding of changes needed for the ostracized group by combining research methodologies and evaluating outcomes and processes associated with a program or policy.

Almost everyone in every society argues about one thing or another. Arguments either help or hurt relationships. Socially, it is safe that constructive arguments presented politely, kindly, and respectfully, backed by evidence and reasoning, provide more positive social interaction (Kibbe, 2016).

Biblically speaking, arguments should remain compassionate. Cultivating patience must happen to help others see the truth and present it to others with gentleness—"Stay away from all the foolish arguments of the immature, for these disputes will only generate more conflict. For a true servant of the Lord, Jesus will not be argumentative but gentle toward all and skilled

in helping others see the truth, having great patience toward the immature" (*TPT*, 2017-2018, 2 Timothy 2:23-24). Skilled arguments provide a specific foundation for researchers to prove a theory or hypothesis and build researchers and learners (Goldstein et al., 2009). Goldstein et al. suggest that solid arguments contain informative information for further learning.

Creswell and Creswell (2018) submit that a superb research project presents good arguments backed by evidence and reasoning. The researcher must choose a methodology that best fits the identified problem and the research purpose. A researcher must clearly understand the research methodologies to achieve a doctorate or to provide scientifically proven results to a field of other experts or academic learners.

Many adolescents flee modern evangelical churches (Hardie et al., 2016). Whether serving as a paid or volunteer youth leader within the church, youth ministry team leaders must recognize and understand the reasons for not retaining youth within their congregations. As an active paid or volunteer youth ministry leader, one of the most common circumstances surrounds the multicultural youth who attend metropolitan area churches.

Research Design Synopsis

The Problem

Strecker and Naidoo (2018) remind their audience that when church youth ministry leaders do not understand multicultural differences, they neglect to recognize the reasons for the staggering numbers of youth fleeing the churches. Church ministry leaders must gain the necessary knowledge to understand multiculturalism, creating radical reformation within their church to hold onto their youth ministry attendees. Youth attendees participate in youth ministry programs to be involved and are eager to maintain a church home. Church leaders only have a short time to transform children toward a closer spiritual walk with Jesus. Youth

ministry leaders need satisfactory competencies for developing, educating, and rendering efficient, effective, and excellent multicultural youth team leaders, and church leadership must identify those specific competencies. They are needed more than ever, as many youths do not return to church upon high school graduation. Determining these satisfactory competencies enables modern churches of any size to educate, train, develop, and cultivate multicultural paid and volunteer staff who serve as youth ministry team leaders.

Purpose Statement

This explanatory sequential mixed-methods investigation aimed to predict the relationship between satisfactory multicultural competencies required to cultivate Christian youth ministry team leaders and multicultural adolescents attending Christian church youth ministry programs. This study explored multicultural youth attending Christian church youth ministry programs and volunteer and paid youth ministry team leaders within Christian church youth ministry teams. This research collected quantitative data to identify general satisfactory competencies required to cultivate multicultural Christian youth ministry leaders toward a thorough comprehension of the cultural differences among youth members of regular church attendees. This study probed the quantitative findings and explained those findings through further explanatory qualitative research. The analyzed data suggested satisfactory multicultural learning competencies are necessary to educate Christian youth ministry leaders among Kansas City and St. Louis metropolitan churches with 200 or higher attendance.

Research Questions and Hypotheses

Research Questions

The following Research Questions guided this study:

> **RQ1.** What relationship, if any, exists between the multicultural competency satisfaction of multicultural youth ministry team leaders and those who volunteer as youth ministry team members?

> **RQ2.** What relationship, if any, exists between the multicultural competency satisfaction of multicultural youth ministry team leaders and those who are paid church staff members serving on youth ministry teams?

> **RQ3.** How do satisfactory competency models of multicultural youth ministry team leaders compare to variables of ministry employment, leadership efficiency, effectiveness, and excellence?
> **RQ4.** What satisfactory competencies currently exist in multicultural youth ministry programs?

Research Hypotheses

> **H01:** There is a relationship between paid and voluntary youth ministry team leaders and developing satisfactory multicultural competencies to keep youth ministry attendees in church.

> **H02:** There is a statistical correlation between developing satisfactory paid and voluntary multicultural youth ministry team leaders and understanding the specific multicultural differences of youth attending church youth ministry programs.

> **H03:** There is no difference in the development of satisfactory multicultural competencies taught to and used by paid and voluntary youth ministry team leaders who educate multicultural youth.

Research Design and Methodology

This explanatory sequential mixed-methods research design examined the relationship between youth ministry team leaders and multicultural youth attending church youth ministry programs. It determined that established satisfactory multicultural competencies for youth ministry team leaders are a reliable predictor of better educating multicultural youth to remain in church youth ministry programs.

The research questions sought to determine what satisfactory multicultural competencies churches should establish to educate youth ministry team leaders, either paid or volunteer staff, to teach multicultural youth properly. The hypotheses suggested no difference between paid or volunteer staff multicultural competencies and that multiculturally competent youth ministry team leaders can better educate multicultural youth attending local church youth ministry programs.

Strecker and Naidoo (2018) indicate that multiculturalism grows among churches, and multicultural church members comprise more than 50% of the church membership. The authors propose a need to understand multiculturalism inside church youth ministry programs. Youth ministry leaders who thoroughly understand the various cultural differences between youth members present more robust discipleship with the youth because they share the messages inside the framework of cultural differences. Strecker and Naidoo advocate that cultural diversification is crucial for youth ministry team leaders to sustain, strengthen, and develop robust multicultural youth ministry programs. They propose that youth ministry leaders should purposefully design culturally diverse ministry programs to give clear and proper guidance to all culturally diverse adolescents participating in church youth ministry.

This study began with a quantitative longitudinal design through questionnaires to examine the correlations between paid and voluntary youth ministry team leaders to determine the necessary multicultural competencies for youth ministry leaders. The questionnaires included four (4) short-response questions that helped this researcher identify and select research participants for the study's second phase.

This research followed up on the initial quantitative questionnaires with five purposively selected youth research participants, completing a second phase qualitative

research essay that explicitly identified a better understanding of how church youth ministry team leaders can best serve multicultural adolescent youth who attend church youth ministry programs.

The study concluded with other second-phase qualitative surveys, generating more follow-up on the quantitative questionnaires. This process involved purposively selecting adult leaders and youth attendees seeking to expand their knowledge and understanding of multiculturalism to explicitly identify specific cultural differences between adolescent groups and the level of competencies necessary to disciple multicultural adolescents.

Setting

The setting of this study included two Metropolitan areas in Missouri. The Kansas City, Missouri, Metropolitan geographical location spans approximately 7,952 square miles, with a population of about 2.34 million people. This area includes about 25 major incorporated cities between Missouri and Kansas (World Population Review, 2020). Kanas City, Missouri, is the largest city, with an estimated population of 505,200 people (World Population Review, 2020).

The Kanas City Metropolitan area maintains over 350 churches offering online and livestream services (KMBC, 2020). At least 500 churches are within the Kansas City, Missouri, area alone (Church Finder, 2020), making this urban community ideal for this study.

The geographical location provided a large, diverse population, as Kanas City contains the second-largest Sudanese population within the United States and houses people from many different cultures and ethnicities, such as White, Black, Hispanic, Latino, Asian, Pacific Islander, Native American, Indian, and the Far East (World Population Review, 2020). Using a large population comprised of many cultures, the research expected to develop a great complement of multicultural characteristics within the Kansas City Metro Area churches.

Kanas City, Missouri, ranks twenty-sixth in the United States for businesses (Business Journals, 2011). There are some major international businesses headquartered in Kansas City, such as Cerner Corporation, Dairy Farmers of America, Hallmark Cards, H&R Block, and the fourth-largest communications carrier, T-Mobile (formerly Sprint), which operates a second-world headquarters in Kansas City (Kansas City Area Development Council, 2020). Large business operations, including many businesses headquartered nationally or regionally within the Kansas City Metro Area, provide this analysis with a diverse order of leadership dynamics that cross over to the local area regular church attenders since Kansas City's location is within the area commonly known as the Bible Belt (Rosenberg, 2020).

St. Louis, Missouri, Metropolitan geographical location spans approximately 7,863.5 square miles, with a population of about 2.81 million (Census Reporter, 2023). The St. Louis Metropolitan Area includes approximately 50 major incorporated cities between the State of Missouri and the State of Illinois (Statistical Atlas, 2023). St. Louis, Missouri, is the second largest city, with an estimated population of 300,598 people (World Population Review, 2020).

The St. Louis Metropolitan area has at least 640 different churches within the metropolitan area (Church Finder, 2023), making this urban community an ideal location for this research. This geographical location provided a large, diverse population, as St. Louis holds the largest Bosnian population within the United States outside of Bosnia and houses people from many other different cultures and ethnicities, such as White, Black, Hispanic, Latino, Asian, Bosnian, Pacific Islander, Native American, Indian, and the Far East (World Population Review, 2020).

St. Louis, Missouri, ranks thirteenth in the United States for Fortune 500 businesses headquartered in the area (City-Data.com, 2023). St. Louis is the corporate headquarters for some

Seven Fortune 500 businesses: Centene, Reinsurance Group of America, Emerson Electric, Edward Jones, Ameren, Goldbar Electric, and Olin (Schneider, 2022).

Large business operations, including many businesses headquartered nationally or regionally within the Kansas City and St. Louis Metro Areas, provided this study dynamics that cross over to the local area regular church attenders also since Kansas City and St. Louis are both located within the area commonly known as the Bible Belt (Rosenberg, 2020).

This researcher lived within the Kanas City Metropolitan Area at the beginning of this study and moved to the St. Louis Metropolitan Area during the middle and end. The research resulted from formerly working in and attending church in Kansas City and now working and attending church in the St. Louis Metropolitan area. This study derived from working in many community outreach programs, including marriage ministry, marital counseling, youth ministry leadership, pastoral service, and leading church and community organizations. This researcher examined participants in various settings at different Kansas City and St. Louis churches. The observations of youth within church youth ministry settings provided essential data to identify multicultural differences. The observations of youth ministry team leaders within church-organized functions helped identify satisfactory multicultural competencies necessary for youth ministry team leaders to understand multicultural children effectively.

Population

This study's population involved paid and volunteer youth ministry leaders and regular youth attendees from Kansas City and St. Louis Metropolitan area churches, with an average attendance of 200 or higher. The Kanas City Metropolitan area included communities in the Kansas, Missouri, and Illinois regions. The St. Louis Metropolitan area included communities within the Missouri and Illinois regions.

Sampling Procedures

This study used a random sampling method to collect data from youth ministry participants and leaders because random sampling provided the best opportunity for this research to develop systematic sampling (Creswell, 2009). Creswell advises that random sampling is a quantitative research study process that best stratifies the population to represent the sample population. Random stratification sampling allowed this research to identify the characteristics used to stratify the sample population that most equally represents the entire population.

This study retrieved random sample selections from the local Kansas City and St. Louis church finder databases identifying churches averaging an attendance of 200 or higher. This random study sample collected data from youth ministry participants and leaders based on selected criteria from the research questions. This researcher limited the random sampling to the group size represented by the population criteria. The random selection originated from local Kansas City and St. Louis metropolitan area church finder databases, identifying churches with an average attendance of 200 or higher. The second phase of this research utilized a qualitative, purposively selected sample of participants to assist this research in better understanding the research problem and questions (Creswell & Creswell, 2018). Creswell and Creswell suggest that researchers use a purposively selected sample due to the ability to select smaller sample sizes that represent the larger sample size, further enhancing the research by reporting personal perspectives, beliefs, and knowledge. Purposive sampling involves smaller sample sizes to measure the study's objectives (Shaheen et al., 2019). Shaheen et al. propose that purposive sample designs produce information-rich data for research studies that

significantly augment researcher insights and provide in-depth analysis because researchers select participants who best help answer the research questions.

Limits of Generalization

The study limited research to youth ministry leaders, paid staff members, and volunteers serving within Kansas City and St. Louis metropolitan churches (included within the Kansas, Missouri, and Illinois geographical regions), averaging an attendance of 200 or higher. Churches with an average attendance under 200 did not provide enough samples for this study. This study attempted to draw from comparative samples with more extensive samplings. This research did not review churches outside Kansas City or St. Louis Metropolitan areas. This study limited research to youth student populations who regularly attend Kansas City and St. Louis metropolitan churches, averaging an attendance of 200 or higher. This investigation did not examine youth ministry programs within churches averaging an attendance of 199 or less.

Participants

This study used quantitative questionnaires to identify factors associated with multicultural students within the sampling and another questionnaire to focus on the youth ministry leaders within the sampling group to determine what competencies already exist (Leavy, 2017). This researcher used a follow-up qualitative essay and surveys to develop more specific data to determine youth ministry team leader competencies. The questionnaires aimed to broadly glean insights from reports received from students and youth ministry leaders, develop significant data points, and ascertain specific multicultural attributes of community adolescents and community youth ministry team leaders (Leavy, 2017). This investigation supported follow-up essays and surveys with the quantitative findings by suggesting specific satisfactory multicultural competencies.

The Kansas City and St. Louis metropolitan area participants included 18 adolescents and eight paid and volunteer youth ministry leaders. This research strived for anonymity in questionnaires, essays, and surveys. This study did not use the real names of participants, churches, or leaders.

Role of the Researcher

This researcher served as a human instrument by describing self, biases, and assumptions, along with the expectations and experiences that qualify this researcher for the research. This role included data collection, developing a research journal, tracking insights, and reflections (Greenbank, 2003). During the questionnaire, essay, and survey phases, this researcher maintained a limited role in independent quantitative research (Denzin & Lincoln, 2003).

Ethical Considerations

Ethical considerations for this research required obtaining permission from parents of adolescents involved in the questionnaires, essays, and surveys. The study required meeting individually with each parent or guardian of selected adolescents. To ensure voluntary and informed consent from every participant, adolescents and parents met in person, giving written consent from a parent or guardian to use each adolescent as a participant ensured voluntary consent (Leavy, 2017). This study maintained strict confidentiality by not using any participants' identifiers. All research maintained anonymity and confidentiality with pseudonyms for each participant (Leavy, 2017). This researcher destroyed all records upon completing data entry and transcription (Leavy, 2017). This researcher exceeded all necessary precautions and managed all information regarding the research study to ensure all participants received proper informed consent to their involvement (Leavy, 2017). Research participants

received informed consent in writing, with all aspects of the research explained, including any potential hazards or areas of concern (Leavy, 2017). The IRB process follows Liberty University guidelines that require this researcher to develop all forms and instruments necessary for this research and submit every document for approval (Liberty University IRB checklist).

Research Procedures

Mixed-Methods Research Design

Quantitative Questionnaire Design

The research began with a focus on a quantitative longitudinal study design implemented to collect and analyze quantitative data (Creswell & Plano Clark, 2011). Quantitative data comes from questionnaires, observational checklists, census data, surveys, and the like (Creswell & Creswell, 2018). Creswell and Crewell recommend that substantive quantitative data relies upon the larger sampling population to theorize about the whole sample population. This researcher sought the type of data collection from the questionnaire design method because questionnaires usually generate rapid results and data collection from larger population groups (Creswell, 2009).

Quantitative questionnaire designs are the most widely used in social sciences, primarily in the census, polling, and market research (Leavy, 2017). Leavy submits that the questionnaire design begins with standardized questions seeking to gain specific statistical analysis data. The two most common quantitative research designs are cross-sectional and longitudinal.

Cross-sectional designs examine the information at one point, while longitudinal designs discover information multiple times to measure the change over time (Leavy, 2017). Leavy

advocates that repeated cross-sectional, fixed-sample panel, and cohort studies are the three styles of longitudinal survey designs, but all risk attrition issues that require the researcher to build the design to minimize attrition strategically. She indicates that questionnaires provide a primary quantitative research survey method constructed and delivered to respondents through an involved process using great detailed survey questions, known as survey items, designated to test the hypotheses or answer the research questions. She suggests that how questions get designed around each concept in the study develops how the researcher operationalizes the variables.

This researcher used a questionnaire design for this study, which concentrated on questionnaires collecting relevant data for the research project about satisfactory multicultural competencies in youth ministry team leaders (Leavy, 2017). Researchers use the quantitative research process primarily to reach larger groups and collect a wide range of data (Leavy, 2017). This researcher identified that quantitative design would generally explain the problems and provide a thematic framework to understand the most significant multicultural differences among the youth within the KC and STL Metropolitan churches.

Researchers might use a questionnaire to develop data collection from a larger population and learn about a popular topic or relationship (Leavy, 2017). This researcher wanted to describe how the variables relate to or affect other groups and suggest how future research might explore or unpack the relationships' meanings through qualitative data collection. The questionnaire research design aims to generalize data from a sample to a population, creating inferences about characteristics, behaviors, and attitudes regarding the population (Creswell, 2009). Survey research primarily uses questionnaires as the data

collection tool (Leavy, 2017). Leavy indicates that questionnaires are often survey instruments for quantitative research design methods.

Quantitative closed-ended questions provide specific answers and must receive complex construction when developed (Covell, Sadani, & Ritchie, 2012). Covell, Sadani, and Ritchie contend that closed-ended question designs should systematically answer specific questions about the research problem. Covell, Sadani, and Ritchie designed their closed-ended question survey to measure medication errors and barriers in reporting. They reported using nine related subscales within their survey: (1) medication packaging; (2) physician communication; (3) pharmacy processes; (4) nurse staffing; (5) transcriptions; (6) definition disagreements; (7) reporting effort; (8) fear; and (9) administration response. The closed-ended survey design yields essential data for the researchers' review.

In developing quantitative research questionnaires, the researcher should consider the type of research, inductive or deductive, and determine independent or dependent variables (Mellinger & Hanson, 2017). Mellinger and Hanson report that a research hypothesis is essential to the survey design questions because it clarifies using a directional or non-directional theory, which assists in the research project's data analysis phase. How the research gets conducted flows from the research questions and hypotheses supporting the research project type.

Quantitative surveys can utilize questionnaires (paper, mobile, kiosk), interviews, longitudinal studies, website interceptors, online polls, and systematic observations (Rizk, Personal Communication, June 11, 2019). The research design follows an overall creative process of using the researcher's imagination, strategy, and science tactics to guide data collection and analysis (Gray et al., 2007).

Preparing a quantitative survey design requires careful consideration of the study's specific components to determine each variable's concept or actual evidence (Gray et al., 2007). A quantitative survey design often requires significant financial investment. The researcher must consider the length, time, and resources necessary to conduct the survey to prevent the exhaustion of financial resources available to complete the study.

The elements of a research questionnaire start with clear communication regarding what the researcher seeks to determine and the objectives of discovering the information (Punch, 2011). Punch contends that the design of research questions must have specific and concrete objectives to clarify the questions. He recommends that the central feature of a quantitative questionnaire relates to the variables that researchers collect from the data, which identify the specific and concrete objectives, but also suggests that the research aims to develop conclusions and make certain statements above a general level of understanding. Disciplined research requires establishing a logical connection between data, abstract concepts, and gaps in knowledge.

Qualitative Survey Design

The research followed up with a focus on a qualitative grounded theory study design to supplement the quantitative data findings (Creswell & Creswell, 2018). Creswell and Creswell advocate that grounded theory studies sometimes consider phenomenological research that examines social sciences through participants sharing information from personal experiences. They suggest that phenomenological research usually involves participant interviews.

Researchers use a grounded theory study design to obtain an abstract theory of a process or interaction grounded in research participants' perceptions. Qualitative studies use open-ended questions that solicit from the participants their perspectives and opinions about a particular

circumstance to assist the researcher in answering research questions and verifying research hypotheses.

Qualitative surveys often involve personal interviews with a smaller, purposefully selected group of research participants to enhance the results of the quantitative questionnaire (Creswell & Creswell, 2018). They confirm that qualitative surveys and interviews expand on the quantitative findings because qualitative surveys solicit in-depth information that builds upon the results from the collected quantitative data.

Mixed-Methods Survey Design

This researcher chose the explanatory sequential mixed-methods study design to explain the satisfactory multicultural competencies better because qualitative data enhances quantitative data (Creswell & Creswell, 2018). Creswell and Creswell suggest that mixed-methods research integrates quantitative and qualitative data from the study findings. Open-ended responses from qualitative data tend to provide data not based on predetermined responses. In contrast, quantitative closed-ended responses limit respondents' answers to yes or no and true or false. Researchers value mixed-methods designs because all research methods have bias, and when collecting both quantitative and qualitative data, researchers neutralize biased data. Additionally, mixed-methods designs sequentially and systematically incorporate quantitative and qualitative data.

Sadan (2014) advises that mixed-methods research benefits researchers when studying new ideas and questions. Sadan proposes that mixed-methods study designs answer complex problems, helping gather vital data from diverse groups. Quantitative and qualitative research have individual strengths and weaknesses, and combining both designs provides a much better understanding of research problems than either approach. Mixed-methods research provides

more comprehensive data results supporting the answers to the research questions and hypothesis. It helps to answer questions that qualitative or quantitative research cannot individually answer.

Creswell and Onwuegbuzie (2004) suggest that mixed-methods research should bridge quantitative and qualitative research into one workable solution. The authors support that present research is becoming more interdisciplinary, active, and involved, indicating that using only one research method limits the effectiveness of studies. Researchers utilize a mixed-methods approach to develop a more solid understanding of their research that supports collaboration, facilitates better communication, and provides superior research. Quantitative researchers can utilize qualitative methods to enhance their study content.

This qualitative research study format complements quantitative questionnaires to provide more study content. As previously mentioned, limited data regarding satisfactory multicultural competencies for youth ministry team leaders is available. Mixed-method research questionnaires and surveys provide a foundation of satisfactory multicultural competencies, followed by more specific information to explain the initial findings.

Data Collection Methods and Instruments

Quantitative Collection Methods

The quantitative longitudinal study questionnaire design asked participants to identify multicultural attributes they possess within their perspective cultures and how they affect them positively or negatively within their youth ministry program (Collins, 2001). Furthermore, reliability measurements occur using interitem reliability (Leavy, 2017). This researcher utilized the closed-ended question structure method to collect information from the questionnaires (Creswell & Plano-Clark, 2011). Closed-ended questions utilize fixed-choice

participant responses, providing a range of responses that participants must select from the answers to the forced-choice questions (Leavy, 2017). Leavy reports that forced-choice responses provide the researcher with easily quantified collectible data for generalized population samples. Closed-ended questions help researchers identify data to further the quantitative data collection methods (Creswell & Plano-Clark, 2011).

Qualitative Collection Methods

The qualitative collection methods commonly used by researchers are narrative research, case studies, grounded theory research, phenomenological, and participatory action research (Creswell et al., 2007). This study used a grounded theory study design for qualitative data collection. Creswell et al. promote that grounded theory design works well when no theory or existing theories are insufficient for social science studies and when studying a process or action involving many individuals.

The grounded theory study design collects data that generates an overall explanation of a process as viewed by study participants (Creswell et al., 2007). Creswell et al. assert that grounded theory research develops theories that are not already known or in limited existence, thus assisting the researcher in formulating answers to support the research questions and hypothesis. The authors propose that data collection through one-on-one interview surveys and essays generated from a smaller batch of research participants explains research questions because participants report their answers based on their perspectives. Researchers categorize and code collected data as information from a grouping of broad ideas identifying a central phenomenon crucial to the research theme. Researchers identify clear associations between a central phenomenon that draws logical paradigms and links information that supports the hypothesis.

Mixed-Methods Collection Methods

This investigation embarked on a meticulous journey, starting with quantitative longitudinal questionnaires that delved into a broad identification of satisfactory multicultural competencies among a large sample of research participants. Due to the limited data availability pertinent to this study, the researcher initiated the process with initial generalized, closed-ended questionnaires. This broad approach facilitated targeted qualitative research, culminating in the creation of follow-up surveys and essays for the purposefully selected study participants. This comprehensive approach aimed to explain the research questions and hypothesis robustly.

Quantitative Data Collection

Quantitative researchers collect data utilizing performance, observation, attitude, and census data (Creswell & Creswell, 2018). Creswell and Creswell assert that researchers obtain data using predetermined, instrument-based questions from questionnaires and surveys. Researchers must determine how to collect, record, store, and interpret the data (Leedy & Ormrod, 2005). Leedy and Ormrod propose that researchers collect numerical data representing a large population sample using standardized instruments such as questionnaires and surveys.

As Vogt et al. (2014) argue, questionnaires are the optimal data collection method for quantitative research survey designs. However, the construction and delivery of these questionnaires must adhere to stringent ethical and safety standards to protect both the researcher and the participants. This rigorous process, while demanding, is essential to ensure the integrity of the study. Researchers should meticulously consider and justify the links between the questions and the concepts intended to measure to produce valid instruments.

Researchers design questionnaires to test hypotheses and answer research questions (Leavy, 2017). She indicates that quantitative researchers construct the research questions in terms of the variables that the researcher desires to measure, so the researcher must consider the variables, create definitions for each variable, and then design the survey questions to measure the concepts.

Qualitative Data Collection

Researchers collect qualitative data differently than when collecting quantitative data. Streefkerk (2023) reported that researchers use qualitative focus groups, interviews, open-ended surveys, and literary reviews as data collection forms. Streefkerk proposes that conducting open-ended interviews and surveys provides a progressive data collection measure for researchers who want to study personal perspectives, often follow-up questions, to help further understand the conceptual data collected from quantitative research. Creswell (2018) insinuates that qualitative researchers often collect many data sources from interviews, surveys, observations, documents, and audiovisual resources using open-ended questions, allowing research participants to answer freely without constraints associated with predetermined study instruments. Creswell contends that researchers review all the qualitative data collected, analyze it, and then attempt to make sense of it by organizing themes using codes.

Mixed-Methods Data Collection

An explanatory sequential mixed-methods study design involves a two-pronged approach to data collection (Creswell & Creswell, 2018). Creswell and Creswell describe that quantitative questionnaires collect the first phase of the wide-ranging data, followed by the qualitative surveys and essays given to purposefully selected participants, which explain the

initial quantitative discoveries. The rigorous quantitative data collection comes from the larger sample size of research participants. The mixed-methods process uses qualitative data to build directly upon the quantitative results. Finally, qualitative results often highlight the study with significant results about specific predictors, certain variables, relevant cases, and demographics.

This researcher intentionally used both methodologies in this study because of the specific features provided by quantitative and qualitative data collection. The quantitative phase of this study collected data between two states and identified participants by an anonymous identifying character. For churches surveyed on the Kansas City side, this study identified churches and participants with the letters "KC." This research identified churches and participants on the St. Louis side with the letters "STL." This investigation identified churches in sequential numerical order. This study categorized participants by the letter "Y" for youth and "L" for leaders and by sequential numeric order.

The research results from the quantitative analysis intended to develop sweeping satisfactory multicultural competencies for youth ministry team leaders. This study's quantitative phase provided this researcher with the means to further understand satisfactory multicultural competencies. This quantitative segment foundationally answered this researcher's questions by identifying and labeling detailed satisfactory competencies for multiculturalism in youth ministry team leaders.

Instruments and Protocols

Quantitative Survey Design

This quantitative research phase determined that questionnaires served as the primary source of initial data collection for this explanatory study. The quantitative questionnaire design requested that participants identify multicultural attributes they possess within their perspective

cultures and how they affect them positively or negatively within their youth ministry program, thus developing the framework for determining multicultural competencies for youth ministry team leaders (Collins, 2001). Furthermore, reliability measurements occur using interitem reliability (Leavy, 2017).

The questionnaires used for this research consisted of Likert scale-designed responses from statements or questions intentionally constructed to solicit participants' desired responses (Hampson, 2014). Hampson suggests maintaining a consistent structure for the questions' arrangement. For example, Hampson proposes using 1 = strongly disagree, 2 = slightly disagree, 3 = neither agree nor disagree, 4 = slightly agree, and 5 = strongly agree. Hampson reports that the Likert scale elicited numerical responses to analyze, scale, and categorize the data, creating valid research.

Leavy (2017) suggests using a two-column table design when considering a relationship study between two variables. She suggests that the researcher lists all variables in one column and drafts questions in the second column. The question construction provides the heart of the quantitative questionnaire research method.

The Likert scale aims to report ordinal data, ranked based on received questionnaire responses (Kostoulas, A., 2013). The design of this study summed up the total number of responses per questionnaire, with the lowest possible score for all surveys being the number of surveys conducted, such as 15. The highest possible sum value represents the possibility that all participants chose the same answer, with this highest value possibility equaling 30 (McLeod, 2008). The Likert scale responses aggregate into an ordinal scoring method such as Spearman Rank Correlation, wherein scores are tallied and ranked based on the total number of survey

answers from highest to lowest, or interval scoring, which ranks results based on the mean, mode, and median of selected answers for each survey (Glen, 2015, August).

Qualitative Survey Design

Qualitative surveys harness the rich research value of collecting open-ended data (Braun et al., 2021). Braun et al. maintain that qualitative surveys use open-ended questions created by researchers centered around a specific research theme or problem. They convey that participants respond to the questions using their own words, thoughts, and experiences rather than using a set of pre-determined criteria as found within quantitative questionnaires. The authors indicate that qualitative surveys provide researchers with a prolific and complex account of subjective experiences, descriptions, habits, and perspectives researchers desire in mixed-methods studies. Qualitative surveys are suitable research tools that are compatible with quantitative questionnaires.

The qualitative survey design research objective dictates what and how much is asked from research participants (Roller, 2016). Roller suggests that researchers often seek information presented as facts from the participants completing the qualitative survey.

The qualitative research design becomes complicated due to the inherent complexity of the researcher in making sense of the qualitatively measured results (Roller, 2016). Roller proposes that researchers set up a series of qualitative survey data analyses that help make sense of the information. Roller describes using a complete narrative theme, asking specific open-ended questions acquired from the quantitative results, coding the results, identifying categories, themes, and patterns, and drawing interpretations and implications from the collected data. Researchers should carefully consider the development of qualitative survey questions, which promote clarification of the follow-up discovery of information derived from quantitative results.

Roller indicates that qualitative survey responses enhance quantitative questionnaires by allowing participants to explain their meaning throughout the survey, potentially addressing aspects otherwise overlooked in a questionnaire.

Mixed-Methods Survey Design

Mixed-methods questionnaire designs articulate large data collection deposits from quantitative and qualitative methodologies (Braun et al., 2021). Collecting data in a mixed-methods research design involves analyzing the quantitative data first, followed by the qualitative data (Creswell & Plano-Clark, 2006). Mixed-methods research questionnaire designs must systematically describe components of the problem through clearly stated research questions and then describe other components not identified from the first phase of research (Creswell & Plano-Clark, 2006). The numerical data from the quantitative questionnaire provides a broad perspective towards answering the research questions. In dissimilarity, the qualitative survey open-ended questions provide more depth in answering the research questions (Roberts, 2010).

This study used a quantitative questionnaire design to facilitate a wide-ranging understanding of satisfactory multicultural competencies for youth ministry team leaders. The qualitative surveys and essays followed up on the questionnaires by formulating further thorough knowledge to answer the research questions more specifically.

Questionnaires/Surveys

Using quantitative closed-ended questionnaires followed by qualitative open-ended surveys and essays enabled this study to project information and data necessary for the specific mixed-methods elements of this research (Creswell & Plano-Clark, 2011). The current research failed to identify existing questionnaires or surveys explicitly designed to assess and cultivate

satisfactory multicultural competencies for youth ministry team leaders. This researcher recognized the need to create reliable, valid, and credible research survey questions.

Within any mixed-methods study, the data analysis must remain valid, meaning the research evaluates what the researcher intends to evaluate (Leavy, 2017). This researcher implied that the validity of the questionnaire and survey research provided an intentional method to hypothesize and answer the researcher's competency questions. The assumption exists that statistical validity serves as an appropriate measurement for quantitative research. Leavy advocates that statistical validity proves that the researcher's statistical analysis follows the rules of statistical law. Ecological validity reports that research results would not only occur in a lab or some artificial setting but apply to real-world results (Leavy, 2017, p. 114).

Ecological validity served as a vital element for this research since the significance of this researcher's prospectus topic involved determining the satisfactory multicultural competencies required for youth ministry team leaders within a population area of over 2 million people. Survey questionnaires gave this research ecological validity because the findings generalized to the real-world population.

Quantitative Questionnaire Research

Questionnaires ask people standardized questions that are analyzed statistically, allowing the researcher to collect data from large samples and generalize the data to larger populations (Leavy, 2017). Kansas City is the largest city in Missouri. The metropolitan area connects several large cities between the Missouri and Kansas state lines and the northwestern and northeastern states' borders. Kansas City has Missouri's second-largest metropolitan population, approximately 2.34 million residents (World Population Review, 2020). St. Louis is the second largest city in Missouri, with the largest metropolitan area consisting of approximately 2.81

million residents (World Population Review, 2020). Population bases of these sizes required the researcher to develop research methods applicable to this vast geographical area. The questionnaire research design formulated the best quantitative research method for this researcher to project the statistical data to a large population (Leavy, 2017).

The data derived from questionnaires is known as subjective data when data is obtained directly from the respondents, while objective survey data comes from data collected elsewhere (Leavy, 2017). Recognizing that longitudinally designed research generates a well-balanced study because that measured over time fulfilled a vital role in this study (Leavy, 2017).

Data analysis, commonly used in quantitative research, follows a descriptive statistical format (Fallon, 2016). Descriptive statistics summarize the data into three kinds:

1. Frequencies: Counting the number of occurrences of a category. Frequencies report percentages.

2. Measures of central tendency: Using single values to represent one sample.

    a. Mean: the average

    b. Median: the middle

    c. Mode: the most frequent value within the sample

3. Measures of dispersion: Illustrating how spread out individual scores are and how they differ. Standard deviation is the most used measure of dispersion (Fallon, 2016, pp. 16-18).

This study intended to determine what satisfactory competencies are necessary to develop multicultural youth ministry team leaders who immerse themselves in the vast cultural influences around the Kansas City and St. Louis, Missouri, metropolitan areas using quantitative research. Churches within these large population bases face many challenges regarding retaining youth

attendees within the church ministry groups. Researchers conducting quantitative research should ensure that they produce quality data to establish the necessity of understanding multiculturalism within the components of the competencies. For church leaders to retain youth within their church youth ministry programs, they should receive defined satisfactory multicultural competencies that are well-understood and research-based recommendations.

Qualitative Survey Research

Qualitative surveys allow the research participants to suggest answers to research questions based on their experiences (Creswell & Creswell, 2018). Creswell and Creswell describe qualitative research as originating from studies within the sociology, humanities, and anthropology professions. As cited within Creswell & Creswell, Strauss and Corbin (1990, 1998) identified the procedures used in qualitative grounded theory studies. Creswell and Creswell indicate that when researchers utilize grounded theory research used in sociological and humanities studies, a general, abstract theory of a problem, action, or interaction is grounded in the interpretations of participants. Qualitative surveys utilize multiple stages of data collection accompanied by the refinement and careful assessment of the collected information.

This study used qualitative surveys to capture the personal experiences and interpretations of the youth ministry team leaders and adolescent attendees to develop a comprehensive association between the research questions and hypothesis. The qualitative surveys provided real-world ideas of what satisfactory multicultural competencies should exist within paid and volunteer youth ministry team leaders. While the quantitative research findings provided generalized information, the qualitative surveys and essays provided more specific details to support the general findings.

Mixed-Methods Survey Research

Mixed-methods designs involve the combination of quantitative and qualitative research questionnaires, surveys, and essays to formulate the data intended to suggest answers to the research questions and hypothesis (Creswell & Creswell, 2018). The quantitative closed-ended questionnaires designed by researchers intentionally introduce questions to research participants that solicit predetermined responses from the individuals answering the questions. Qualitative, open-ended survey questions follow the opposite objective: soliciting non-predetermined responses from research participants.

All research likely contains some researcher bias and weakness, whereas mixed-methods research reduces the same researcher bias or weakness (Creswell & Creswell, 2018). Mixed-methods research systematically integrates quantitative and qualitative information, forming more research designs. Additionally, mixed-methods research integrates one database, which checks for validity against another database, or one database builds upon another database comparatively intertwined back and forth, complementing one set of findings with another.

This explanatory, sequential, mixed-methods study intentionally conducted the quantitative research first, with this researcher analyzing the results and then building upon the data with the added qualitative grounded theory study research elements (Creswell & Creswell, 2018). This study is explanatory because the qualitative results explain the preliminary quantitative information more deeply (Creswell & Creswell, 2018). This research is sequential because the qualitative phase deliberately follows the quantitative phase (Creswell & Creswell, 2018). Creswell and Creswell indicate that an explanatory, sequential mixed-methods study leans heavily on the quantitative side of research but presents challenges from quantitative findings

due to potentially unequal sample sizes for each study phase and identifying results that need further exploration.

Data Collection and Instruments

This research used the Likert scale to collect data for the distribution of questionnaires. Questionnaires enable researchers to gauge how subjects rate approaches that provide feedback for the researcher to modify design methods (Kotecha, 2016). The Likert scale collects data through five to ten-point scales in response to various questions (McLeod, 2019). The variety of data obtained via the Likert scale constructed questionnaires provided necessary feedback from youth ministry team leaders and multicultural adolescents to propose research instrumentation. The investigation distributed questionnaires to participants directly from the researcher and returned them to the researcher.

Some research designs consider crucial variables such as gender to determine variables in data collection. For this study, gender constituted an essential element in research collection, analysis, and study design. Women outnumber men who attend every major Christian denomination, and studies estimate that 20% to 25% of women are more likely to attend church than men, who worship at least once per week (Zwerneman, 2016).

Creswell (2014) suggests identifying and evaluating multiple data sources using various research design techniques, identifying the necessity to evaluate multiple data sources from interviews, observations, audiovisual instruments, and documents, and avoiding data collection from only one source. The observation of youths involved in multicultural personal relationships and interactions provided relevant sources of information for this study.

Development of the Multicultural Satisfaction Questionnaires

The study designed the Multicultural Satisfaction Questionnaires based on the precedent literature discussed in Chapter Two. The research relied upon experience and observations from previous volunteer youth ministry leadership, seven years as a Christian marriage counselor, and the last five years as a volunteer pastor. This researcher designed two questionnaires, one presented to youth ministry team leaders and one presented to adolescent youth ministry program attendees. These questionnaires sought to establish the existence of satisfactory multiculturalism competencies in youth ministry programs and the support of church leadership towards the youth ministry programs, if any. They further sought to determine the intentions of adolescent youth ministry attendees towards remaining within their church youth programs based upon multiculturalism characteristics they perceived within their youth ministry programs (Strecker & Naidoo, 2018).

Development of the Essay - Multicultural Satisfaction in My Church

The precedent literature discussed in Chapter Two served as the primary source for designing the Multicultural Satisfaction in My Church Essay. The research relied upon experience and observations from previous volunteer youth ministry leadership, seven years as a Christian marriage counselor, and the last five years as a volunteer pastor. This researcher designed two essays, one for adolescent youth ministry program attendees. This researcher designed the second essay for presentation to adult leaders but did not use the survey in this study. The youth attendee essay design solicited non-predetermined, general responses providing more detailed information regarding satisfactory multiculturalism competencies in youth ministry programs (Creswell & Creswell, 2018). The essay further aimed to furnish detailed information to support church leadership in establishing thriving multicultural youth ministry

programs if they currently exist. Additionally, it sought to determine the satisfactory

competencies that church youth ministry programs should teach, promote, and facilitate to

cultivate excellent, effective, and efficient multicultural youth ministry leaders (Strecker &

Naidoo, 2018).

Development of the Church Multicultural Satisfaction Follow-Up Surveys

This research designed the Multicultural Satisfaction Follow-Up Surveys based on the

precedent literature discussed in Chapter Two. The research relied upon experience and

observations from previous volunteer youth ministry leadership, seven years as a Christian

marriage counselor, and the last five years as a volunteer pastor. This researcher designed two

surveys, one presented to youth ministry team leaders and one presented to adolescent youth

ministry program attendees. These surveys solicited non-predetermined, specific responses

detailing satisfactory multicultural competencies in support of the questionnaires and essays

(Creswell & Creswell, 2018). These surveys further aimed to define the level of detailed

understanding regarding cultural diversity and multiculturalism within the local churches, as well

as to solicit specific responses from adult leaders and adolescent youth regarding their personal

opinions on establishing satisfactory multicultural competencies (Creswell & Creswell, 2018;

Strecker & Naidoo, 2018).

Mixed-methods studies should follow the process where data collection begins with

quantitative random sampling through phase one, followed by qualitative, purposive sampling in

phase two (Creswell & Creswell, 2018). The explanatory sequential design ensured that both

phases of this study followed the appropriate mixed-methods methodology (Creswell & Plano-

Clark, (2011).

Data Analysis

Quantitative Data Analysis

Creswell and Plano-Clark (2011) present several examples of research method designs in their work. Ivankova and Stick (2007) used an explanatory sequential design to study students' persistence in higher education (as cited in Creswell & Plano-Clark, 2011). They used a quantitative study to determine the persistence variables of students obtaining doctorate degrees in leadership. From here, the researchers conducted one-on-one interviews with purposively selected individuals to learn about each student's experiences and perceptions toward the doctorate program.

Quantitative research data analysis relies on mathematical statistics to define and interpret the studied data (Creswell & Creswell, 2018). Researchers analyze the data using statistical methods that stress the study's objectivity and deductive reasoning (Leedy & Ormrod, 2005).

Qualitative Data Analysis

Qualitative data analysis is a rigorous process because of the human nature of qualitative research (Roller, 2016). Roller declares that qualitative data analysis is worthless unless the researcher carefully processes the data to find connections in the concept, phenomenon, or evidence verifiable through proper analysis. She further suggests that data verification occurs after the researcher has completed all the essential data processing, making meaningful connections that bring about participant interpretations and making the data useful. Roller concludes her discussion about qualitative data analysis by suggesting that researchers must use a well-thought-out plan to locate data connections and make sense of the information.

Qualitative research utilizes two types of data analysis: inductive and deductive (Creswell, 2018). Qualitative researchers evaluate data using inductive data analysis by organizing data from the bottom-up, increasingly developing more abstract information in the process. Additionally, inductive data analysis involves reviewing the content back and forth between the themes and associations until researchers establish a comprehensive unit of themes.

When researchers use deductive data collection, they examine the themes back and forth, looking for more evidence to support each theme or to find content that needs additional information (Creswell, 2018). Creswell implies that qualitative data analysis often begins through inductive rationale followed by deductive considerations to support the complete analysis.

Mixed-Methods Data Analysis

The quantitative and qualitative data analysis must occur separately, followed by the researcher combining the two data sets into one source of results (Creswell & Creswell, 2018). The quantitative results formulate the plan for the qualitative research phase of the study. Creswell and Creswell promote that a significant element of mixed-methods data analysis is using quantitative sampling to point to the types of questions asked during the qualitative phase.

This study followed the Creswell and Creswell (2018) model using quantitative data analysis as the first phase of this research to provide generalized evidence of satisfactory multicultural competencies. This research used the subsequent qualitative data analysis as the second phase of this investigation to provide detailed evidence of satisfactory multicultural competencies.

Analysis Methods

Quantitative Analysis Method

Quantitative research data analysis relies on mathematical statistics to define and interpret the studied data (Creswell & Creswell, 2018). Researchers analyze the data using statistical methods that stress the study's objectivity and deductive reasoning (Leedy & Ormrod, 2005). Computer programs successfully help researchers analyze quantitative data (Creswell & Creswell, 2018). Creswell and Creswell advocate that researchers discuss responsive biases of survey instruments, discuss a descriptive analysis of all data collected from independent and dependent variables, and make sure analysis instruments are reliable and measurable.

Qualitative Analysis Method

One approach to qualitative data analysis is to organize the data in five steps (Creswell & Creswell, 2018). Creswell and Creswell propose that researchers analyze the data first by organizing and preparing the data for further examination, second by repeatedly reading and reviewing the data to make sense of the information, and then determine what ideas, themes, concepts, or actions participants suggest. In the third step, the authors recommend that researchers systematically code all the research into categories that label the research by significant vital terms, such as multicultural, satisfactory, competencies, and the like. Finally, in the fourth phase of qualitative data analysis, the researcher should refer to the study coding process and design detailed descriptions of the data collected based on the categories generated in step three and conclude the analysis in step five by representing the themes, ideas, descriptions, or concepts in narrative format.

This study used quantitative and qualitative data analysis methods described above to produce generalized conclusions about satisfactory multicultural competencies and then support those conclusions with more specific themes, suggestions, concepts, and experiences as suggested by research participants.

Statistical Procedures

Quantitative Statistical Procedures

Quantitative research data analysis relies on mathematical statistics to define and interpret the studied data (Creswell & Creswell, 2018). Researchers analyze the data using statistical methods that stress the study's objectivity and deductive reasoning (Leedy & Ormrod, 2005). Deductive reasoning constituted an essential component of this research design's analysis.

The data analysis methods researchers used in quantitative research report inferential statistical elements used to evaluate the research hypothesis (Creswell, 2009). When considering experimental designs and independent and dependent variable relationships, Creswell (2009, p. 166) suggests using *t-Tests* or univariate analysis of variance (ANOVA), alternatively known as an F-test, analysis of covariance (ANCOVA), or multivariate analysis of variance (MANOVA). An ANOVA F-test verifies research data using an analysis of variance and is considered an extension of the t-Test two-sample testing method (Verma & Abdel-Salam, 2019, p. 97). Researchers use the F-test on quantitative numerical data that examines the effect of groups and variability between groups (Verma & Abdel-Salam, 2019, p. 99). The variation is the sum of the squares between participants' (observations) answers and the mean of the observations within the study (Verma & Abdel-Salam, 2019, p. 99). Verma and Abdel-Salam suggest that studies may use ANOVA test variations that depend on the number of

variables. They indicate that a study with one variable uses a one-way ANOVA test because only one categorized variable gets classified in one way. An examination that considers two categorized variables is a two-way ANOVA test, and so on.

Experimental researchers often use statistical results from hypothesis testing and confidence intervals that estimate upper and lower statistical values consistent with the observed data and are likely to obtain the actual population mean (Creswell & Creswell, 2018, p. 172). Often, quantitative researchers use SPSS, a statistical data software, to analyze measured quantitative data by delivering tables, images, and linear and non-linear models (IBM, 2020). SPSS utilizes the ANOVA, ANCOVA, or MANOVA data analysis methods to develop statistical answers (Laerd, 2020). This study intended to use the SPSS software to analyze the data. However, with the limited study samples and advanced features of Microsoft Office programs, the study used Microsoft Excel to analyze all the obtained quantitative data.

Quantitative data is classified as metric data, measured by a scaled format (Verma & Abdel-Salam, 2019, p. 3). For metric data, parametric statistics are calculated and measured through mathematical statistical instruments (p. 3). Parametrical data follows a specific probability distribution, usually over a normal distribution, with specific numeric patterns describing the data characteristics, such as mean and standard deviation.

This study used a combination of a few quantitative statistical analysis tests to verify the research results. This researcher used the Pearson product movement correlation to validate these data findings by testing to provide insight into the strength and direction of a linear relationship between two continuous variables (Leavy, 2017). The researcher used the t-Test as an alternative method to validate the data findings by determining any significant differences between the means of the independent variables and to qualify the research data findings.

Figure 2 below reports the statistics of the t-Test processes performed within Microsoft Excel used in this study.

Figure 2

t-Test Equation Used for This Study

- x$_1$ and x$_2$ represent the means of the two independent samples assuming equal variances.
  - Youth Attendees (x$_1$)
  - Adult Leaders (x$_2$)
- s$_1$ and s$_2$ represent the standard deviations of the two independent samples
  - s$_1$ = Youth Attendee answers per research question
  - s$_2$ = Adult leader answers per research question.
- n$_1$ and n$_2$ represent the samples sizes of the two independent samples
  - n$_1$ = Youth number of questions coded per research question/hypothesis
  - n$_2$ = Adult number of questions coded per research question/hypothesis
- The equation below represents the type of formula used for this study. This study used the t-Test Two-Sample Assuming Equal Variances analysis tool in Microsoft Excel.
- The t-Test calculates the pooled standard deviation using the following formula:

$$s_p^2 = \frac{((n_1 - 1)s_1^2 + (n_2 - 1)s_2^2}{(n_1 + n_2 - 2)}$$

- The t-test then calculates the t Stat using the following formula:

$$t = \frac{\overline{x}_1 - \overline{x}_2}{\sqrt{s_p^2 (\frac{1}{n_2} + \frac{1}{n_2})}}$$

- The t-Test analysis feature in Excel then determines the p Value calculated from the t Stat and the degrees of freedom.

(Bradburn, 2019 and Statology 2021)

Qualitative Statistical Procedures

Mixed-methods research combines quantitative and qualitative data to form a comprehensive study (Nassaji, 2015). Nassaji conveys that a mixed-methods study does not analyze study findings using quantitative statistical components to analyze qualitative data components and then measure them. Instead, mixed-methods studies rigorously examine quantitative and qualitative data individually and combine the findings into a comprehensive

report. As mentioned in this study's quantitative statistical procedures section, quantitative data is analyzed and recorded using mathematical-statistical procedures, while qualitative data derives from interviews, observations, and open-ended surveys that retrieve personal perspectives from study participants (Creswell & Creswell, 2018).

A researcher likely uses some form of coding to analyze the qualitative data; a researcher does not rely solely upon discovering a mathematical ah-ha moment from the research findings (Nassaji, 2015). Nassaji suggests that qualitative data analysis happens when researchers review the information collected from observations, interviews, or surveys and then search for patterns, themes, concepts, or suggestions that support the study. He notes that some researchers' follow-up qualitative study components use follow-up interviews to check, confirm, and clarify the present emerging themes in the data.

When researchers analyze qualitative data, they sometimes use intercoder reliability, a quasi-statistical test, to ensure reliability (Cheung & Tai, 2023). Cheung and Tai report that qualitative interviews and surveys do not report fixed codes, unlike quantitative questionnaires that report coded information using a Likert scale format. Researchers calculate intercoder reliability based on the degree to which two or more coders agree on codes applied to fixed elements in qualitative study data.

Interrater reliability is another qualitative data coding method where two researchers conduct independent data ratings and assign values to the data (Cheung & Tai, 2023). When coding qualitative interview data categories, intercoder reliability reports the data as represented by the coders' agreed-upon themes emerging from the data, which develops study validity (Cheung & Tai, 2023).

Researchers commonly use Interviews and open-ended surveys in qualitative and mixed-methods studies (Cheung & Tai, 2023). Surveys and interviews are analyzed either inductively or deductively. The researcher interprets interviews and surveys subjectively, assuming the research relies on the human factors associated with obtaining data from participants' perspectives and experiences. Cheung and Tai clarify that deductive analysis requires the researcher to use structured theories or predetermined concepts to formulate data analysis. In contrast, inductive analysis allows the researcher to use no predetermined theories, structures, or agendas to analyze the data.

According to Verma and Abdel-Salam (2019), research investigations classify qualitative data as nonmetric (p. 2). With nonmetric data, research findings become classified as categorical measurements, often called categorical data (p. 2). These researchers suggest that nonmetric data findings from qualitative research return ordinal and nominal data using nonparametric statics (p. 3). Ordinal data is categorical data that usually has a natural order or ranking but not necessarily a consistent numerical difference between them (p. 3). Nonparametric data relays ordinal data that uses graded categories, placing the data in a specific order, much like what a research participant might consider satisfactory multicultural competencies. Nominal data classifications involve categorizing one object into two or more distinct categories, analogous to surveying eye color, where researchers compute specific data characteristics exclusively by percentages (p. 2).

This study did not involve more than one researcher, suggesting that the quasi-statistical coding methods mentioned in this section could not work. This researcher used an inductive analysis method to examine the qualitative data, seeking answers to questions with no predetermined concepts when asking study participants to reflect on their personal experiences

and perspectives. This study examined the qualitative research findings using ordinal data results, which do not mathematically value as does data obtained from quantitative results (Verma & Abdel-Salam, 2019). This investigation categorized all the qualitative findings into multicultural, volunteer, paid, competencies, and similar themes. The themed coding supported the findings of the quantitative data results. The numerous tables and figures discussed in chapters four and five of this prospectus reflect the results.

<div align="center">**Trustworthiness**</div>

Validity

Leavy (2017) contends that research cannot conclusively prove to measure the validity of a study, so researchers use various methods of validity, as discussed further in this section. Qualitative validity represents the scores obtained from research participants that provide meaningful indicators of the measured problem (Creswell and Plano-Clark, 2011). Creswell and Plano-Clark suggest internal validity reports what the researcher concludes about a cause-and-effect relationship between the research variables. They suggest that threats to internal validity include participant attrition, maturation of participants, and selection bias, requiring the researcher to use an appropriate research study design (p. 211). Internal and external validity help the researcher conclude the relations between variables discovered during the study (Leedy & Ormrod, 2005). Leedy and Ormrod assert that internal validity refers to the study's design that yields accurate conclusions about the cause-and-effect or other relationships within the data findings. Internal validity concentrates upon the "factors that affect the internal links between the independent and dependent variables that support the alternative explanations for variations in the dependent variable" (Alder & Clark, 2011, p. 188, as cited in Leavy, 2017).

External validity refers to how the researcher applies the results to situations beyond the study or how the conclusions draw generalized information to other contexts (Leedy & Ormrod, 2005). External validity focuses on measuring appropriate generalization to the population beyond those samples examined within the test (Leavy, 2017). External validity represents whether the researcher can conclude that the research results apply to larger populations (Creswell and Plano-Clark, 2011, p. 211). Researchers should select a representative sample to obtain the correct inferences drawn to persons, settings, and past and future events (p. 211).

Validity measurements rely on information from sources external to the researcher and research participants verified through a statistical process (Creswell & Plano-Clark, 2011). Creswell and Plano-Clark describe that researchers look for content validity, which represents evidence that the research items characterize the possible items, criterion-related validity that indicates if the data scores relate to an external standard, and construct validity that shows if the research findings measure what the researcher intended to measure. Researchers determine quantitative validity by looking for their research instruments' content validity and evaluating research scores using criterion-related or construct validity processes. Additionally, researchers examine the validity of their conclusions drawn from the results of the data analysis.

Creswell and Creswell (2018) expand upon construct validity, content validity, and concurrent validity. Construct validity requires that the researcher acquire data that measures hypothetical constructs. Content validity ensures that the items accurately measure the intended content. Concurrent validity suggests that the data's scores predict or correlate with results from other studies.

This researcher designed and checked all questionnaires used in this study for validity using the Pearson product-moment correlation and the t-Test (Leavy, 2017). The Pearson

product-moment correlation determines the strength and direction of a relationship between two variables (Leavy, 2017, p. 114). A t-Test compares the significant results in the differences between two groups (Leavy, 2017, p. 114).

This research used qualitative face and ecological validity (Leavy, 2017). Face validity extends to the judgment made by average people that, at face value, a study's results measure what they expect them to measure (Leavey, 2017, p. 115). Ecological validity ensures the applicability of findings to real-world scenarios (p. 115). Interestingly, Leavy reports that reliability is not a concern when a study examines a problem where research participants' answers might change over time (p. 115).

Internal and external validity historically apply to quantitative data analysis; however, more recent objections to internal and external validity cause researchers to consider other factors (Leedy & Ormrod, 2005).

Leedy and Ormrod detail these factors in their work:

- *Extensive time in the field* – The time the researcher spends conducting the study.

- *Negative case analysis* – The researcher actively looks for conflicting hypotheses and continually revises the researcher's explanation until all cases get accounted for in the study.

- *Thick Description* – The thick details explain the research so reviewers can draw conclusions.

- *Feedback from Others* – The researcher seeks feedback and opinions from other colleagues in the field to determine an agreement or lack of agreement about the researcher's interpretation of the data.

- *Respondent Validation* – The researcher returns their conclusions to participants involved in the study and asks them if they agree with the findings based on their own experiences. (Leedy & Ormrod, 2005, p. 100).

An empirical validity assessment provided the primary validity standard for this study. An empirical validity assessment examines how well measurements relate to one or more external criteria based on the researcher's empirical observations (Middleton, 2020). Quantitative research commonly uses empirical data assessment to establish validity within four validity types: construct, content, face, and criterion (Middleton, 2020).

Quantitative validity is measured differently from quantitative validity. Creswell and Creswell (2018) propose that researchers triangulate different data sources by examining the evidence obtained from the sources and building a lucid justification for the theme. The authors recommend that researchers use other validity tests, such as member checking, to return the grounded theory findings to the study participants to determine if they received accurate, obtained information. They advocate another method of testing validity that involves clarifying any bias brought into the study through reflexivity when the researcher highlights specific interpretations of their findings associated with their background, history, culture, or socioeconomic origins.

Mixed-methods studies generally utilize the quantitative construct validity verification paralleled with the qualitative triangulation validity verification for each database to maintain the highest level of study validity possible (Creswell & Creswell, 2018). As previously discussed, quantitative construct validity occurs when researchers utilize appropriate definitions and measures of variables (Creswell & Creswell, 2018, p. 247). Qualitative triangulation validity uses multiple methods of data to investigate the same question (Leavy, 2017, p. 153).

Creswell and Creswell point out that researchers should acknowledge the differences between sample sizes used in the quantitative and qualitative research methodologies and use the same variables for the study's quantitative and qualitative phases. This study intentionally used qualitative essays and surveys to test triangulation validity.

Reliability

Reliability measurements occur using interitem reliability (Leavy, 2017). Leavy asserts that interitem reliability happens because researchers use several questions to measure the data indicators from a quantitative research instrument. She indicates that quantitative research reliability refers to the consistency of the research; that is, the researcher developed reliable results. Quantitative questionnaires provided reliable results for this study, limiting potential biases and reducing other negative factors from the research study design and analysis. Internal and external validity is necessary to ensure a mixed-methods study's quantitative and qualitative reliability (Creswell & Creswell, 2018). Creswell and Creswell mention that researchers use internal validity through data triangulation, collecting information from multiple sources such as interviews, essays, and open-ended surveys. They report that researchers apply detailed external validity descriptions regarding the study findings to ensure the transferability of the research and maintain a solid framework for later comparison.

This study's mixed-methods research maintained reliable results verified using the Pearson product movement correlation and t-Test statistical analysis procedures. This investigation asked multiple questions within the quantitative questionnaires and backed up the results with qualitative essays and surveys to ensure interitem research reliability. Refer to Chapter Five for additional details. This research remained reliable because it adhered to the

proper research credibility, dependability, confirmability, and transferability measures, as reported in this chapter.

Credibility

Researchers measure credibility to ensure a study's validity (Leavy, 2017). Research credibility occurs when researchers analyze trustworthy data (Roberts, 2010). Research should consist of quality study examinations using rigorous methodologies to establish credibility (Leavy, 2014).

Researchers establish credibility using security measures to safeguard data and maintain personal privacy (Creswell & Creswell, 2018). Creswell and Creswell suggest that one example of ensuring credibility in a mailed survey involves developing and using cover letters. Another method to remain credible during research involves sharing the details with others. As Creswell and Creswell advocate, this study followed the same guidelines to ensure the security and safeguarding of all data collected from the survey participants. This research began with studying various youth group dynamics with a few churches and observing adolescents and adult youth ministry leaders, both paid and volunteer staff. This study relied on other pre-research activities involving seeking counsel from advisors and church leadership regarding teaching multiculturalism competencies to youth ministry leaders. A member of church leadership for each church involved in the questionnaires and surveys received written information, and they provided written consent forms to conduct all questionnaires, surveys, essays, and interviews with subjects in their churches. Questionnaire and survey participants received specific written instructions regarding their participation in the research process, including how to respond to the questionnaires, essays, and surveys, provide comments, and confidentiality of the research documents. All of these actions, as mentioned above, provided

credibility and reliability to this study. This research established credibility by representing and maintaining extensive time in the field and geographical area for the study, by actively checking for cases that negatively impacted the study, by obtaining feedback from advisors and others involved with this research, and through a respondent validation process allowing participants to offer comments based on the conclusions developed during the research (Leedy & Ormrod, 2005). This study ensured credibility by performing more than one process of statistical data analysis for both quantitative and qualitative results.

Dependability

Quantitative Dependability

Researchers develop dependability by designing research projects with sufficient resources and integrity (Funder et al., 2014). Researchers must report accurate data and avoid questionable research practices (Funder et al., 2014). Quantitative research becomes problematic when the researcher fails to maintain objectivity without being conscientious of personal biases and recognizing the researcher's limitations (Mertler, 2021). Mertler indicates that quantitative research is questionable when a researcher does not focus on objectivity and generalizes the research findings beyond the study participants, specific settings, church, or other situations involved within the quantitative study. Quantitative researchers regard problematic research as that which involves conducting multiple tests of significance on a data set without statistical correction, allowing data peeks to determine the stopping points of research, prematurely stopping data collection upon determining outcomes before finishing the data collection, and running several experiments at one time with similar procedures and only reporting the significant results (Funder et al., 2014).

Qualitative Dependability

Studies maintain qualitative dependability when researchers establish dependable criteria (Munn et al., 2014). Munn et al. argues that criteria should consider the congruity between the research methodology and research questions, verify the congruity between the research methodology and the data collection methods, examine the congruity between the research methodology and the data analysis, whether using cultural or theoretical research, and whether any influences of the researcher passed onto the research. Dependability becomes well-established when researchers carefully examine the criteria.

Dependable research requires replication (Leavy, 2017). Leavy recommends that dependability occurs when researchers use direct replication or conceptual replication. Direct replication involves using the same research methods as previous research to confirm or challenge the findings. Conceptual replication occurs when researchers use different research methods to test the hypotheses and research questions.

This study's quantitative and qualitative research conserved dependability by appropriately developing research questions to test the problem and determine the relationships between the variables. The researcher carefully selected the research questions using several methods to explain and answer the research questions and hypotheses. This study considered conceptual dependability as the appropriate method of ensuring dependable results because there is not enough significant previous research regarding satisfactory multicultural competencies to rely upon the direct replication process. This research sustained dependability by following proper and appropriate research practices to avoid questionable data collection.

Confirmability

As mentioned in this prospectus's credibility section, assertions in this study provided that this project remained confirmable by making all research data available to other reviewers during the research process (Creswell & Creswell, 2018). In mixed-methods studies, researchers collect quantitative and qualitative data, analyze the data, and compare the results to confirm or disconfirm the stated problems.

Scores and data from participants during the research process should remain meaningful and measurable so that others can draw reasonable validity from the content (Creswell & Plano-Clark, 2011). Creswell and Plano-Clark contend that content gets validated through content validity and criterion-related score construction validity, enabling others to confirm the results.

Researchers maintain confirmability by remaining careful to preserve the collected data's internal and external validity (Creswell & Plano-Clark, 2011). The study collected quantitative and qualitative research data, examined, analyzed, coded, and scored following appropriate instrument measurements. This study used the research findings to confirm no differences between paid and volunteer youth ministry leaders and their ability to learn, comprehend, and model satisfactory multicultural competencies. This study maintained all appropriate discussed confirmability practices to keep collected data confirmable by others.

Transferability

One method to maintain transferability involves the researcher's strategy to remain consistent with rich, thick, and detailed study descriptions (Creswell & Creswell, 2018). They indicate that anyone who desires to investigate the study's transferability creates a solid framework to complete the comparison. Another transferability measure occurs when the data findings can be transferred from one context to another through a process called "fittingness" of the

two contexts (Leavy, 2017, p. 244). Leavy argues that researchers need to transfer the study material from one context to another, making the research valuable in other contexts to extend the researcher's findings to other data. Sometimes referred to as fittingness, the more the researcher makes contexts similar, the more manageable data transfer from one context to another. The investigation in this study kept the research vivid, innovative, and creative to facilitate the data's effective future-fitting transferability from one study to another.

Chapter Summary

A vital part of this research examined cultivating multicultural Christian youth ministry team leaders in covenant relationships with youth in Kansas City and St. Louis Metro area churches. The conclusions required discovering satisfactory competencies for Christian youth ministry team leaders to recognize, understand, and disciple multicultural youth attending church youth programs. This type of study required discovering the necessary satisfactory competencies and determining the cultural differences associated with each cultural group of adolescents attending church youth groups.

According to Strecker and Naidoo (2018), too many adolescents flee current church organizations because the church youth ministry leadership does not understand multiculturalism and does not appropriately disciple their children. Lack of multiculturalism knowledge among youth ministry team leadership creates an emotional problem for churches, and this researcher recognized this as a problem within the Kansas City and St. Louis Metropolitan areas. This study enabled the beginning discovery of the necessary satisfactory competencies, prepared an understanding of the multicultural differences, and created suggestions for church leadership to retain more youth inside their church walls. Strecker and Naidoo (2018) advocate that church leaders must do something about the youth fleeing the

church. Competent multiculturalist-trained youth ministry team leaders will better serve

multicultural children attending youth ministry programs within all denominations. Competent

leaders disciple and transform dynamic adolescents. When understanding all cultural

differences, youth ministry team leaders will better disciple and lead youth along their Christian

spiritual formation path, hopefully keeping them within the church past college age.

CHAPTER FOUR: FINDINGS

Compilation Protocol and Measures

This chapter describes the data analysis of this research design, its findings, and its strengths and weaknesses. A highlight of this chapter discussed the unfortunate circumstances that complicated finding enough research participants, concluding that more research is needed. This chapter identifies the challenges and suggests options for better research design methodologies.

This study identified churches through church finder websites for the Kansas City and St. Louis, Missouri, Metropolitan areas. This researcher created a list of 500 churches and sent letters to these churches in Kansas City and St. Louis. This researcher made significant efforts to follow up with churches through over 300 personal emails and letters sent directly to churches requesting church participation. Only ten churches agreed to participate in the study, reducing the selection to a limited population. However, only two churches responded to the surveys as requested. One church from Kansas City and one from St. Louis represented a regular attendance of over 300 weekly attendees on any given Sunday. Some additional Kansas City and St. Louis churches agreed to participate in this study; however, their regular attendance records did not meet the criteria outlined in this investigation.

This research used quantitative questionnaires, follow-up qualitative surveys, and essays to collect the research data used in this study. This study used anonymous written questionnaires with eight student leaders and 18 students aged 10 to 20. The researcher purposefully selected five youth attendees to complete open-ended essays, obtaining their perspectives regarding multiculturalism within their churches. This study concluded the research by conducting follow-up surveys with four purposively selected adolescents and two purposively selected youth

ministry team leaders who documented their responses in writing. This researcher collected, analyzed, and coded the data. This study recorded all the quantitative research data in Microsoft Excel spreadsheets and destroyed all data collection documents.

During the two phases of this study, this researcher used three different avenues for collecting data: first-phase questionnaires, followed by second-phase essays, and follow-up surveys to develop satisfactory multicultural competencies for paid and volunteer youth ministry leaders within Kansas City and St. Louis, Missouri. Randomly selected youth and adults participated in the first phase of data collection methods, which involved selecting participants (Creswell, 2018). The data collection method started with the first phase of questionnaires. The second phase of data collection methods used essays and follow-up open-ended surveys with purposively selected youth and adult leaders (Creswell, 2012).

The follow-up essays and surveys aimed to identify a more thorough understanding of multiculturalism, cultural diversity, and youth ministry leaders' use of satisfactory multicultural competencies within the church. The questionnaire and survey methods used in this study resulted in similar definitions of multiculturalism and cultural diversity and complete agreement that satisfactory multiculturalism competencies do not predominately exist within the church youth ministry program.

Demographic and Sample Data

This explanatory sequential mixed-methods study explored the relationships that exist, if any, between paid and volunteer youth ministry leaders and the satisfactory multicultural competency differences, if any, between the two leadership roles. This research began with a quantitative close-ended questionnaire submitted to randomly selected youth attendees and adult youth ministry leaders. This study received permission to conduct the research within one

Kansas City Christian Church with a regular weekly attendance of over 500 members and a St

Louis Christian Church with a regular weekly attendance of over 350 members. This chapter

begins with a review of tables providing demographical data this study used for research

population sampling from churches in Kansas City and St. Louis.

Table 1

Multicultural Satisfaction Questionnaire Demographic Data (Adult Leaders)

Church	Specific Role	Paid or Volunteer
Church KC1 L1	Youth Ministry Team Leader	Volunteer
Church KC1 L2	Youth Ministry Team Leader – Youth Security	Volunteer
Church STL1 L1	Staff Youth Pastor	Paid
Church STL1 L2	High School Youth Ministry Leader	Volunteer
Church STL1 L3	High School Youth Ministry Leader	Volunteer
Church STL1 L4	High School Youth Ministry Leader	Volunteer
Church STL1 L5	Youth Ministry and Preschool Leader	Paid
Church STL1 L6	Senior Pastor	Paid

Note. **For an expanded view of questionnaire data, see Appendix Q.**

Table 2

Multicultural Satisfaction Questionnaire Demographic Data (Youth Attendee)

Church	Specific Role	Level of Attendance
Church KC1 Y1	Youth Attender 16-17-year-old male	Frequent Attendee
Church KC1 Y2	Youth Attender 13-15-year-old female	Frequent Attendee
Church KC1 Y 3	Youth Attender 18-20-year-old female	Frequent Attendee

Church	Specific Role	Level of attendance
Church KC1 Y4	Youth Attender 18-20-year-old female	Frequent Attendee
Church KC1 Y5	Youth Attender 13-15-year-old male	Frequent Attendee
Church STL1 Y1	Youth Attender 13-15-year-old male	Frequent Attendee
Church STL1 Y2	Youth Attender 18-20-year-old female	Frequent Attendee
Church STL1 Y3	Youth Attender 16-17-year-old male	Frequent Attendee
Church STL1 Y4	Youth Attender 13-15-year-old female	Frequent Attendee
Church STL1 Y5	Youth Attender 13-15-year-old female	Frequent Attendee
Church STL1 Y6	Youth Attender 16-17-year-old female	Frequent Attendee
Church STL1 Y7	Youth Attender 16-17-year-old female	Frequent Attendee
Church STL1 Y8	Youth Attender 13-15-year-old male	Frequent Attendee
Church STL1 Y9	Youth Attender 13-15-year-old male	Frequent Attendee
Church STL1 Y10	Youth Attender 13-15-year-old male	Frequent Attendee
Church STL1 Y11	Youth Attender 10-12-year-old male	Frequent Attendee
Church STL1 Y12	Youth Attender 18-20-year-old male	Frequent Attendee
Church STL1 Y13	Youth Attender 13-15-year-old male	Frequent Attendee

Note. **For an expanded view of questionnaire data, see Appendix R.**

Table 3

Multicultural Satisfaction Essay (Youth Attendee)

Church	Specific Role	Level of attendance
Church KC1 Y	Youth Attender 13-15-year-old male	Frequent Attendee
Church STL1 Y7	Youth Attender 16-17-year-old female	Frequent Attendee

| Church STL1 Y9 | Youth Attender 13-15-year-old male | Frequent Attendee |
| Church STL1 Y10 | Youth Attender 13-15-year-old male | Frequent Attendee |

Note. **For an expanded view of essay data, see Appendix S.**
Table 4

Church Multicultural Satisfaction Follow-Up Survey (Youth Attendee)

Church	**Specific Role**	**Level of attendance**
Church STL1 Y	Youth Attender 13-15-year-old female	Frequent Attendee
Church ST1 Y2	Youth Attender 13-15-year-old female	Frequent Attendee
Church ST1 Y 3	Youth Attender 13-15-year-old male	Frequent Attendee
Church ST1 Y4	Youth Attender 13-15-year-old male	Frequent Attendee

Note. **For an expanded view of survey data, see Appendix T.**

Table 5

Church Multicultural Satisfaction Follow-Up Survey (Adult)

Church	**Roles**	**Number of Essays**	**Age Range**	**Position/Attender**	**Race/Gender**
KC1	Youth Ministry Leaders	N/A	N/A	N/A	N/A
STL1	Youth Ministry Leaders	2	50 or above	1 Paid Leader 1 Volunteer Leader	2 White Females

Note. **For an expanded view of this adult survey, see Appendix U.**

Data Analysis and Findings

This study attempted to recruit at least 100 youth attendees and 25 youth ministry leaders. This researcher sent over 500 permission letters via U.S. Mail and electronic mail to Kansas City and St. Louis churches, with an average attendance of at least 200. This researcher did not receive permission to conduct surveys from more than one Kansas City church, identified as KC1, and one St. Louis church, identified as STL1. The research began with church permission requests to conduct surveys (Appendix J). Upon receiving permission, confirmed through a returned permission letter (Appendix K), this researcher distributed recruitment letters (Appendices N and O) to the church staff for dissemination to youth ministry leaders and youth attendees.

The next phase of the study required screening surveys (Appendices A and B) conducted with youth adolescents and adult youth ministry leaders to determine whether they met the criteria for participation in the study. The screening surveys asked for information regarding the age range, confirmation that adults served in a youth ministry capacity either in Kansas City or St. Louis, youth attendees attended church in either Kansas City or St. Louis, verification that participants attended or worked at a church with an average attendance of at least 200 or more, and to what frequency level participants served or attended church. The screening surveys eliminated several churches from this study because those churches' regular attendance records did not meet the research criteria.

Once participants confirmed they met the research requirements and agreed to participate voluntarily, this researcher distributed the surveys and the required consent forms (Appendices L and M). Liberty University requires youth participants between 10 and 12 years to complete child assent forms and youth between 13 and 18 years to receive parental consent to participate

in academic surveys (Appendix P). During this study phase, all youth aged 10-12 received and returned a completed child assent form (Appendix P). All other adolescents under 18 received and returned completed parental consent forms (Appendix M). Adult-aged attendees and youth ministry leaders received and returned completed adult consent forms (Appendix L).

The first phase, multicultural satisfaction questionnaires for adults and youth, consisted of 46 Likert-scale questions with an additional four short-sentence written questions, followed by demographic questions about ethnicity, age range, and gender (Appendices C and D). Following the return of questionnaires, this researcher purposefully selected five adolescent attendees to complete multicultural satisfaction follow-up essays (Appendix F). Next, this researcher chose two adult leaders and four students to complete follow-up surveys (Appendices G and H). During the first part of phase two, essays asked youth participants to describe how their church promotes multicultural awareness in their youth ministry programs, suggest what they can do to promote multicultural awareness, and how their church should educate youth ministry team leaders about multicultural awareness. In the second part of phase two, surveys asked for both adult and youth participants to provide their definition of multiculturalism and cultural diversity, then describe their awareness of cultural diversity in the community or church and make suggestions on multiculturalism competencies for youth ministry team leaders (see Appendices T and U for an explanation of the results). This study did not use the adult essay on multiculturalism in my church, as represented by Appendix E.

Youth Attendee Church Multicultural Questionnaire, Essay, and Survey

The questionnaire presented to adolescents yielded answers with a mean score of 6.49 and a median score of 7.31 out of thirty questions. The average middle value of the questions is 6.49 out of a possible selection between 1 and 10. The average deviation from the total of all the

data points to the mean is 2.09 out of the thirty questions. This study asked participants to use the Likert scale rating method to evaluate their answers to questions 1 through 30 based on the choices from strongly disagree to strongly agree with strongly disagree = 1, disagree = 5, and strongly agree = 10. Any answer between 2-4 indicated a slightly lesser disagreement, and any between 6 and 9 revealed the participant felt slightly higher agreement.

Questions 31 through 46 of the questionnaire asked youth participants to provide answers a, b, c, d, or e to the questions. Question 31 asked respondents to choose which church-sponsored youth ministry program they attended. Question 32 asked youth to choose how well their church adapts to cultures and embraces multiculturalism. Questions 33 through 36 and 38 through 46 asked participants to use the Likert scale rating method to evaluate their answers based on the choices from disagree to agree with disagree = a, somewhat disagree = b, neither agree nor disagree = c, somewhat agree = d, and agree = e. Questions 31 through 46 sought to determine generalized information regarding the youth attendees' understanding of multiculturalism, cultural awareness and diversity, ethnic awareness, and youth ministry leaders' responsiveness to multiculturalism. Question 37 asked youth participants to evaluate their intention to remain or resign from their youth ministry program attendance.

Questions 47 through 50 ask youth respondents to provide short answers to questions about knowledge of multiculturalism. Question 47 asked youth participants to recommend improving multiculturalism in their church leadership. Question 48 asked youth respondents to suggest what multicultural competencies exist in their church youth ministry program. Question 49 asked youth participants to identify the multicultural competencies they recommend to their church youth ministry leadership to improve multiculturalism. Question 50 asked youth respondents to suggest what their church must do to keep them in their youth ministry program.

The follow-up essays asked purposefully selected adolescent respondents to provide open-ended qualitative answers based on their perspectives regarding multiculturalism within the church. The follow-up surveys asked purposefully selected adolescent youth ministry attendees to share more specific personal experiences and perspectives regarding multiculturalism, cultural diversity, and satisfactory multicultural competency levels. Refer to appendices R, S, and T for the analyzed questionnaires, essays, and survey results.

Adult Leader Church Multicultural Questionnaire and Survey

The questionnaire presented to adult leaders yielded answers with a mean score of 6.24 and a median score of 6.75 out of thirty questions. The average middle value of the questions is 6.24 out of a possible selection between 1 and 10. The average deviation from the total of all the data points to the mean is 1.36 out of the thirty questions. This study asked adult participants to use the Likert scale rating method to evaluate their answers for questions 1 through 30 based on the choices from strongly disagree to strongly agree with strongly disagree = 1, disagree = 5, and strongly agree = 10. Any answer between 2-4 indicated a slightly lesser disagreement, and any between 6 and 9 indicated the participant felt slightly higher agreement.

Questions 31 through 46 of the questionnaire asked adult leaders to provide answers a, b, c, d, or e to the questions. Question 31 asked respondents to choose which church-sponsored youth ministry program they lead. Question 32 asked leaders to choose how well their church adapts to cultures and embraces multiculturalism. Questions 33 through 36 and 38 through 46 asked participants to use the Likert scale rating method to evaluate their answers based on the choices from disagree to agree with disagree = a, somewhat disagree = b, neither agree or disagree = c, somewhat agree = d, and agree = e. Questions 31 through 46 sought to determine generalized information regarding the youth attendees' understanding of multiculturalism,

cultural awareness and diversity, ethnic awareness, and youth ministry leaders' responsiveness to multiculturalism. Question 37 asked adult leaders to evaluate their intention to remain or resign from their youth ministry leadership.

Questions 47 through 50 ask leaders to provide short answers to questions asking for knowledge of multiculturalism. Question 47 asked youth ministry leaders to recommend improving multiculturalism in their church-to-church leadership. Question 48 asked youth ministry leaders to suggest what multicultural competencies exist in their church youth ministry team leadership. Question 49 asked adult leaders to identify the multicultural competencies they recommend to their church leadership to improve multiculturalism. Question 50 asked adult respondents to suggest what their church must do to keep them leading their youth ministry program.

The follow-up essays asked purposefully selected adult respondents to provide open-ended qualitative answers based on their perspectives regarding multiculturalism within the church. The follow-up surveys asked purposefully selected adult youth ministry leaders to share more specific personal experiences and perspectives regarding multiculturalism, cultural diversity, and satisfactory multicultural competency levels. Refer to appendices Q and U for a comprehensive review of adult leaders' multicultural satisfactory questionnaires and surveys.

Research Question 1

The first research question asked, "What are the relationships between the multicultural competency satisfaction of youth ministry team leaders and those who volunteer as youth ministry team members?" The questionnaires sought to identify any dissatisfactions of volunteer members who serve in youth ministry programs compared to paid church staff serving on youth ministry teams. Research Question One determined if there exist differences between youth

ministry leaders learning and comprehending satisfactory multicultural competencies and volunteer leaders serving in youth ministry teams. Multicultural competency satisfaction of youth ministry team leaders served as the independent variable, while those who volunteer as youth ministry team members functioned as the dependent variable.

The Pearson product movement correlation test for research question one determined a positive linear relationship between the variables tested. The Pearson correlation coefficient returned a value of 0.9354 and a p-Value of 0.9902, indicating a perfect positive correlation since 1.0 is the maximum value of the Pearson correlation.

Figure 3 represents the t-Test analysis of research question one. The t-Test significance level was predetermined at 0.05, requiring this research conclusion to accept the test's null hypothesis. The t-Test null hypothesis looked for indications that insufficient evidence exists to conclude that there was a significant difference between obtaining multicultural competency satisfaction and volunteer youth ministry leadership. The one-tailed p-Value returned an amount of 0.1346. Since the p-Value was more significant than 0.05, the t-Test indicated that insufficient evidence exists to conclude that volunteer youth ministry leaders are more or less likely to learn and comprehend satisfactory multicultural competencies.

Figure 3

t-Test Results RQ1

Another way to understand the findings of this t-Test and the subsequent reported results for the remaining research questions is to recognize a measured statistical difference between the p-Value and the significance level of less than or more significant to 0.05. The researcher determines if the t-Stat did or did not exceed the reported t-Critical value. The null hypothesis is accepted if the t-Stat is less than the t-Critical value. The results from the analysis of Research Question One reported that the t-Stat of 1.1874 was less than the t-Critical value of 1.8596. Therefore, this researcher accepted the null hypothesis that insufficient evidence exists to determine any significance between satisfactory multicultural competencies and volunteer youth ministry team leaders.

The research obtained from this study supports the hypothesis that there is a relationship between volunteer and paid youth ministry team leaders and developing satisfactory multicultural competencies to keep church youth ministry attendees in church. The relationship discovered is that volunteer and paid youth ministry leaders are equally qualified to learn, understand, and demonstrate satisfactory multicultural competencies. Youth participants attending youth ministry programs in either church KC1 or STL1 indicated no specific

differences between satisfactory multicultural competent leaders and those who volunteer to serve in youth ministry programs. The adult leader questionnaire resulted in the same findings.

Both adolescent and adult research participants answering the questionnaires suggested no different relationships exist between multicultural youth ministry team leaders and those who voluntarily serve as youth ministry team members. None of the participants referenced satisfactory multicultural competency differences between voluntary or paid members of the youth ministry staff and competent multicultural youth ministry leaders. The research participants concluded that multicultural competencies are no more or less prevalent between volunteer ministry team leaders and paid youth ministry leaders.

The questionnaires sought to identify any volunteer member relationships who serve as youth ministry leaders and if those relationships are any different because the leaders are volunteers instead of paid staff. Whether a youth ministry team leader is a volunteer leader or a paid staff member, their comprehension, understanding, and effective use of satisfactory multicultural competencies are the same. When asked about their overall satisfaction with recruiting voluntary youth ministry leaders, most participants strongly agreed. No one surveyed made satisfactory competency suggestions specifically for volunteer youth ministry leaders or paid staff youth ministry leaders.

Table 6

Youth Attendee Responses Regarding Volunteer Youth Ministry Leaders

Volunteer Youth Ministry Leader Questions	Most Common Answer
Question #5: Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders.	Strongly Agree: 10 Total of 9 of 18
Questions #7: Overall, I am satisfied with all of my volunteer church youth ministry leaders.	Strongly Agree: 10 Total of 7 of 18

Question #9: Overall, I am dissatisfied with all my volunteer church youth ministry youth leaders.	Strongly Disagree: 1 Total of 10 of 18
Question #15: Volunteer youth ministry team leaders are more culturally aware than paid youth ministry team leaders.	Disagree: 5 Total of 14 of 18
Question #30: Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders who understand multiculturalism.	Disagree: 5 Agree: 8 A total of 6 of 18

Table 7

Adult Leaders' Responses Regarding Volunteer Youth Ministry Leaders

Volunteer Youth Ministry Leader Questions	Most Common Answer
Question #5: Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders.	Slightly Agree: 6 Total of 4 of 8
Questions #7: Overall, I am satisfied with all the volunteer church youth ministry leaders.	Agree: 8 Total of 5 of 8
Question #9: Overall, I am dissatisfied with all the volunteer church youth ministry youth leaders.	Strongly Disagree: 1 Total of 5 of 8
Question #15: Volunteer youth ministry team leaders are more culturally aware than paid youth ministry team leaders.	Strongly Disagree: 1 Slightly Disagree: 3 Slightly Agree: 3 A total of 2 of 8
Question #30: Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders who understand multiculturalism.	Agree: 7 Total of 2 of 8 Agree: 8 Total of 2 of 8

Question 7 on the adolescent questionnaire asked respondents to rate their satisfaction with volunteer youth ministry leaders; the majority strongly agreed with their satisfaction. Question 9 on the adult questionnaire asked respondents to rate their dissatisfaction with volunteer youth ministry leaders; the majority strongly disagreed with any dissatisfaction. A

single adult contributor expressed dissatisfaction with volunteer youth ministry team leadership.

See Table 8 below.

Table 8

Adult Leaders' Responses Regarding Dissatisfaction with Volunteer Youth Ministry Leaders

Likert-scale question number	Answer	
1	5	
2	1	
3		
4		
5		
6	1	
7		
8		
9		
10	1	
	Mean	**2.875**
	Median	**1**

*Space left blank = no answer given

Over half of the adolescents expressed agreement regarding their satisfaction with their volunteer youth ministry leaders compared to their paid staff member counterparts. More than half of the adolescent questionnaire contributors said they are not dissatisfied with their volunteer youth ministry team leaders compared to paid staff members who serve within their youth ministry programs. The questionnaire results indicated no relationship between multicultural competencies and volunteer leaders serving as youth ministry team members.

The Youth Attendee Essay-Multiculturalism Satisfaction in My Church did not identify any differential relationships between satisfactory multicultural competencies and volunteer youth ministry leaders. However, one student answered question 3: "Please describe what your church should do to educate youth ministry leaders about multicultural awareness within the

church-sponsored youth ministry programs," by suggesting, "Check with youth leaders on their knowledge and get resources to those lacking," (13-15-year-old male, STL1).

This study found no differential relationships or significance among the Youth Attendee Church Multicultural Satisfaction Follow-Up Survey items related to the multicultural awareness of volunteer youth ministry leaders. No differential relationships emerged to suggest greater cultural awareness among volunteer youth ministry team leaders than paid youth ministry team leaders (see Appendix T). This research revealed no distinct relationships among the Adult Leader Church Multicultural Satisfaction Follow-Up Survey items concerning multicultural awareness of volunteer youth ministry leaders to suggest their heightened cultural awareness compared to paid youth ministry team leaders (see Appendix U). The data analysis discovered that volunteer youth ministry leaders are equally equipped as paid youth leaders to learn and demonstrate satisfactory multicultural competencies.
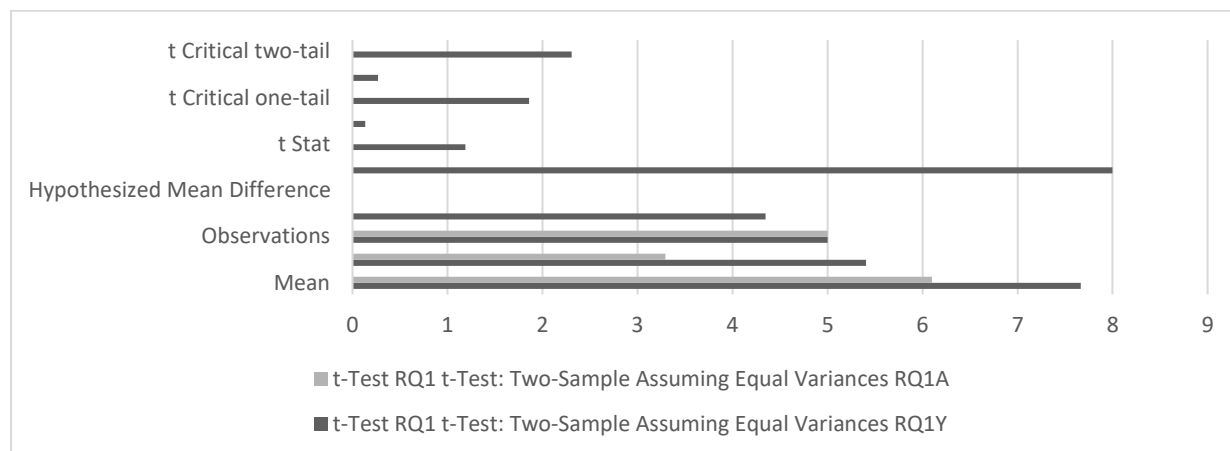
Research Question 2

The second research question asked, "What are the relationships between the multicultural competency satisfaction of multicultural youth ministry team leaders and those paid staff members serving youth ministry teams?" The questionnaires sought to identify any dissatisfactions of paid staff members who serve in youth ministry programs compared to volunteers. The research obtained from this study supports the hypothesis that there is a relationship between paid and volunteer youth ministry team leaders and developing satisfactory multicultural competencies to keep church youth ministry attendees in church. This study identified no differential relationships between paid staff and volunteer youth ministry leaders. The relationship discovered is that paid youth ministry leaders are equally qualified to learn, understand, and demonstrate satisfactory multicultural competencies. Of the 18 youth

respondents surveyed, the majority expressed satisfaction with the leadership of their paid youth ministry team members. Similarly, all eight adult leaders surveyed conveyed satisfaction with the leadership of paid staff youth leaders within the church. All eight adult leaders surveyed indicated their satisfaction with how paid staff youth leaders led youth in the church.

Research Question Two determined if there exist differences between youth ministry leaders learning and comprehending satisfactory multicultural competencies and paid leaders serving in youth ministry teams. Multicultural competency satisfaction of the youth ministry team leaders were the independent variable, while those paid as youth ministry team members were the dependent variable.

The Pearson product movement correlation test for research question two determined a positive linear relationship between the variables tested. The Pearson correlation coefficient returned a value of 0.5997 and a p-Value of 0.8575, indicating a perfect positive correlation since 1.0 is the maximum value of the Pearson correlation.

Figure 4 represents the t-Test analysis of research question two. The t-Test significance level was predetermined at 0.05, requiring this research conclusion to accept the test's null hypothesis. The t-Test null hypothesis looked for indications that there was insufficient evidence to conclude that there was a significant difference between obtaining multicultural competency satisfaction and paid youth ministry leadership. Since the p-Value was higher than 0.05, the t-Test indicated that there is not sufficient evidence to conclude that paid youth ministry leaders are more or less likely to learn and comprehend satisfactory multicultural competencies. The one-tailed p-Value reported a value of 0.4747. Since the p-Value was more significant than 0.05, the t-Test indicated insufficient evidence to conclude that paid youth ministry leaders are more or less likely to learn and comprehend satisfactory multicultural competencies.

Figure 4

t-Test Results RQ2
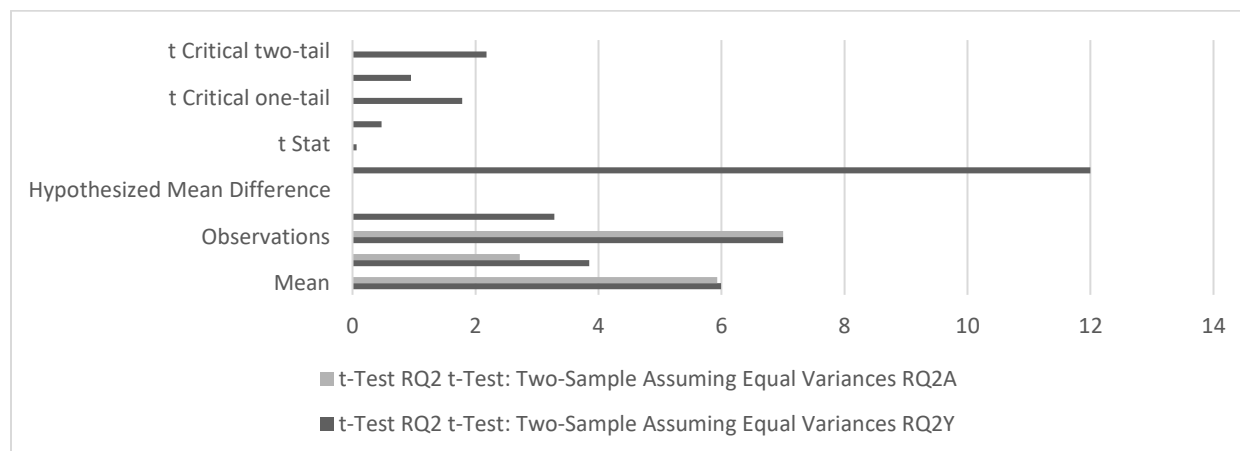
This t-Test measured that the t-Stat did not exceed the reported critical value. The results of research question two reported that the t-Stat of 0.0649 was less than the critical value of 1.7823. Therefore, this researcher accepted the null hypothesis that insufficient evidence exists to conclude any significance between satisfactory multicultural competencies and paid youth ministry team leaders.

Youth attendees and adult leaders surveyed expressed virtually no dissatisfaction with the paid youth ministry team members' leadership of the youth ministry programs. Adult leaders and youth attendee participants indicated that paid youth ministry team leaders are not likely more culturally aware than volunteer youth ministry team leaders. Question 14 asked this question of the adolescent participants, and 14 out of 18 disagreed that paid leaders are more culturally aware than volunteer leaders. The adolescent responders and adult leader participants did not disagree with how their churches recruit and train paid youth ministry team leaders toward multiculturalism; nonetheless, nearly all youth and adult participants agreed that their church should provide multiculturalism training for their paid and volunteer youth ministry team leaders.

Table 9

Youth Attendee Responses Regarding Paid Youth Ministry Leaders

Paid Youth Ministry Leader Questions	Most Common Answer
Question #4: Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders.	Agree: 8 Total of 7 of 18
Question #6: Overall, I am satisfied with the way all my paid church youth ministry team leaders.	Strongly Agree: 9 Total of 6 of 18
Question #8: Overall, I am dissatisfied with all my paid church youth ministry youth leaders.	Strongly Disagree: 1 Total of 11 of 18
Question #14: Paid youth ministry team leaders are more culturally aware than volunteer youth ministry team leaders.	Disagree: 5 Total of 14 of 18
Question #29: Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders who understand multiculturalism.	Disagree: 5 Total of 11 of 18

Table 10

Adult Leaders' Responses Regarding Paid Youth Ministry Leaders

Paid Youth Ministry Leader Questions	Most Common Answer
Question #4: Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders.	Slightly Agree: 6 Total of 3 of 8
Question #6: Overall, I am satisfied with all the paid church youth ministry team leaders.	Slightly Agree: 6 Strongly Agree: 9 A total of 3 of 8
Question #8: Overall, I am dissatisfied with all the paid church youth ministry youth leaders.	Strongly Disagree: 1 Total of 5 of 8
Question #14: Paid youth ministry team leaders are more culturally aware than volunteer youth ministry team leaders.	Disagree: 5 Total of 3 of 8
Question #29: Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders who understand multiculturalism.	Agree: 8 Strongly Agree: 8 A total of 2 of 8

Question 6 on the adolescent questionnaire asked respondents to rate their satisfaction with paid youth ministry leaders; the majority strongly agreed with their satisfaction. Question 8 on the youth attendee questionnaire asked respondents to rate their dissatisfaction with paid youth ministry leaders; the majority strongly disagreed with their dissatisfaction, suggesting that youth attendees' delight with paid youth ministry leaders. Two youth participants agreed with the statement, and three strongly agreed with dissatisfaction regarding their paid youth ministry team leaders. Refer to Table 11 below.

Table 11

Youth Attendees' Responses Regarding Dissatisfaction with Paid Youth Ministry Leaders

Likert-scale Questionnaire Number	Answer	
1	**11**	
2		
3		
4		
5		
6		
7		
8	3	
9	3	
10	1	
	Mean	**4**
	Median	**1**

*Space left blank = no answer given

Over half of the adolescents agreed or strongly agreed regarding their satisfaction with their paid youth ministry leaders compared to their volunteer staff member counterparts. Half of the adult questionnaire contributors said they are satisfied with their paid youth ministry team leaders compared to volunteer staff members who serve within their church youth ministry programs. The questionnaire results indicated no relationship between multicultural competencies and paid leaders serving as youth ministry team members.

The Youth Attendee Essay-Multiculturalism Satisfaction in My Church did not identify any differential relationships between satisfactory multicultural competencies and paid youth ministry leaders. However, one student answered question 1: "Please describe what your church does to promote multicultural awareness within the church-sponsored youth ministry programs," suggesting, "There is not a lot of diversity at our church, but we've mostly treated everyone the same. Whenever we had a diverse student, such as a teenage female from Ukraine, it wasn't the easiest. There was a language barrier and ignorance from a leader. She needed special help and translation to understand what was happening" (16-17-year-old female, STL1). Refer to Appendix S for more detailed information.

This study revealed no differential relationships or significance among the Youth Attendee Church Multicultural Satisfaction Follow-Up Survey items related to multicultural awareness of paid youth ministry leaders to suggest their heightened multicultural awareness compared to volunteer youth ministry team leaders (see Appendix T). This research found no distinct relationships among the Adult Leader Church Multicultural Satisfaction Follow-Up Survey items concerning multicultural awareness of paid youth ministry leaders to suggest their heightened multicultural awareness compared to volunteer youth ministry team leaders (see Appendix U). The data analysis indicates that paid youth ministry leaders are equally equipped as volunteer youth leaders to learn and demonstrate satisfactory multicultural competencies.

Research Question 3

The third research question asked, "How do the satisfactory competency models of multicultural youth ministry team leaders compare to specific variables of paid or volunteer youth ministry team leaders as part of their church ministry employment and their leadership efficiency, effectiveness, and excellence?" The questionnaire sought to identify any satisfactory competency

models for multicultural youth ministry leaders compared to whether they serve as paid or volunteer staff employed in their church youth ministry and whether their leadership is excellent, effective, and efficient.

Research Question Three determined how satisfactory competency models of multicultural youth ministry team leaders compare specifically to paid or volunteer youth ministry team members employed in church youth ministry and their leadership efficiency, effectiveness, and excellence. How satisfactory competency models of multicultural youth ministry team leaders compare specifically to paid or volunteer youth ministry team members employed in church youth ministry served as the independent variable, while efficient, effective, and excellent leadership served as the dependent variable.

The Pearson product movement correlation test for research question two determined a positive linear relationship between the variables tested. The Pearson correlation coefficient returned a value of 0.9937, and the p-Value returned an amount of 0.9997, which indicates a perfect positive correlation since 1.0 is the maximum value of the Pearson correlation.

Figure 5 represents the t-Test analysis of Research Question Three. The t-Test significance level was predetermined at 0.05, requiring this research conclusion to accept the test's null hypothesis. The t-Test null hypothesis looked for insufficient evidence that exists to conclude that there was a significant difference between satisfactory competency models of paid or volunteer multicultural leaders employed as youth ministry team members and efficient, effective, and excellent leadership. The one-tailed p-Value returned an amount of 0.2556. Since the p-Value is more significant than 0.05, the t-Test indicated that there is not sufficient evidence to conclude that paid and volunteer youth ministry team members employed in church youth ministry leadership are more or less efficient, effective, and excellent leaders.

Figure 5

t-Test Results RQ3
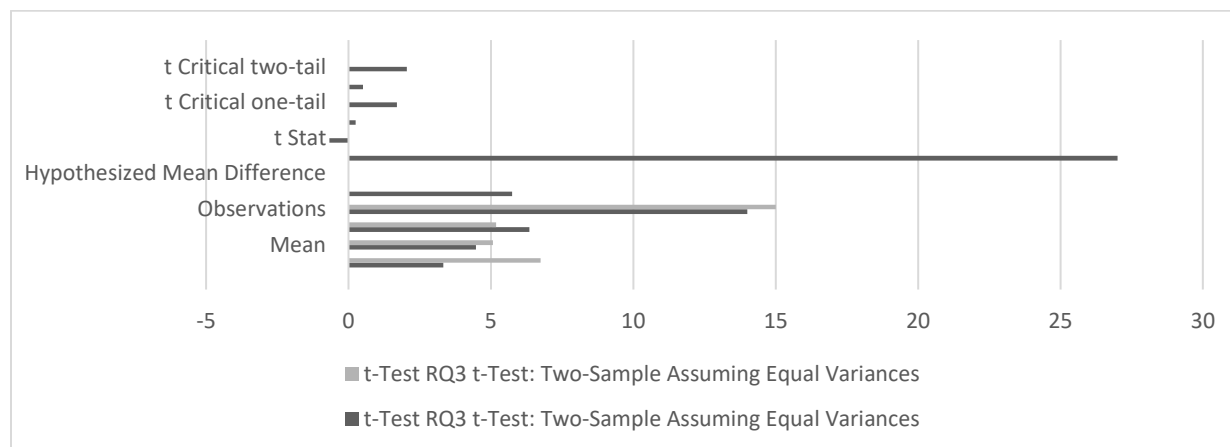
This t-Test measured that the t-Stat did not exceed the reported critical value. The results of Research Question Three reported that the t-Stat of 0.6659 was less than the critical value of 1.7033. Therefore, this researcher accepted the null hypothesis that insufficient evidence exists to determine any significance between satisfactory multicultural competencies and paid youth ministry team leaders.

Of the 18 youth respondents surveyed, the majority articulated satisfaction with how their church's paid and volunteer youth ministry team members lead the youth in the church. Of the eight youth leaders surveyed, most conveyed satisfaction with how their church's paid and volunteer youth minister team leaders attended to youth in the church. Youth attendees and adult leaders surveyed expressed virtually no dissatisfaction with the paid and volunteer youth leadership of the youth ministry programs. Adult leaders and youth attendee participants indicated that paid and volunteer team leaders could demonstrate greater effectiveness as leaders, especially in multiculturalism. Question 11 asked the youth participants if they believed multicultural competencies would make their leaders more efficient leaders. Many of the adolescents strongly disagreed with this statement.

Interestingly, youth attendees feel differently about the effectiveness of their leaders. Question 12 asked if adolescent respondents believed multicultural competency development of youth ministry leaders would make them more effective. Of the 18 respondents participating in the questionnaire, 12 strongly agreed with the statement. Most youth attendees agreed that developing multicultural competencies would improve the effectiveness of youth ministry leaders. The adolescent responders and adult leader participants both strongly agree that youth ministry leaders must know how to recognize, understand, relate, and adapt to diverse students attending youth ministry programs. Team leaders who need to learn how to recognize, understand, relate, and adapt to diverse students are less effective than those who do not know how to recognize diverse students.

Table 12

Youth Attendee Responses Regarding Effective Multicultural Youth Leadership

Questions Regarding Youth Ministry Programs Cultural Diversity	Most Common Answer
Question #1: Overall, I am satisfied with my church youth ministry program.	Strongly Agree: 10 Total of 10 of 18
Question #2: Overall, I am satisfied with the way my church leaders understand diverse cultures.	Agree: 8 Total of 7 of 18
Question #3: Overall, I am satisfied with the way my church leaders understand my specific cultural differences.	Strongly Agree: 10 Total of 11 of 18
Question #10: I plan to remain in my church youth program after I graduate middle school or high school.	Strongly Agree: 10 Total of 10 of 18
Question #25: I want to serve on the youth ministry team as a leader.	Disagree: 5 Total of 9 of 18
Question #28: I avoid some church youth ministry programs because my church does not correctly recognize cultural differences.	Strongly Disagree: 1 Total of 10 of 18
Question #32: How well does your church adapt to cultures and embrace multiculturalism?	Does better than most: D Total of of 8 of 18

Question #34: My church should develop outreach programs to target diverse youth in my community.	Somewhat agree: D Total of 8 of 18
Question #36: I experienced cultural prejudice/misunderstanding within my church youth ministry program.	Disagree: A Total of 13 of 18
Question #37: I intend to leave my church youth ministry program because my church is not supportive of cultural diversity.	Agree: E Total of 14 of 18
Question #38: I have met other students within the church youth ministry that share my same cultural views and practices.	Agree: E Total of 11 of 18
Question 39: My cultural diversity is more important than other adolescents that attend my church youth ministry program.	Disagree: A Total of 8 of 18
Question #42. I am culturally diverse.	Disagree: A Total of 8 of 18
Question #43: My fellow students/friends who attend my church youth ministry are culturally diverse.	Neither Agree/Disagree: C Total of 8 of 18

Table 13

Youth Attendee Responses Regarding Effective Multicultural Youth Leadership

Questions Regarding Multicultural Competent Effective Youth Ministry Leadership	Most Common Answer
Question #11: Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more efficient leaders.	Strongly Disagree: 1 Total of 10 of 18
Question #12: Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more effective leaders.	Strongly Agree: 10 Total of 12 of 18
Question #13: Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more effective leaders.	Strongly Agree: 10 Total of 8 of 18
Question #16: Youth ministry team leaders must know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs.	Strongly Agree: 9 Total of 12 of 18

Question #17: Youth ministry team leaders who **do not** know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs are less effective leaders.	Disagree: 5 Total of 7 of 18
Question #18: If my church trained youth ministry team leaders to develop competencies to recognize and understand youth cultural diversity, our church would better serve youth.	Strongly Agree: 9 Total of 8 of 18
Question #19: I am likely to recommend my church youth ministry program to other students because our church understands and adapts to multicultural differences among students who attend church-sponsored youth programs.	Strongly Agree: 9 Total of 7 of 18
Question #20: My church youth ministry team leaders cannot achieve any multicultural competencies to help me stay within the church youth program.	Disagree: 8 Total of 8 of 18
Question #21: I plan to leave my church because my church youth ministry team leadership cannot achieve any multicultural competencies to help me stay within the church youth program.	Strongly Disagree: 1 Total of 13 of 18
Question #26: Youth ministry team leaders will not understand, relate, and adapt to diverse students who attend church youth programs because they are unwilling to learn.	Strongly Disagree: 1 Total of 10 of 18
Question #35: My church youth ministry leaders talk about multiculturalism.	Neither agree/disagree: C Total of 6 of 18
Question #40: My church appropriately represents/recognizes the specific ethnic groups within my community.	Somewhat Agree: D Total of 7 of 18
Question #41: My youth ministry team leaders appropriately represent/recognize the specific ethnic groups within my community.	Somewhat Agree: D Agree: E A total of 7 of 18
Question #46: I want my youth ministry team leaders to be well trained and educated in multiculturalism.	Disagree: A Total of 10 of 18

Table 14

Adult Leaders' Responses Regarding Effective Multicultural Youth Leadership

Questions Regarding Youth Ministry Programs Cultural Diversity	Most Common Answer
Question #1: Overall, I am satisfied with my church youth ministry program.	Agree: 8 Strongly Agree: 9 A total of 3 of 8
Question #2: Overall, I am satisfied with the way my church leaders understand diverse cultures.	Slightly Agree: 6 Agree: 8 A total of 3 of 8
Question #3: Overall, I am satisfied with the way my church leaders understand specific youth cultural differences.	Slightly Agree: 6 Agree: 8 A total of 3 of 8
Question #10: I plan to remain in my church youth program as a leader for several more years.	Slightly Agree: 6 Total of 5 of 8
Question #25: I want to serve as or grow as a youth ministry team as a leader.	Disagree: 5 Total of 4 of 8
Question #28: I avoid leading some church youth ministry programs because my church does not properly recognize cultural differences.	Strongly Disagree: 1 Total of 6 of 8
Question #32: How well does your church adapt to cultures and embrace multiculturalism?	Does an acceptable job: C Total of 5 of 8
Question #34: My church should develop outreach programs to target diverse youth in my community.	Agree: E Total of 5 of 8
Question #36: As a leader, I experienced cultural prejudice/misunderstanding within my church youth ministry program.	Disagree: A Total 5 of 8
Question #37: I intend to resign as a youth ministry team leader because my church lacks cultural diversity.	I do not intend to leave: E Total of 5 of 8
Question #38: I have met other team leaders within the church youth ministry who share my cultural views and practices.	Agree: E Total of 5 of 8
Question 39: My cultural diversity is more important than other team leaders that work in the church youth ministry program.	Disagree: A Total of 7 of 8
Question #42. I am a culturally diverse youth ministry team leader.	Somewhat Agree: D Total of 4 of 8
Question #43: My fellow youth ministry team leaders are culturally diverse.	Disagree: A Total of 4 of 8

Table 15

Adult Leaders' Responses Regarding Effective Multicultural Youth Leadership

Questions Regarding Multicultural Competent Effective Youth Ministry Leadership	Most Common Answer
Question #11: Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more efficient leaders.	Disagree: 5 Total of 4 of 8
Question #12: Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more effective leaders.	Disagree: 5 Total of 3 of 8
Question #13: Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more effective leaders.	Disagree: 5 Total of 3 of 8
Question #16: Youth ministry team leaders must know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs.	Strongly Agree: 10 Total of 3 of 8
Question #17: Youth ministry team leaders who do not know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs are less effective leaders.	Slightly Agree: 6 Agree: 8 A total of 3 of 8
Question #18: If my church trained our youth ministry team leaders to develop competencies to recognize and understand youth cultural diversity, our church would better serve youth.	Slightly Agree: 6 Total of 5 of 8
Question #19: I am likely to recommend my church youth ministry program to other leaders because our church understands and adapts to multicultural differences and supports cultural diversity among students who attend church-sponsored youth programs.	Slightly Disagree: 3 Slightly Disagree: 4 Disagree 5: 1 Slightly Agree: 6 Slightly Agree: 7 Agree: 8 Strongly Agree: 9 Strongly Agree: 10 A total of 1 of 8
Question #20: As leaders, we cannot achieve any multicultural competencies to help the youth in our church remain in the church youth program.	Disagree: 5 Slightly Agree: 6 Slightly Agree: 7 A total of 2 of 8

Question #21: I plan to leave my church because our church cannot achieve any multicultural competencies to help the youth remain in the church youth program.	Strongly Disagree: 1 Slightly Disagree: 3 A total of 3 of 8
Question #26: Youth ministry team leaders will not understand, relate, and adapt to diverse students who attend church youth programs because they are unwilling to learn.	Strongly Disagree: 1 Total of 10 of 18
Question #35: As a youth ministry team leader, I talk about multiculturalism.	Somewhat Disagree: B Neither Agree/Disagree: C A total of 2 of 8
Question #40: My church appropriately represents/recognizes the specific ethnic groups within my community.	Neither Agree/Disagree: C Total 4 of 8
Question #41: My fellow team leaders appropriately represent/recognize the specific ethnic groups within my community.	Somewhat Agree: D Agree: E A total of 3 of 8
Question #46: I want all youth ministry team leaders to be well-trained and educated in multiculturalism.	Somewhat Agree: D Agree: E A total of 3 of 8

Interestingly, when youth attendees were asked question 32, "How well does your church adapt to cultures and embrace multiculturalism?" The majority answered that their church does better than most other churches. On the other hand, when asked question 36, "I experienced cultural prejudice/misunderstanding within my church youth ministry program," the overwhelming majority agreed with the statement. Conversely, when asked question 37, nearly the same number of students said they did not intend to leave their church because their church is not supportive of cultural diversity.

Adult respondents' answers represent more exciting information about their perspectives on multiculturalism in youth ministry programs. When asked question 35, only 2 of 8 participants stated that as youth ministry team leaders, they talk about multiculturalism. Nevertheless, half of the adult leaders indicated that their church appropriately recognizes diverse groups within their community. Comparatively, adult leaders reported that their fellow team leaders appropriately represent/recognize the specific ethnic groups within my community,

and they want all youth ministry team leaders to be well trained and educated in multiculturalism, with 3 of 8 adults responding respectively.

This researcher specifically sought to determine what satisfactory multicultural competencies are associated with youth ministry team leaders employed as paid or volunteer staff and how the competencies affect leadership efficiency, effectiveness, and excellence among paid or volunteer youth ministry team leaders. No specific traits emerged as distinguishing characteristics attributed to youth ministry team leaders, whether employed as paid or volunteer staff members. Of all the participants in this study, no adult paid or volunteer staff or youth ministry student attendees identified any specific variables that differentiate the effectiveness, efficiency, or excellence of leaders who possess satisfactory multicultural competencies. Some agreed churches should develop outreach programs to assist multicultural young people in their walk with Christ. However, this study did not generate any further data to conclude that paid or volunteer youth ministry leaders are better or worse at working with multicultural youth and that those leaders who do not possess any satisfactory multicultural competencies are not any less proficient in working with multicultural youth than leaders who have satisfactory multicultural competencies.

For example, Table 16 on the following page reports that most youth attendees answered question 34 in the agreement that the church should develop outreach programs.

Table 16

Youth Attendee Church Multicultural Satisfaction Questionnaire Question #34

34.	My church should develop outreach programs to target diverse youth in my community.	
	a. Disagree	
	b. Somewhat disagree	
	c. Neither agree or disagree	6
	d. Somewhat agree	**8**
	e. Agree	4
	Mean	**14**

*a=1, b=2, c=3, d=4, e=5

Adult and adolescent participants answered short paragraph questions in the first-phase questionnaire that provided general perspectives towards multicultural leadership competencies. Some adolescents do not completely understand multiculturalism, and others do not know how to help. Some students recognize a need to train multicultural pastors. One student said, "Hire a pastor already trained in multiculturalism" (13 to 15-year-old male, KC1). This youth recognized the advantages of employing youth ministry team leaders already trained in multicultural competencies. Interestingly, students recognize the necessities, and adults share similar opinions.

Survey question #47 asked the youth to provide short-sentence essay answers to a question asking, "If the church does not represent multiculturalism knowledge in the church, what do you recommend for church youth ministry team leadership to improve?" See Table 17 on the following page for specific information.

Table 17

Youth Attendee Church Multicultural Satisfaction Questionnaire Question #47

47. If your church does not represent multiculturalism or needs to expand knowledge about multiculturalism, what do you recommend to your church youth ministry team leadership on ways to improve?
(1) They represent it. They are good enough. (2) Translations. (3) They seem to be doing very well. It is always good to learn more to be able to understand and help students. (4) We could help people of other cultures better understand. (5) I would say maybe cultural buddies could help. (5) they could look into a possible translator (6) Learn language for greetings and say it in the student's language (7) Good enough (8) Learn to understand the different cultures and speak with them in their language. (9) Need to take some culturalism classes. (10) They need to be trained in cultural awareness to better help other kids. (11) Talk with someone to tell them they could get some help. (12) They need help because they do not know what to do. So they need to get with somebody to teach them.

One young adult youth ministry attendee said of youth ministry team leaders, "It is always good to learn more to be able to understand and help students" (18 to 20-year-old male, KC1). Another student said, "I would say maybe cultural buddies could help" (13 to 15-year-old female, STL1). Another teenager said, "Learn the language for greetings and say it in the student's language" (13 to 15-year-old male, STL1). The students' observations demonstrate a unilateral relationship between multicultural competencies and employment variables of youth ministry team leaders. Table 18, below, describes youth responses to question 48 regarding multicultural competencies in their youth ministry program.

Table 18

Youth Attendee Church Multicultural Satisfaction Questionnaire Question #48

48. What multicultural competencies currently exist within your church youth ministry team leadership?
(1) Yeah (2) Discussing culture in the Bible (3) don't know (4) I honestly don't know. (5) I don't know. (6) I don't know. (7) There isn't any that I know of. (8) They ask if people feel welcome. (9) There is not much at our church right now. (10) I don't know for sure (several answers). (11) Hire a pastor already trained in multiculturalism (12) A small group that is a student led group that understands the cultural differences because is led by a student of same cultural or works with same culture as most of the students in the group. (13) Our youth pastor tries to help, but he needs to know more about each culture in our city.

One adult leader said, "So I guess I would recommend trying to find outreaches that one can have in the community to get a more diverse population feeling welcome" (40 to 49-year-old male, Volunteer Youth Leader, KC1). Another adult said, "We need to educate our youth ministry leaders better because they don't have the experience to deal with culturally different youth" (50 or above, female, Volunteer Youth Leader, STL1). One pastor from church STL1 said they provide four fields of multicultural training. None of the other pastors from church STL1 provided any information they knew about the multicultural training methodologies. While multicultural competencies might exist, teaching them to youth ministry leaders is essential. One leader indicated that the church did not teach multicultural competencies to the staff, leaving multicultural youth to fend for themselves. Several other leaders stated that their church does not do anything about multiculturalism.

One volunteer member of church STL1 said, "About half the team has outside experience with diverse populations based on their jobs, but much like our church population, our student population is not very culturally diverse, so it is hard to pinpoint what competencies truly exist

already," (50 or above, female, Volunteer Youth Leader, STL1). Another STL1 youth ministry

leader said, "We do not have multicultural competencies in our church at this time, and one

student from another culture was left to fend for herself" (30 to 39-year-old male, Paid Pastor,

STL1). Not surprisingly, a paid staff pastor at STL1 said, "Continue to share the gospel with

ethnicities all over the world and see churches planted and disciples grow" (50 or above, female,

Paid Pastor, STL1).

Table 19 represents adult participants' answers regarding expanding knowledge about

multiculturalism if church leadership needs to improve, and Table 20 identifies what

competencies currently exist in adult research participants' churches.

Table 19

Adult Leaders' Church Multicultural Satisfaction Questionnaire Question #47

47. If your church does not represent multiculturalism or needs to expand knowledge about multiculturalism, what do you recommend to your church leadership on ways to improve?
(1) Not sure how to improve (3 answers). (2) It's hard to say because our church population is not super diverse, so our church in a way doesn't really practice multiculturalism. (3) So, I guess, I would recommend trying to find out reaches that one can have in the community to get a more diverse population feeling welcome. (4) We need to educate our youth ministry leaders better because they don't have the experience to deal with culturally different youth. (5) We provide four fields of multicultural training.

Table 20

Adult Leaders' Church Multicultural Satisfaction Questionnaire Question #48

48. **What multicultural competencies currently exist within your church youth ministry team leadership?**
(1) Not many. (2) About half the team has outside experience with diverse populations based on their jobs, but much like our church population, our student population, is not very culturally diverse, so it's hard to pinpoint what competencies truly exist already. (3) We don't have any multicultural competencies in our church as this time and one student from another culture was left to fend for herself. (4) Continue to share the gospel with ethnicities all over the world and see churches planted and disciples grow. (5) Our church doesn't do anything about multiculturalism (3 answers).

These answers provide a framework for this researcher's theory that there are competencies necessary for youth ministry leaders that relate to their employment and leadership efficiency, effectiveness, and excellence.

The Youth Attendee Essay - Multiculturalism Satisfaction in My Church yielded follow-up perspectives on youth attendees' multicultural awareness for this study. One youth attendee said, "With youth programs, people mainly come when invited by a youth already in the church. So, they could start going out to these groups and inviting them" (13 to 15-year-old male, STL1). This youth determined that church youth ministry leaders should contact culturally diverse youth in their community but did not know how to accomplish the task. Another youth interviewed said, "Bibles in other languages would benefit someone like her in the future" (16 to 17-year-old female, STL1). This adolescent referred to a culturally different youth in her youth group that came from Ukraine. The Ukrainian teenager struggled with language barriers and local cultural customs, which differed from her own, making her time in youth ministry difficult. A particular

youth ministry leader struggled to identify with the culturally different teenage female because the leader was "ignorant" of what to do.

Promoting cultural awareness in church youth ministry programs is readily achievable. Youth attendees suggested churches provide language-appropriate Bibles to diverse youth, seek assistance from other churches with more cultural awareness, and define cultural diversity and how to better treat people from other cultures. Tables 21, 22, and 23, on pages 151 through 153, provide more details about the recommendations of the youth participants.

Table 21

Youth Attendees Essay – Multiculturalism Satisfaction in My Church Question #1

1.	**Please describe what your church does to promote multicultural awareness within the church-sponsored youth ministry programs.**
	"There is not a lot of diversity at our church, but we've mostly treated everyone the same. Whenever we had a diverse student, such as a teenage female from Ukraine, it wasn't the easiest. There was a language barrier and ignorance from a leader. She needed special help and translation to understand what was happening." [16-17-year-old female]
	" Our church accepts all youth who come, so it's as seen as the diversity of the people who come." [13-15-year-old male]
	"I have no idea." [13-15-year-old male]
	" Even though we aren't very multicultural, we are friendly to new people and students. We try to be as sympathetic and understanding as possible. [13-15-year-old female]
	"Our church doesn't really teach anything about culture. I have some friends in church from another culture, but I don't know anything other than what they tell me." [10-12-year-old female]

Table 22

Youth Attendees Essay – Multiculturalism Satisfaction in My Church Question #2

2.	Please suggest what your church can do to promote multicultural awareness within the church-sponsored youth ministry programs.

"Bibles in other languages would be beneficial to have for someone like her in the future." [16-17-year-old female]

"With youth programs, people mainly come when invited by youth already in church. So they could start going out to these groups and inviting them." [13-15-year-old male]

"I'm not sure." [13-15-year-old male]

"Maybe our church could share background stories of future guests. I'm not entirely sure. Or maybe we could reach out to other churches and counties and have more multicultural awareness that way." [13-15-year-old female]

"I think they can tell me what it means and what we should do to treat people of other cultures better." [10-12-year-old female]

Table 23

Youth Attendees Essay – Multiculturalism Satisfaction in My Church Question #3

3.	Please describe what your church should do to educate youth ministry leaders about multicultural awareness within the church-sponsored youth ministry programs.
	"Our church can use the Ukrainian teenage female student as an example and learn from her. Leaders need to be more patient with language barriers." [16-17-year-old female] " Check with youth leaders on their knowledge and get resources to those who are lacking." [13-15-year-old male] "The leaders need to talk about it more." [13-15-year-old male] "We could probably hold classes, or there could be more missions to share the Gospel in other countries, and when they come back, they share their experiences and the culture with us in order to teach and prepare us for future trips, missions, and for guests/visitors." [13-15-year-old female] "Our church youth teachers should know more about cultures to help the kids that don't understand." [10-12-year-old female]

The youth involved in this study did not provide much information on how their churches currently promote multiculturalism in church-sponsored youth ministry programs, except for the one STL1 16–17-year-old female student who suggested that churches should provide exceptional help to youth from different cultures, especially when language barriers make communication difficult.

Adolescent participants recommended several ideas for promoting multiculturalism in church-sponsored youth ministry programs. One 13–15-year-old male from STL1 recommended that the church seek out more diverse groups within the church's local neighborhoods, while a 10–12-year-old female STL1 student recommended that churches treat people from other cultures better. Based on this study, the research implies that youth ministry leadership

inadequately attends to youth from other cultures, and church-sponsored youth programs must improve their efforts to promote multiculturalism within the church.

Throughout various stages of this study, this research revealed that youth attendees believe their youth ministry leaders are already well-trained in multiculturalism. Nonetheless, they need more training. The youth multicultural satisfaction essay question 3 and the youth attendee follow-up survey provide competency suggestions for satisfactory multicultural youth ministry leaders. Youth attendees recommend that church leadership talk more about multiculturalism and ensure teachers know more about the different cultures in their communities. Churches could hold classes about cultural differences and listen to the community's cultural needs.

Adult leaders indicated that the community of regular church attendees is not well diversified. However, education is needed for youth ministry leadership to provide better experiences for culturally diverse youth. Interestingly, one youth ministry team leader stated that the church provides four fields of multicultural training but did not specify what content gets taught in the training. Other adults recommend that church leadership provide more training classes for youth ministry leaders about multiculturalism and how to serve the diverse population of the church community.

Research Question 4

The fourth research question asked, "What satisfactory competencies currently exist in multicultural youth ministry programs?" A detailed examination of the final element of research within the second phase of this study revealed that youth attendees did not suggest a significant amount of satisfactory multicultural competencies for youth ministry leaders.

Research Question Four determined what satisfactory competencies currently exist within the church youth ministry programs of the research participants. What this study implies relates to Research Question Three: paid and volunteer multicultural leaders are more efficient, effective, and excellent leaders. The satisfactory multicultural competencies currently within youth ministry programs served as the independent variable, while multiculturally trained paid and volunteer youth ministry team members are more efficient, effective, and excellent leaders served as the dependent variable.

The Pearson product movement correlation test for Research Question Four determined a positive linear relationship between the variables tested. The Pearson correlation coefficient returned a value of 0.7584 and a p-Value of 0.9992, indicating a perfect positive correlation since 1.0 is the maximum value of the Pearson correlation.

Figure 6 represents the t-Test analysis of Research Question Four. The t-Test significance level was predetermined at 0.05, requiring this research conclusion to accept the test's null hypothesis. The null hypothesis posited insufficient evidence to conclude a significant difference in satisfactory multiculturalism within church youth ministry programs based on paid or volunteer youth ministry efficient, effective, and excellent leadership. The one-tailed p-Value returned an amount of 0.1477. Since the p-Value is more significant than 0.05, the t-Test indicates insufficient evidence exists to determine a significant difference between satisfactory multiculturalism currently exists in church youth ministry programs and paid or volunteer youth ministry efficient, effective, and excellent leadership.

Figure 6

t-Test Results RQ4
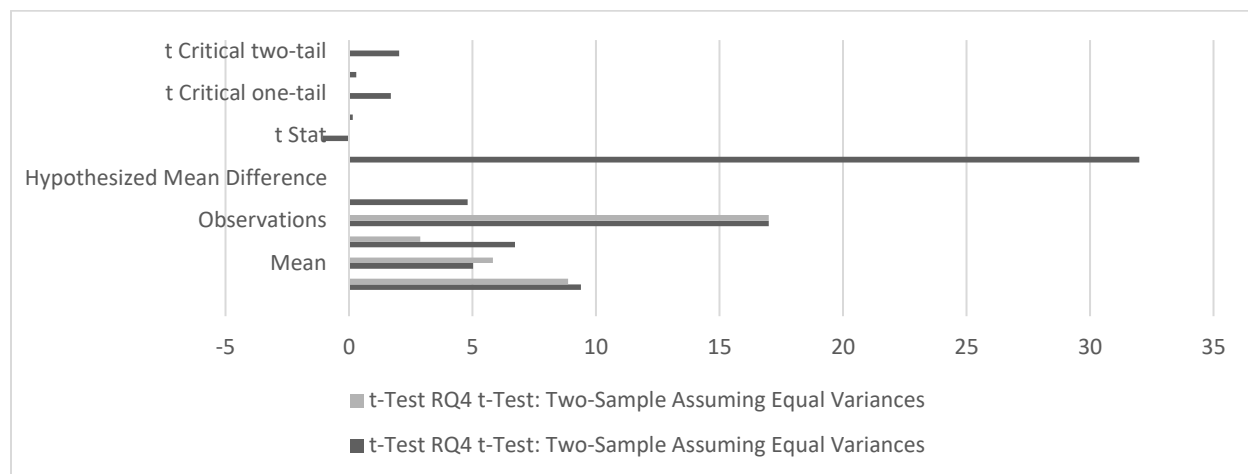
This t-Test measured that the t-Stat did not exceed the reported critical value. The results of Research Question Four reported that the t-Stat of 1.0639 was less than the critical value of 1.6939. Therefore, this researcher accepted the null hypothesis that insufficient evidence indicates a significant difference between satisfactory multiculturalism in church youth ministry programs and paid or volunteer youth ministry efficient, effective, and excellent leadership.

Tables 19, 23, and 24 highlight some recommendations; however, the youth attendee church multicultural satisfaction follow-up survey provided more satisfactory multicultural competencies. As previously noted, a stimulating point relates to Table 19, where a pastor from STL1 suggested his church teach four multicultural competencies. However, five other pastors within the same church did not identify any knowledge of the four multicultural competencies. Adult leaders and youth attendees gave favorable recommendations for satisfactory multicultural competencies.

Note that the youth attendees understood the definition of cultural diversity differently from the adult leaders, leading to implications from this study that a more definite

comprehension of cultural diversity and multiculturalism taught to students could help them better understand the definitions. Youth ministry team leaders could better teach adolescent youth ministry attendees about cultural diversity. However, the youth ministry team leaders must also receive competent training about multiculturalism and cultural diversity within the communities that surround their area churches.

Table 24

Adult Leaders' Church Multicultural Satisfaction Questionnaire Question #49

49. What leadership competencies do you recommend to your church leadership on ways to improve multiculturalism?
(1) I want to see more classes or examples being taught to help with the improvement in developing competencies for youth ministry leaders. (2) Finding ways to encourage more diverse populations to join the church. (3) Work to understand every culture within the community, develop some language skills, develop some basic cultural understandings to help the students succeed in youth groups and help the students with the battles within their own cultural norms. (4) Share the gospel with everyone regardless of ethnicity. (5) There should be something taught about multiculturalism. It should be understood. (6) I'm not sure. (7) Give youth ministers training about culture in our community and help us do better. (8) We need church leadership to decide what competencies we need to know and teach us (more cultural diversity).

Table 25

Youth Attendee Church Multicultural Satisfaction Questionnaire Question #49

49. What multicultural competencies do you recommend to your church youth ministry team leadership on ways to improve?
(1) I don't know. (2) Don't know (several answers). (3) Language education. (4) Again, I think maybe cultural buddies. (5) Not sure. (6) Youth ministry leaders need taught patience to work with culturally diverse kids. (7) To learn to talk with the culturally different students and understand them better. (8) Ask students what they think they should do. (9) They could walk along with someone to see what they think. (10) They need to get some other kids to help the kids from other cultures but have to teach the other kids how to come along side and how to do it so the leaders need training. (11) Have meetings and classes to learn more about multiculturalism. (12) Teach the youth pastor what he needs to know and then he can teach other youth ministers. (13) Youth leaders should better understand the cultures in our church and then help those kids that feel different or don't fit in.

Tables 24 and 25 report perspectives shared by adult youth ministry leaders and youth participants during the first phase of this study. This researcher sought a more specific understanding of satisfactory multicultural competencies through the qualitative adult leader and youth attendee church multicultural satisfaction follow-up surveys. Tables 26, 27, and 28 indicate the Adult Leaders' Church Multicultural Satisfaction Follow-Up Survey results.

Table 26

Adult Leaders' Church Multicultural Satisfaction Follow-Up Survey Question #1

1. Please describe your definition of multiculturalism:
"Many cultures cooperating together in an organization." [Volunteer Youth Ministry Leader 50 or above female] "A process where different cultures come together and coexist together to understand each other's cultural differences. It is where everyone understands the differences between cultures, and people get along together. It's how to understand and respond to cultural differences based on ethnicity, race, and religion." [Paid Youth Ministry Leader 50 or above female]

Table 27

Adult Leaders' Church Multicultural Satisfaction Follow-Up Survey Question #2

2. Please define your understanding of cultural diversity:
"All cultures are different ethnicities, environments, economic status, living in rural versus urban settings, and they can get along with each other." [Volunteer Youth Ministry Leader 50 or above female] "It is when there is equality among different cultures within a group where everyone respects each other and doesn't hold any prejudices against each other because of race, religion, ethnicity, or color." [Paid Youth Ministry Leader 50 or above female]

Table 28

Adult Leaders' Church Multicultural Satisfaction Follow-Up Survey Question #3

3. **Please describe your awareness of cultural differences between the adolescent groups in your community.**
"We have differences in social media, to the extent of not being able to hold conversations because of the infiltration by social media influencing." [Volunteer Youth Ministry Leader 50 or above female] "I feel there is a limited awareness as we don't do enough here. Our society is too worried about politics and gender identity, and too many people disagree. Our church is not afraid to speak the truth about these topics, but we don't do enough to understand the cultural differences or teach other staff to do so." [Paid Youth Ministry Leader 50 or above female]

Table 26 reports one adult leader's response to her definition of multiculturalism upon completing the church multicultural satisfaction follow-up survey. "A process where different cultures come together and coexist together to understand each other's cultural differences. It is where everyone understands the differences between cultures, and people get along together. It's how to understand and respond to cultural differences based on ethnicity, race, and religion." (30 to 39-year-old male, Paid Youth Ministry Leader, STL1)

This leader recognizes the significant meaning of multiculturalism. Unsurprisingly, she provided a strong perspective on cultural differences in her community and a tremendous understanding of cultural diversity.

Tables 29, 30, and 31 indicate youth attendee responses to completing the church multicultural satisfaction follow-up survey.

Table 29

Youth Attendee Church Multicultural Satisfaction Follow-Up Survey Question #1

1. **Please describe your definition of multiculturalism:**
"It is diversity in general, but we don't have much diversity in our city or county." [16 to 17-year-old female] "Like people from different countries and different races that are together in a group like church." [13 to 15-year-old male] "People who are from different cultures that get together." [13 to 15-year-old male] "It is different ethnicities of people, like Asian, White, and Black, that work together." [13-15-year-old female]

Table 30

Youth Attendees Church Multicultural Satisfaction Follow-Up Survey Question #2

1. **Please define your understanding of cultural diversity:**
"People having different beliefs, religions, and racial practices." [16 to 17-year-old female] "I don't know exactly what that means." [13 to 15-year-old male] "It is changes that occur in church with different cultures coming in and getting together with everyone. [13 to 15-year-old male] "How we differ in our lives. We have different holidays, different religions, different celebrations, and different families." [13-15-year-old female]

Table 31

Youth Attendees Church Multicultural Satisfaction Follow-Up Survey Question #3

3. Please describe your awareness of cultural differences between the adolescent groups in your community.
"We don't have a lot really. We had a teenage girl from Ukraine in our church, and a we have two black kids in our group now. The problem is that they are all treated the same by the adults, as if they are all from the same culture. They should be treated the same as all other youth in fairness and being accepted but the adults should know more about their culture differences." [16 to 17-year-old female]   "None." [13 to 15-year-old male]   "We don't have many in our community and in our youth group. There was the girl from Ukraine. She was left alone by herself, and that wasn't good." [13 to 15-year-old male]   "The teenage girl from Ukraine was not like the other kids and was like the first culturally different person in our youth group. There was another couple of black kids, too. The girl from Ukraine was like the first, and she was treated differently because she couldn't understand the language very well. People needed to sympathize with her more, treat her right, and understand her words." [13 to 15-year-old female]

Three of the adolescent respondents suggest a similar understanding of multiculturalism to the adult leaders' responses, describing multiculturalism when people as when people from different cultures get together, people from different races come together, and how people of different ethnicities get together. The adolescents surveyed pointed out that cultural diversity exists in different beliefs and religious practices. One student said, "It is changes that occur in church with different cultures coming in and getting together with everyone" (13 to 15-year-old male, STL1). This study identified that adults and students share similar understandings of cultural definitions, thus providing satisfactory multicultural competency recommendations. Table 32 reports adult responses to competencies, and Table 33 reports youth attendee responses to the same questions.

Table 32

Adult Leaders' Responses Church Multicultural Satisfaction Questionnaire

Questions Regarding Multicultural Competencies and Church Leadership	Most Common Answer
Question #22: My church pastoral leadership team does a good job of promoting the youth ministry program.	Strongly Disagree: 1 Slightly Disagree: 3 A total of 3 of 8
Question #23: The church congregation supports the youth ministry program.	Strongly Agree: 10 Total of 6 of 8
Question #24: Youth ministry is extremely important to my church.	Strongly Agree: 10 Total of 4 of 8
Question #26: Other youth ministry team leaders do not understand, relate, and adapt to diverse students who attend church youth programs because they are unwilling to learn.	Slightly Disagree: 3 Disagree: 5 A total of 2 of 8
Question #27: Youth ministry team leaders will not understand, relate, and adapt to diverse students who attend church youth programs because the church leadership is unwilling to teach them.	Disagree: 5 Total of 4 of 8
Question #33: My church views me as an important and valuable team leader for the youth ministry program.	Somewhat Disagree: D Total 5 of 8
Question #44: Other youth ministry team leaders discriminate and/or divide the youth based on ethnicity.	Disagree: A Total of 6 of 8
Question #45: I discriminate and/or divide the youth based on ethnicity.	Disagree: A Total of 8 of 8

Table 33

Youth Attendee Responses Church Multicultural Satisfaction Questionnaire

Questions Regarding Multicultural Competencies and Church Leadership	Most Common Answer
Question 22: My church pastoral leadership team does a good job of promoting the youth ministry program.	Strongly Agree: 10 Total of 9 of 18

Question #23: The church congregation supports the youth ministry program.	Strongly Agree: 10 Total of 12 of 18
Question #24: Youth ministry is extremely important to my church.	Strongly Agree: 10 Total of 11 of 18
Question #27: Youth ministry team leaders will not understand, relate, and adapt to diverse students who attend church youth programs because the church leadership is unwilling to teach them.	Strongly Disagree: 1 Total of 8 of 18
Question #33: My church views me as important and valuable to the youth ministry program.	Somewhat Agree: D Total of 10 of 18
Question #44: My youth ministry team leaders discriminate and/or divide the youth based on ethnicity.	Strongly Disagree: A Total of 11 of 18
Question #45: I am discriminated against and/or divided by youth ministry team leaders based on my ethnicity.	Neither Agree/Disagree: C Total of 4 of 18

Analysis of the adult and youth church multicultural satisfaction follow-up surveys significantly supports the questionnaires and essays. Table 32 shares some stimulating information from adult leaders' responses regarding their church leadership. More than half of those surveyed agreed that their church values them as prominent team members. Six out of eight youth ministry leaders report that they do not experience any cultural discrimination or division by other youth leaders. All eight respondents reported that they do not discriminate against culturally diverse youth.

Adolescent respondents reported other fascinating information. Question 33 asked youth to report their assessment of their importance to their church youth program, with 10 out of 18 reporting that they are essential. Question 44 asked them to indicate the level of cultural discrimination or division they witnessed from their youth ministry leaders. A total of 11 out of 18 reported they strongly disagreed with the statement that they witnessed youth ministry leaders

discriminate or divide culturally diverse youth. The youth respondents' high regard for their youth ministry leaders' effectiveness and efficiency may stem from their significance as students, coupled with a lack of exposure to cultural diversity, leading to a misunderstanding of question 45's intent. Question 45 asked if they are discriminated against or divided by youth ministry leaders based on their ethnicity, and four out of eight reported they neither agree nor disagree. In most situations, a researcher would likely discover that a higher majority of students reported no personal experiences of discrimination against youth ministry leaders when those students expressed their sense of importance. They do not witness other students' cultural discrimination.

Adolescent youth suggest some significant satisfactory competencies for youth ministry leaders. Refer to Table 34 below for the specific answers to question 4.

Table 34

Youth Attendees Church Multicultural Satisfaction Follow-Up Survey Question #4

4. Please describe the level of multicultural competencies necessary for youth ministry team leaders to disciple multicultural adolescent youth.
"Leaders need patience, perseverance, and how to know when other students need to receive the right treatment. The girl from Ukraine would be in a bad mood, and everyone left her alone. I don't think that was right because it was hard for her. She had a language barrier, and it was hard to understand her. So, leaders should have learned her language and understood her culture. If the don't understand the student's culture, the student get's ignored, so leaders cannot ignore students. Leaders cannot treat students from other cultures differently just because they don't understand the person's culture. The leaders don't have the proper resources." [16 to 17-year-old female] "Need to get used to the different students. They need to have patience. They need to be slow to anger, and they need to be taught special skills to help the different students. [13 to 15-year-old male] "They need to have patience. They need to have the ability to learn other languages. [13 to 15-year-old male] "The need to have a wider knowledge of language. As more people come to church from different cultures, they need to be assigned a student buddy to help them. The buddy is a student that's been in the youth group for a long time and understands everything. The buddy needs to know how to help the student from another culture. Students from other cultures must be brought along side with the buddy student so that they can feel part of the group and not be left alone. The buddy can help translate the language and help with other extra things. The leaders need to know how to train the buddies." [13-15-year-old female]

One 13-15-year-old female suggested that youth ministry leaders assign a student buddy to a culturally diverse youth attending church-sponsored youth programs. She expressed that the student buddy would serve as a guide to help the diverse student navigate the youth program and help the student facilitate her needs. The buddy system serves as a fascinating concept. To achieve success, youth ministry team leaders would need to select adaptive, outgoing, and confident students who might know more than one language and train those students how to

serve multiculturally. More than one student surveyed suggests bilingualism is a satisfactory

multicultural competency for youth ministry leaders. Another student suggested that a significant

satisfactory multicultural competency must include training and education and provide youth

leaders with special multicultural skills.

Adult participants gave similar suggestions regarding their perceptions of satisfactory

multicultural competencies. Table 35 below provides more details about their answers.

Table 35

Adult Leaders' Church Multicultural Satisfaction Follow-Up Survey Question #4

4. Please describe the level of multicultural competencies necessary for youth ministry team leaders to disciple multicultural adolescent youth.
"We need to be able to relate to one another and get through the barriers of diversity. We need to not worry about race, ethnicity, environments, and rural versus urban settings. We need to be relatable to each other at any level for our adults and our youth. We need to recognize there is cultural diversity within our youth, and we need to understand their diversity. The youth pastor needs to break through the cultural differences as breaking through barriers is important." [Volunteer Youth Ministry Leader 50 or above female] "Leaders need to be meaningful and understanding to all different cultures within the church youth ministry. Leaders need to treat your properly based on their cultural differences. Leaders should ask questions and get to know the students. Leaders should be prepared on how to help students from different cultures." [Paid Youth Ministry Leader 50 or above female]

Adult leader responses to the church multicultural satisfaction follow-up survey question

4 responded similarly to the satisfactory multicultural responses suggested by the adolescent

participants. Table 35 above reports that leaders need to relate to one another and overcome

barriers to diversity. Leaders need to recognize cultural diversity within their youth ministers.

Youth pastors need to break through obstacles resulting from cultural differences. Another leader

suggested that a satisfactory multicultural competency should be taking the initiative to ask

questions and get to know culturally diverse students. Youth leaders must understand and embrace cultural diversity in their student interactions.

These youth and adult responses validate the need to teach multicultural competencies to ministry team leaders who disciple culturally diverse youth. This research indicates a necessity for the instruction of multicultural competencies, as while some competencies may be present, most paid and volunteer staff lack sufficient awareness in this domain. Senior church leadership should actively train current staff or recruit youth ministry team leaders with these competencies.

Evaluation of the Research Design

This final section of this chapter includes the contemplations and valuation of this research design. This evaluation will emphasize the strengths and weaknesses of this study's methodology so that future researchers can benefit from this researcher's mistakes and conduct more successful studies.

This study aimed to determine and design the satisfactory competencies necessary for youth ministry team leaders to disciple multicultural adolescent youth. This researcher did not receive enough completed questionnaires, essays, and surveys to generalize findings to a more significant population; however, the study did answer the researcher's questions and preliminarily suggested that youth ministry team leaders should have satisfactory multicultural competencies to disciple multicultural youth.

Strengths of the Research Design

The population density for the study provided a significant number of churches. This researcher suggested that the Kansas City Metropolitan area maintains over 500 churches with a regular attendance base of 200 or more. The St. Louis area has at least 634 churches meeting the same criteria. The population base provided a perfect setting for generating study results to

generalize the research findings over a large population. The Kansas City and St. Louis area church directories categorized the churches by denomination affiliations and geographical locations. Most of these churches have a diverse population with the probability of providing exceptional study results.

Extensive involvement and knowledge in youth ministry and Christian church leadership provided a good foundation for designing the research and carrying out this study. Church staff had to grant voluntary cooperation to participate in the study.

The multicultural satisfaction questionnaire used closed-ended questions, and the multicultural satisfaction follow-up survey utilized open-ended questions, providing the researcher with helpful information for developing satisfactory competencies for youth ministry leaders who disciple multicultural adolescent youth.

Weaknesses of the Research Design

The postal delivery method employed to request permission to conduct a study with churches failed. This researcher received a feeble response from churches to agree to participate in the study. The emailing method of requesting participation could have provided better results. This investigation contacted numerous churches by email or postal letter, yet this study received about a 10% response rate, with 99% of the responses declining to participate. One lead pastor suggested contacting several churches from his recommended list. His immediate and extended family members led some of the churches he advocated. Unfortunately, none of the recommended church staff agreed to participate in the study. While the belief that having a well-known pastor's reference would have generated a better response, the results did not prove that hypothesis true.

The limited number of respondents who agreed to participate in this study resulted in this researcher receiving limited data to make a conclusion significant enough to carry over to a large sample population. This study's results are not generalized to a larger sample because the study results are limited to a localized population. It would have been desirable and advantageous to have more respondents participating in this research to delineate better suggested satisfactory competencies from youth ministry team leaders and adolescent youth attending church youth ministry programs within the two large metropolitan areas selected for this study.

This study generalized that the church's regular attendance population exceeded the optimal threshold. Many churches initially contacted reported some inadvertent attendance information. Some churches responded to this researcher's request to participate in this investigation based on personal contact from one pastor to another. At the same time, other churches did not represent accurate regular attendance data. Most churches contacting this researcher to participate in this study voluntarily did not have regular attendance records that met the research criteria. Lowering the criteria to 100 or 150 regular attendees and above provides more opportunities for church participation. The benefits to this study of having established lower regular attendance criteria would generate far more research responses and sample populations.

This research would have benefited from increased direct in-person contact with church leaders, likely generating a higher affirmative response to participate in the study. Personal and employment-related events and relocation from the Kansas City Metropolitan area where the study began further contributed to low participation rates. Moving from a more familiar area to a less familiar one created logistical problems, specifically needing more knowledge of the environment. Furthermore, the location changes created difficulties in making personal contact

with Kansas City Metropolitan churches due to the extensive travel involved. The lack of familiarity with the new region, the St. Louis Metropolitan area, required spending time finding a new home church and becoming well acquainted with church leaders, which contributed to a significant delay in personal contact with new churches in the area. This researcher would have benefited from a more aggressive approach to contacting churches and gaining voluntary cooperation to participate in this study.

The research design intended substantial data within the survey questionnaires, essays, and surveys, and many questions on the questionnaires would generate crucial data for a vigorous conclusion for this prospectus. The extensive number of questions and questionnaire data made it difficult for younger adolescents to complete it in a reasonable amount of time. The quantitative questionnaire design used in this study asked participants to select fixed choices between 1 and 10 on a Likert scale. A 1 through 10 fixed-choice response design confused the questionnaires, especially for youth participants. Many returned questionnaires took several weeks to receive, even after frequent reminders to return the questionnaires. Some questionnaires did not get returned as promised. Breaking the questionnaires into two parts and incorporating shorter questions for quicker completion would have improved the approach. Using only one research instrument and limiting the time and effort required by the voluntary group samples could improve participant response.

For this research, a better quantitative questionnaire limits fixed choices to 1 and 5 on the Likert scale using Hampson's (2014) recommendations of 1 = strongly disagree, 2 = slightly disagree, 3 = neither agree or disagree, 4 = slightly agree, and 5 = strongly agree.

CHAPTER FIVE: CONCLUSIONS

This chapter concludes this prospectus by examining the purpose statement, the research questions, the research conclusion, implications and applications, the research limits, and the further suggested research based on the data analysis conducted in this study.

Research Purpose

The purpose of this mixed-methods, explanatory sequential study is to expound and understand the satisfactory multicultural competencies required to develop effective and efficient youth ministry team leaders. This study examined the multicultural characteristics of Christian church youth and detailed the development of educational and professional satisfactory multicultural competencies to equip youth ministry team leaders to serve the youth attending Christian church youth ministry programs better. This research started by examining the current literature and information to derive a quality list of satisfactory competencies.

Research Questions

Four research questions provided the base for this study in determining satisfactory competencies for youth ministry team leaders who disciple multicultural adolescent youth. The following questions sought to identify the necessary competencies for paid and volunteer youth ministry team leaders:

RQ1. What relationship, if any, exists between the multicultural competency satisfaction of multicultural youth ministry team leaders and those who volunteer as youth ministry team members?

RQ2. What relationship, if any, exists between the multicultural competency satisfaction of multicultural youth ministry team leaders and those who are paid church staff members serving on youth ministry teams?

RQ3. How do satisfactory competency models of multicultural youth ministry team leaders compare to variables of ministry employment, leadership efficiency, effectiveness, and excellence?

RQ4. What satisfactory competencies currently exist in multicultural youth ministry programs?

This study sought to answer the four research questions listed on the preceding page. The research participants answered numerous questions during this phase one questionnaire. This research asked adult and adolescent participants about the satisfactory multicultural competencies of multicultural youth ministry leaders and the existing relationships, if any. The research participants considered satisfactory competency models for multicultural youth ministry leaders compared to variables regarding ministry, employment status, and leadership effectiveness. This study asked adult and youth participants to determine what satisfactory multicultural competencies exist in youth ministry programs.

Research Conclusions, Implications, and Applications

Conclusions

The design of research questions in this study answered the proposed research statement. The chief purpose of this mixed-methods study sought to identify satisfactory multicultural competencies required to cultivate Christian youth ministry leaders for the youth within Kansas City and St. Louis metro area churches of over 200 attendees or greater. This researcher further sought to elucidate the satisfactory competencies required for developing multicultural youth ministry leaders. Given this researcher's discovery of virtually no designated satisfactory multicultural competencies to recommend to youth ministry leaders, the first issue of this research sought to answer the question of what establishes satisfactory multicultural competencies for youth ministry team leaders. The goal is to cultivate youth attending church-sponsored youth ministry programs and prevent students from fleeing church attendance.

The first research questions concerned the relationships between multicultural competency satisfaction and paid and volunteer youth ministry leaders. These questions sought

to identify any relationships that suggested paid staff members better develop, understand, and demonstrate satisfactory multicultural competencies than volunteer youth ministry leaders. Conversely, youth ministry leaders are better at developing, understanding, and demonstrating satisfactory multicultural competencies than paid staff members.

The third research question concerned how satisfactory multicultural competencies models compare to specific variables between paid or voluntary youth ministry leaders serving in the church ministry employment and their leadership efficiency, effectiveness, and excellence. The research concluded that satisfactory competency models are equally distributed between paid and voluntary youth ministry leadership. This investigation found no differential suggestions to indicate that paid staff members serve any better than volunteer youth ministry leaders when considering their efficiency, effectiveness, and excellence in serving culturally diverse church youth.

The fourth research question sought to discover satisfactory multicultural competencies in youth ministry programs. This researcher discovered that almost none of the participating churches had satisfactory multicultural competencies and that churches should be more active in developing, implementing, and teaching competent multicultural skills to all youth ministry team leaders. The fourth research question identified several suggested satisfactory multicultural competencies transferable to paid and volunteer youth ministry leaders to make them more efficient, effective, and excellent leaders.

Conclusion of Research Question One

Research Question One asked, "What relationship, if any, exists between the multicultural competency satisfaction of multicultural youth ministry team leaders and those who volunteer as youth ministry team members?" Youth attendees and adult leaders completed questionnaires,

surveys, and essays to answer this question. Overall, youth attendees and adult leaders indicated their satisfaction with volunteer youth ministry team leaders serving in their churches.

This study concluded that there is a relationship between volunteer youth ministry team leaders and satisfactory multicultural competencies of youth ministry leaders. That relationship is that volunteer youth ministry leaders can learn and understand satisfactory multicultural competencies equal to paid staff youth ministry leaders. There is no differentiation between volunteer leaders and paid staff. Both serve church-sponsored youth ministry teams to cultivate covenant connections with youth attendees and lead them toward their transformation in Christ. Conclusions from the research indicate that all youth ministry leadership can and must develop satisfactory multicultural competencies. This research question supported research Hypothesis One, providing more details discussed later in this chapter.

Conclusion of Research Question Two

Research Question Two asked, "What relationship, if any, exists between the multicultural competency satisfaction of multicultural youth ministry team leaders and those who volunteer as youth ministry team members?" Completed questionnaires, surveys, and essays answered this question. Youth attendees and adult leaders significantly reported their approval of paid youth ministry team leaders serving in their churches.

This investigation concluded that there is a relationship between paid youth ministry team leaders and satisfactory multicultural competencies of youth ministry leaders. That relationship is that paid staff youth ministry leaders can learn and understand satisfactory multicultural competencies equal to volunteer youth leaders. There is no differentiation between paid staff and volunteer leaders. Both serve church-sponsored youth ministry teams to cultivate covenant connections with youth attendees and lead them toward their transformation in Christ. This

research concluded that all youth ministry leadership can and should develop satisfactory multicultural competencies. Like Research Question One, Research Question Two supported Research Hypothesis One, later discussed in this chapter.

Conclusion of Research Question Three

Research Question Three asked, "How do the satisfactory competency models of multicultural youth ministry team leaders compare to specific variables of paid or volunteer youth ministry team leaders as part of their church ministry employment and their leadership efficiency, effectiveness, and excellence?" The adults and youth completed questionnaires, surveys, and essays to answer this question. Youth attendees and adult leaders proposed that all youth ministry leaders should learn and display satisfactory multicultural competencies, whether paid or volunteers. All adult leaders are responsible for helping youth ministry attendees succeed in their walk with Christ.

This research showed that when one youth ministry leader did not help out a culturally diverse student, the student found it difficult to proceed without proper spiritual guidance. She struggled to understand her Christianity because she came from a different culture, and she did not have the resources or the youth leader's attentiveness to move her forward in her walk with Christ successfully. Youth ministry leaders must address all youth's diverse needs and practices, irrespective of their cultural origins. The risk is too significant when youth ministry leaders do little to nothing to help students from different cultural practices and beliefs. The culturally diverse youth try to "fit in" with the less diversified students attending church-sponsored youth ministry programs.

This investigation concluded that limited satisfactory multicultural competencies exist and that church leadership must teach paid and volunteer youth ministry leaders satisfactory

multicultural competencies. All youth ministry leadership must develop, understand, and represent satisfactory multicultural competencies. Understanding and modeling satisfactory multicultural competencies will help paid and youth ministry team members serve as more efficient, effective, and excellent leaders.

Church leadership should identify what satisfactory multicultural competencies they prioritize, train youth ministry leaders on them, and implement policies and procedures ensuring youth ministry leaders represent the church's recognized multicultural competencies. Youth ministry leaders should understand satisfactory multicultural competencies, specifically oriented to the culturally diverse students within their community. Youth ministry leaders should confidentially demonstrate their learned and understood multicultural competencies in the presence of all youth. Leaders support culturally diverse students and show other students how to recognize and support fellow students from different cultures.

There is no differentiation between employed church-paid staff and volunteer leaders; their ability to learn satisfactory multicultural skills helps make them more efficient, effective, and excellent leaders. Paid and volunteer youth ministry leaders succeed in effectiveness, excellence, and efficiency in serving multicultural youth when they possess competent multicultural skills. Research Question Three supported research Hypothesis Two, later discussed in this chapter.

Conclusion of Research Question Four

Research Question Four asked, "What satisfactory competencies currently exist in multicultural youth ministry programs?" This research concluded that the churches studied did not identify satisfactory multicultural competencies. This investigation failed to identify established multicultural competencies. Upon completing questionnaires, surveys, and essays, participants,

encompassing both students and leaders, affirmed the necessity of satisfactory multicultural competencies yet concurrently indicated a lack of awareness, instruction, and comprehension regarding these competencies. In Chapter 4, this researcher presented the data that answered this question in detail.

The key to promoting satisfactory multicultural competencies begins with church leadership. Church leaders must identify what multicultural competencies fit appropriately within their church organization. Church leaders must develop and implement procedures that require teaching multicultural competencies to all youth ministry team leadership. The policies must suggest how church leadership should teach satisfactory multicultural competencies to youth ministry leadership, including that paid and volunteer youth ministry leaders demonstrate their comprehension of all satisfactory multicultural competencies. The ultimate responsibility of church leadership is to observe and monitor youth ministry leaders to ensure the implementation of multicultural policies once they identify, teach, and portray satisfactory multicultural competencies. There cannot be an interruption of the process, or the church risks losing culturally diverse students from church youth ministry programs and, ultimately, from church altogether. Finally, church youth ministry leaders must constantly renew their satisfactory multicultural competencies, keeping up with the current societal trends and practices that align with appropriate ethically biblical Christianity. When church youth ministry leaders positively represent multiculturalism and model multicultural competencies, they transfer those characteristics to the youth they lead.

Research Hypotheses

H01: There is a relationship between paid and voluntary youth ministry team leaders and developing satisfactory multicultural competencies to keep youth ministry attendees in church.

H02: There is a statistical correlation between developing satisfactory paid and voluntary multicultural youth ministry team leaders and understanding the specific multicultural differences of youth attending church youth ministry programs.

H03: There is no difference in the development of satisfactory multicultural competencies taught to and used by paid and voluntary youth ministry team leaders who educate multicultural youth.

Conclusion of Research Hypothesis One

This study proved the first research hypothesis, which suggested a relationship exists between paid and volunteer youth ministry leaders. The relationship is that they are both the same. In other words, whether a youth ministry leader is a paid staff member or a volunteer leader, they serve the same students and operate similarly. Therefore, the competencies they should know are proficiently satisfactory for both types of leadership.

Another review of Table 34 reports the responses from the follow-up surveys given to four STL1 adolescents. Their responses do not suggest any differences between paid staff youth ministry leaders and volunteer youth leaders.

Table 34

Youth Attendees Church Multicultural Satisfaction Follow-Up Survey Question #4

4. Please describe the level of multicultural competencies necessary for youth ministry team leaders to disciple multicultural adolescent youth.

"Leaders need patience, perseverance, and how to know when other students need to receive the right treatment. The girl from Ukraine would be in a bad mood, and everyone left her alone. I don't think that was right because it was hard for her. She had a language barrier, and it was hard to understand her. So, leaders should have learned her language and understood her culture. If the don't understand the student's culture, the student get's ignored, so leaders cannot ignore students. Leaders cannot treat students from other cultures differently just because they don't understand the person's culture. The leaders don't have the proper resources." [16 to 17-year-old female]

"Need to get used to the different students. They need to have patience. They need to be slow to anger, and they need to be taught special skills to help the different students. [13 to 15-year-old male]

"They need to have patience. They need to have the ability to learn other languages. [13 to 15-year-old male]

"The need to have a wider knowledge of language. As more people come to church from different cultures, they need to be assigned a student buddy to help them. The buddy is a student that's been in the youth group for a long time and understands everything. The buddy needs to know how to help the student from another culture. Students from other cultures must be brought along side with the buddy student so that they can feel part of the group and not be left alone. The buddy can help translate the language and help with other extra things. The leaders need to know how to train the buddies." [13-15-year-old female]

The research concluded that paid and volunteer youth ministry team leaders need competency disciplining multicultural youth who attend their youth ministry programs. Adolescents perceive no difference in the effectiveness of youth ministry team leaders based on whether they are paid or volunteer. The adolescents involved in this study want all the youth leaders to have patience, have appropriate knowledge, and cut through the barriers that hold

them back from reaching multiculturally different youth who attend their youth ministry programs.

Conclusion of Research Hypothesis Two

The second issue of this study corresponded with the second research hypothesis, which states, "There is a statistical correlation between developing satisfactory paid and voluntary multicultural youth ministry team leaders and understanding the specific multicultural differences of youth attending church youth ministry programs. This study determined the correlation between the development of satisfactory competencies for paid and voluntary youth ministry team leaders and the understanding that students' cultural differences in youth ministry programs are equal.

As with the first issue, this study concluded that paid and volunteer youth ministry leaders serve the youth for the same purpose. That is to transform students in Christ, cultivate meaningful Christian relationships with students, and help to keep students attending church after they are no longer adolescents. The critical factor is not that paid or volunteer youth ministry leaders are different but that they work cooperatively to achieve the same goals. They must learn and comprehend multiculturalism together and then educate their students about the cultural differences within their youth ministry programs.

An underlying issue pertains to the research study findings shared by youth and adult participants regarding the comprehension and understanding of cultural diversity. There is not enough diversity training being taught or represented within the churches this researcher studied, which indicates leaders do not know how to disciple multicultural adolescents properly because they do not have a thorough understanding of the cultural differences within the student bodies. A review of Tables 21 and 30 on page 165 represents the responses from the students

surveyed at STL1. Those students reported that their church does not promote much cultural

diversity, or at least not to their understanding. The churches do not teach or portray

satisfactory multicultural competencies, leaving culturally diverse youth unguided and

misunderstood.

Table 21

Youth Attendees Essay – Multiculturalism Satisfaction in My Church Question #1

1. Please describe what your church does to promote multicultural awareness within the church-sponsored youth ministry programs.

> "There is not a lot of diversity at our church, but we've mostly treated everyone the same. Whenever we had a diverse student, such as a teenage female from Ukraine, it wasn't the easiest. There was a language barrier and ignorance from a leader. She needed special help and translation to understand what was happening." [16-17-year-old female]
>
> " Our church accepts all youth who come, so it's as seen as the diversity of the people who come." [13-15-year-old male]
>
> "I have no idea." [13-15-year-old male]
>
> " Even though we aren't very multicultural, we are friendly to new people and students. We try to be as sympathetic and understanding as possible. [13-15-year-old female]
>
> "Our church doesn't really teach anything about culture. I have some friends in church from another culture, but I don't know anything other than what they tell me." [10-12-year-old female]

Table 30

Youth Attendees Church Multicultural Satisfaction Follow-Up Survey Question #2

2. Please define your understanding of cultural diversity:

> "People having different beliefs, religions, and racial practices." [16 to 17-year-old female]
>
> "I don't know exactly what that means." [13 to 15-year-old male]
>
> "It is changes that occur in church with different cultures coming in and getting together with everyone. [13 to 15-year-old male]
>
> "How we differ in our lives. We have different holidays, different religions, different celebrations, and different families." [13-15-year-old female]

When asked about cultural diversity, one student said, "I don't know exactly what that means" (13 to 15-year-old male, STL1). Another student said, "Even though we aren't very multicultural, we are friendly to new people and students. We try to be as sympathetic and understanding as possible" (13-15-year-old female, STL1). A third student said, " Our church accepts all youth who come, so it's as seen as the diversity of the people who come" (13-15-year-old male, STL1).

This student implied that the church is not culturally diverse but accepts anyone of any culture. As a 10–12-year-old female STL1 student recognized, "Our church doesn't really teach anything about culture. I have some friends in church from another culture, but I don't know anything other than what they tell me."

The adolescent research proves that, at least within the churches surveyed, these churches do not teach cultural diversity to a level high enough to help the youth understand and facilitate multiculturalism among fellow students. This research indicates that a salient factor contributing

to youth attrition from church-sponsored youth ministry programs is the inadequacy of church leadership in fostering cultural awareness within their congregations.

This researcher's definition of multiculturalism is recognizing and supporting a plural culture in society, promoting cultural security, cultural sensitivity, cultural awareness, cultural diversity, and cultural equality (Jackson & Vijver, 2018). An expanded definition is a behavioral distinction that welcomes, endures, and encourages multiple cultures and identities within organizations and communities. One leader defines multiculturalism as "a process where different cultures come together and coexist together to understand each other's cultural differences. It is where everyone understands the differences between cultures, and people get along together. It's how to understand and respond to cultural differences based on ethnicity, race, and religion" (30 to 39-year-old male, Paid Youth Ministry Leader, STL1). The same leader defines cultural diversity as "when there is equality among different cultures within a group where everyone respects each other and doesn't hold any prejudices against each other because of race, religion, ethnicity, or color."

The research results revealed by this study coincide with this researcher's definition and suggest an awareness of cultural diversity within churches. Unfortunately, this awareness is not widely shared, and the multicultural theme is not widespread enough throughout Christian churches.

Conclusion of Research Hypothesis Three

The third issue of this study corresponds with the third research hypothesis, which states, "There is no difference in the development of satisfactory multicultural competencies taught to and used by paid and voluntary youth ministry team leaders who educate multicultural youth." This study discovered no differences in developing satisfactory multicultural competencies

between paid and unpaid youth ministry team leadership staff. As previously stated, the goals of youth ministry are to educate adolescents about Christ, help them to transform in Christ, and cultivate students in the relationship with Christ, helping them to navigate their Christian Walk into adulthood. Because youth ministry goals intend to achieve these outcomes, youth ministry leaders, no matter their status, work together to achieve such goals as team members, preparing youth to attend their churches, serving Christ as adults, and thus pass on their spiritual beliefs, values, and virtues to their children in the future.

The adult youth ministry leaders participating in the questionnaire and attending church STL1 provided outstanding insight into this phenomenon. One adult leader insinuates that the church does not maintain a diverse population and does not practice multiculturalism. Another look at Table 19 on page 168 reports that youth ministry team leaders can improve their representation of multiculturalism within their churches.

Table 19

Adult Leaders' Church Multicultural Satisfaction Questionnaire Question #47

47. If your church does not represent multiculturalism or needs to expand knowledge about multiculturalism, what do you recommend to your church leadership on ways to improve?
(1) Not sure how to improve (3 answers). (2) It's hard to say because our church population is not super diverse, so our church in a way doesn't really practice multiculturalism. (3) So, I guess, I would recommend trying to find out reaches that one can have in the community to get a more diverse population feeling welcome. (4) We need to educate our youth ministry leaders better because they don't have the experience to deal with culturally different youth. (5) We provide four fields of multicultural training.

Adult youth ministry leaders recognized that churches should expand their presence of multiculturalism and receive education to relate to culturally diversified youth properly. Suppose a church provides four fields of multicultural training, as one leader suggested. In that

case, the church must make that information readily available to all paid and volunteer staff serving in the ministry. This researcher endeavored to verify the information regarding the four fields of multicultural training and their applicability to the educational enrichment of ministry leaders. However, publicly available resources still needed to yield definitive clarification. Therefore, churches must make these resources available, easily accessible, and identifiable.

In a review of Table 21, page 169, adult leaders surveyed recognized that very little information circulated in the church regarding multicultural competencies. Another leader recognized that the church has no multicultural competencies and that students are left alone to fend for themselves. The implication of this research suggests that students left alone, without any guidance, will leave the church-sponsored youth ministry program.

Table 21

Adult Leaders' Church Multicultural Satisfaction Questionnaire Question #48

48. What multicultural competencies currently exist within your church youth ministry team leadership?
(1) Not many. (2) About half the team has outside experience with diverse populations based on their jobs, but much like our church population, our student population, is not very culturally diverse, so it's hard to pinpoint what competencies truly exist already. (3) We don't have any multicultural competencies in our church as this time and one student from another culture was left to fend for herself. (4) Continue to share the gospel with ethnicities all over the world and see churches planted and disciples grow. (5) Our church doesn't do anything about multiculturalism (3 answers).

Adolescent participants surveyed in this study suggest that youth ministry leadership must cultivate youth attendees to remain in their youth ministry programs. Some ways to accomplish this task are found in Table 36 below.

Table 36

Youth Attendees Church Multicultural Satisfaction Questionnaire Question #50

50. What must your church youth ministry leadership do to keep you attending church-sponsored youth ministry programs?
(1)Provide food. (2) I am okay with the current status. (3) Do the same we always do. (4) Keep doing the same. (5) Keep doing the same thing. (6) Patience is important. (7) Be patient with us while we learn. (8) Come up with ways to include everyone in all the cultures. Some of the ways should be to study the other cultures and then teach what to do to help the students from other cultures. (9) Try to make everyone a part of the group and take classes to learn how to do that if they do not know. (10) They need to speak the right languages and understand the right cultures. (11) They need to get trained. (12) Get more participation from the different culturally diverse students.

Humorously, providing food may retain all youth within youth ministry programs; however, this study suggests that maintaining youth within youth ministry requires more than delicious drinks and treats. Keeping the youth returning each week requires patience, including every student in activities and associating those activities with cultural similarities to avoid offending diverse students or leaving them feeling uncomfortable and unimportant. One student suggested that youth ministry try to make everyone a part of the group and that leaders can receive training on comfortably combining culturally diverse students. Another youth suggested that youth ministry leaders must speak suitable languages and understand the right cultures. This study contends that this student's reference to "right" is being culturally aware of each student's cultural differences, responding to those students within the cultural norms, and compassionately serving them based on their cultural associations.

Adult leaders surveyed provided some different perspectives on how to help youth ministry leaders gain satisfactory multicultural competencies and retain youth within their youth ministry programs. Table 37 reports more information regarding adult leader perspectives.

Table 37

Adult Leaders' Church Multicultural Satisfaction Questionnaire Question #50

50. What must your church leadership do to keep you leading church-sponsored youth ministry programs?
(1) Keep Focused on helping youth claim their own faith. (2) Teach from scripture (3) Care of the leadership (4) Stand up for leaders (5) Keep doing what they're doing. (6) Good communication. (7) Proper support. (8) My church needs to appropriately compensate me for the position (9) Church ministry leaders need to understand every culture and do their part in helping every student from every different culture. (10) Continue to value seeing students saved and growing them into leaders no matter what culture they come from.

Adult leaders suggested that youth ministry leaders must adopt a goal of keeping youth attendees focused on their faith and claiming their faith in Christ. Youth ministry leaders should teach truthfully from the word. Church youth ministry leaders must support each other, communicate well with themselves and the youth they lead, and provide proper support for the youth and leaders. Youth ministry team leaders should understand every culture and do their part to help students succeed in the youth programs. Youth ministry leaders must thrive at this task to ensure they know and understand the cultural differences of every culturally diverse youth in their programs.

The next section of this chapter further supports the four research questions and the three research hypotheses by explaining how these research results specifically focus on satisfactory multicultural competencies and the implications of those multicultural competencies as applied to youth ministry team leaders.

Research Implications

The emerging implications of this research developed an understanding of satisfactorily competent, multicultural, diverse youth ministry team leaders. This study developed satisfactory multicultural competencies that are potentially adaptable and utilized by any Christian church desiring to retain youth within youth ministry programs and cultivate them to serve as future Christian leaders.

Competencies

Both paid and volunteer youth ministry team leaders must exercise patience with the youth they lead, especially those from different cultures. Youth ministry team leaders need to talk more about cultural diversity. Youth ministry team leaders should attend classes or participate in mission trips to various cultures to develop their competency skills and teach others the same competencies. Youth ministry team leaders must expand their knowledge and get the necessary resources. Leaders must exercise extraordinary patience with language barriers and culturally diverse youth attendees. They ought to engage in continuous professional development to cultivate their multicultural competencies and subsequently impart this knowledge and skillset to emerging leaders and students within their sphere of influence. Youth ministry leaders should identify and cultivate student leaders as mentors to foster cross-cultural understanding and integration among multicultural youth within church youth ministry programs.

Adolescent participants suggest teaching satisfactory multicultural competencies to youth ministry leaders, equipping them to effectively guide and nurture culturally diverse youth in their walk with Christ. Youth leaders need to understand the cultural differences among all the youth attending their church-sponsored youth ministry programs. Sometimes, students feel like they do not fit in. Whether paid or volunteer, youth ministry leaders must help the youth fit in or risk

losing culturally diverse students from youth ministry programs and the church. Culturally diverse students must have written materials they can understand, such as the Bible printed in their primary language, to grow in their transformation in Christ. Youth leaders need to discuss multiculturalism in their youth programs and help all students understand it and how it affects the youth who attend church ministries.

Youth must receive Christian-influenced education that defines cultural diversity and how to treat culturally diverse students with the love of Christ properly. Leaders must remain patient and strive to persevere in knowing all students regardless of their culture. The key term used by the youth participants in this study was "patience."

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is pitiful, and of tender mercy" (*King James Version*, *[KJV],* 2017, James 5:11). Leaders need Job's patience, which helps them transcend their youth beyond their expectations, cultivating them by developing covenant relationships with Christ and bonding relationships with other students.

Adult leaders indicate that satisfactory multicultural competencies begin with discovering methods to encourage culturally diverse students to attend their church-sponsored youth ministry programs, and youth leaders must work to understand cultural diversity in their communities to facilitate successful covenant Christian relationships with their students. All paid and volunteer youth ministry leaders must learn about multiculturalism to understand its meaning and impact on their students attending youth ministry programs. Christian churches must recognize, understand, and demonstrate multiculturalism to acknowledge all culturally diverse students positively. Church leadership must actively cultivate satisfactory multicultural competencies for their youth ministry leaders and then educate them. Leaders must focus on helping students walk

in their faith, teaching them God's word in ways they comprehend. To succeed at these tasks, they should understand the differences of every culture within their church community. Youth ministry leaders must relate to every student, not viewing them as youth from other cultures but as youth who are not different, leaders need to relate to students at any level. To do so, they must understand cultural diversity and multiculturalism.

Competencies Needing Cultivating within Christian Youth Ministry Programs

The research from this study indicated the satisfactory competencies necessary for paid and volunteer youth ministry leaders to develop covenant relationships with multicultural youth attendees. The research discovered that such satisfactory competencies are:

1. Develop more classes and training to help improve the skills of youth ministry team leaders.

2. Share and grow discipleship in the church through multicultural development and understanding.

3. Share the gospel with everyone in the church and community, regardless of ethnicity.

4. Provide proper, individually specific support for multicultural youth within the church youth ministry programs.

5. Learn about and understand all the cultures within the church's local community and reach out to the youth within the different cultures once youth ministry leaders are thoroughly aware of the cultural differences that affect the youth in the different cultural environments.

6. Value saving and growing students into leaders no matter their culture.

7. Encourage church leadership to make understanding and promoting multiculturalism a priority.

8. Understand every culture within the community, understand the different languages, and develop some basic multicultural skills to help culturally diverse students succeed.

9. Remain patient with multicultural youth while learning to understand them and helping them understand the youth ministry program and the other students within the program.

10. Do not ignore or treat multicultural youth differently, as if they are "different."

11. Youth ministry team leaders should develop multicultural skills to teach the students they lead.

12. Choose and train student leaders to serve as buddies for multicultural adolescents to accompany them during their spiritual growth within the youth ministry programs.

13. Provide culturally diverse youth with proper guidance. Do not leave any youth to fend for themselves.

14. Church leadership should provide an identified and understood list of multicultural competencies, instruct all youth ministry leadership on the competencies, and make the list readily available.

15. Provide language-specific resources for culturally diverse youth ministry attendees.

16.   Hold regular meetings with all youth ministry leaders to discuss, evaluate, and

       assess the operations of competent multicultural-based leadership, determining

       what processes flourish and what to exclude.

17.   Encourage paid and volunteer youth ministry leaders to participate in mission

       trips locally and abroad to gain first-hand experience with different cultural

       practices.

Promoting Multiculturalism

Churches do not sufficiently promote multiculturalism and do not ensure they train their

leaders to have multicultural awareness. Not enough diversity training is being taught or

represented within the churches this researcher studied. Leaders do not know how to disciple

multicultural adolescents properly because they do not thoroughly understand the cultural

differences within the student body. Unfortunately, paid and volunteer youth ministry leaders do

not widely share multiculturism awareness and do not spread the multicultural theme

throughout the church.

<div align="center">

Research Applications

</div>

The application of this study extends to assist churches with developing and

implementing satisfactory multicultural competencies within their church youth ministry team

leadership. This application is important because more and more churches across the Kansas City

and St. Louis Metropolitan areas, as well as across the United States, are faced with more

diversity within their church attendees as those churches choose to expand and grow. Churches

that choose to close their doors may be the only ones not benefiting from this study due to their

closed-minded approach, failing to welcome all who enter. Christ said, "Go therefore and make

disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy

Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (*ESV*, 2001, Matthew 28:19-20). Christ commanded His followers to go out and make disciples of all nations. This researcher argues that Christ did not expect us to make disciples of all nations without adequately understanding their cultural differences, embracing them, striving to learn about different cultures and languages, and accepting everyone.

Churches with the same argument as this researcher should apply the knowledge from this study. These churches should employ paid and volunteer youth ministry team leaders who either possess multicultural competencies or desire to learn competencies. The churches that embrace this theme will maintain youth attenders within their buildings and more successfully disciple their youth to minister to others just as Christ commanded in Matthew 29.

Research Limitations

This research is limited to groups of churches that choose to reach culturally diverse people within their communities. This research relates explicitly to youth ministry team leaders, both paid and volunteer, who want to cultivate covenant relationships with youth in their communities effectively, efficiently, and excellently by cultivating their multicultural competencies, skills, and behaviors.

Further Research

Further research for this study should begin by conducting a more extensive study with a broader scope of churches and larger population samples to develop more satisfactory multicultural competencies for youth ministry leaders. Further studies should determine what satisfactory and acceptable multicultural competencies youth ministry team leaders learn within churches that claim to teach such competencies. Another idea is to expand this research design

methodology and conduct another mixed-methods study that dives deeper using quantitative research with expanded surveys and questionnaires that ask more specific questions about multiculturalism that this researcher did not study. The questionnaires should be easy to understand, use a more comprehensible Likert scale, and reach a larger audience. The second half of the mixed-methods study should add comprehensive qualitative research by investigating this topic with open-ended interviews, panel discussions, and observations of youth ministry programs at churches representing a culturally diverse student body. Surveys and questionnaires developed with different content than that of this researcher could better identify more specific competencies, which could provide better suggestions to churches that want to reach different multicultural youth and become multicultural church bodies, prioritizing their youth ministry programs with a desire to reach "all of God's children" within their communities and beyond.

Further research should include reduced sample population data. New studies might examine churches with a regular attendance of 100 or more or investigate churches within smaller regions. Given that the churches have fewer regular attendees than those participating in this research or cater to communities with fewer population sizes than those of the Kansas City and St. Louis regions, more churches will likely agree to participate in satisfactory multiculturalism competency studies.

<div align="center">**Summary**</div>

This study disclosed no relevant differences between paid and volunteer youth ministry team leaders and their development of satisfactory multicultural competencies. Multiculturalism awareness, knowledge, and education must remain consistent among all youth leaders, regardless of their status within any church-sponsored youth ministry program. Church leadership must do a

better job of educating their youth ministry leaders about multiculturalism and then promote multiculturalism within their church body.

> And the eye cannot say to the hand, "I have no need of you," or again, the head to the feet, "I have no need of you." On the contrary, it is much truer that the parts of the body which seem to be weaker are necessary, and those parts of the body which we consider less honorable, on these we bestow greater honor, and our less presentable parts become much more presentable, whereas our more presentable parts have no need of it. But God has so composed the body, giving more abundant honor to that part which lacked, so that there may be no division in the body, but that the parts may have the same care for one another. And if one part of the body suffers, all the parts suffer with it; if a part is honored, all the parts rejoice with it. (*New American Standard Version*, *[NASV],* 1995, 1 Corinthians 12:21-26)

As Paul writes in 1 Corinthians, the head and the body must serve together; when one part of the body suffers, the other parts do, too. One part of the body cannot say to another part of the body that I do not need for you. This biblical reference often refers to the functionality of the Christian Church according to God's design, as God designates each church member for specific tasks and gives members of the body a divine role according to His plan. Houdman argues that legs are not suited for holding a Bible, and hands are not suited for running because each body part has a fulfilled purpose: to keep the entire body properly functioning. Additionally, Houdman asserts that all the body parts cooperate to provide the body with maximum comfort, sustainability, functionality, and efficiency. This researcher confirms that youth ministry team leaders should work as Paul defines in 1 Corinthians to learn satisfactory

multicultural competencies and apply those competent multicultural characteristics to every fragment of their youth ministry.

This study classified 17 satisfactory competencies for multicultural youth ministry leaders that they can learn, understand, and apply to their role within the church, either as paid staff members or volunteer leaders. There are no differences between these two types of leadership. They are one body, working cooperatively to educate youth about Christ, help their students in their transformational relationship with Christ, and cultivate youth to serve God within the Fruit of the Holy Spirit. God is well pleased when we take care of his children. Jesus said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (*KJV,* 2017, Matthew 18:6).

Christ commands Christian leaders to take care of His children. All Christian leaders are responsible for caring for, leading, guiding, and protecting God's children. He expects us to protect all His children. Christian youth ministry team leaders must take this command to heart. Paid and volunteer youth ministry leaders cannot ignore the cultural differences of youth attending ministry programs.

Youth ministry leaders should take every possible step as a part of the church body to cultivate themselves as multicultural Christian youth ministry team leaders. Multiculturally aware youth leaders can sustain covenant relationships to guide all Christian youth in transforming into Christ. Christian youth ministry leaders who choose to serve youth do so to help transform the adolescents they lead toward Christ. They are responsible for doing everything possible to lead youth Biblically and ethically. That means they need to treat all youth with compassion and fairness. One outstanding method to treat all adolescents fairly and love

them like Christ is to serve using satisfactory multicultural competencies. No adolescent deserves to be left behind.

Youth ministry leaders desiring to become more efficient, effective, and excellent in their role as disciples of Christ, adolescents attending church-sponsored youth ministry programs should exhibit satisfactory multicultural competencies that will help retain culturally diverse youth within the church.

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APPENDICES

Appendix A

SCREENING SURVEY QUESTIONS - LEADER

1. What is your age?
   a. 18-20
   b. 21-29
   c. 30-39
   d. 40-49
   e. 50 or above

2. Do you live within the Kansas City or St. Louis Metropolitan area?
   a. No
   b. Yes – Missouri
   c. Yes – Kansas

3. Are you a youth ministry leader at a church located within the Kansas City Metropolitan area?
   a. Yes
   b. No

4. Are you a youth ministry leader at a church located within the St. Louis Metropolitan area?
   a. Yes
   b. No

5. If you answer yes to question #4, does your church maintain an average attendance of 200 or more?
   a. Yes
   b. No
   c. Unknown

6. What is your level of leadership within your church youth ministry?
   a. I do not lead any specific youth ministry programs.
   b. Occasional leader (1-2 times per month)
   c. Regular leader (3-4 times per month)
   d. Frequent leader (I go to all church-sponsored youth-related events)

If you are selected to participate in the survey, I will need your email address.
Please provide your email address:_____.

Appendix B

SCREENING SURVEY QUESTIONS - YOUTH

1. What is your age?
    a. 10-12
    b. 13-15
    c. 16-17
    d. 18-20

2. Do you live within the Kansas City or *St. Louis* Metropolitan area?
    a. No
    b. Yes – Missouri
    c. Yes – Kansas

3. Do you attend a church within the Kansas City or St. Louis Metropolitan area?
    a. Yes
    b. No

4. If you answer yes to question #3, does your church maintain an average attendance of 200 or more?
    a. Yes
    b. No
    c. Unknown

5. What is your level of attendance within your church youth ministry?
    a. I do not attend any youth ministry programs.
    b. Occasional attendee (1-2 times per month)
    c. Regular attendee (3-4 times per month)
    d. Frequent attendee (I go to all church-sponsored youth-related events)

If you are selected to participate in the survey, I will need your email address.
Please provide your email address:_____.

Appendix C

**ADULT LEADER
CHURCH MULTICULTURAL SATISFACTION QUESTIONNAIRE**

Please circle the number that corresponds with your level of agreement
Strongly Disagree = 1   Disagree = 5 Strongly Agree = 10

1. Overall, I am satisfied with my church youth ministry program.
   1 2 3 4 5 6 7 8 9 10
2. Overall, I am satisfied with the way my church leaders understand diverse cultures.
   1 2 3 4 5 6 7 8 9 10
3. Overall, I am satisfied with the way my church leaders understand specific youth cultural differences.
   1 2 3 4 5 6 7 8 9 10
4. Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders.
   1 2 3 4 5 6 7 8 9 10
5. Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders.
   1 2 3 4 5 6 7 8 9 10
6. Overall, I am satisfied with all the paid church youth ministry team leaders.
   1 2 3 4 5 6 7 8 9 10
7. Overall, I am satisfied with all the volunteer church youth ministry leaders.
   1 2 3 4 5 6 7 8 9 10
8. Overall, I am dissatisfied with all the paid church youth ministry youth leaders.
   1 2 3 4 5 6 7 8 9 10
9. Overall, I am dissatisfied with all the volunteer church youth ministry youth leaders.
   1 2 3 4 5 6 7 8 9 10
10. I plan to remain in my church youth program as a leader for several more years.
   1 2 3 4 5 6 7 8 9 10
11. Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more efficient leaders.
   1 2 3 4 5 6 7 8 9 10
12. Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more effective leaders.
   1 2 3 4 5 6 7 8 9 10
13. Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more effective leaders.
   1 2 3 4 5 6 7 8 9 10
14. Paid youth ministry team leaders are more culturally aware than volunteer youth ministry team leaders.
   1 2 3 4 5 6 7 8 9 10

15. Volunteer youth ministry team leaders are more culturally aware than paid youth ministry team leaders.

      1 2 3 4 5 6 7 8 9 10

16. Youth ministry team leaders must know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs.

      1 2 3 4 5 6 7 8 9 10

17. Youth ministry team leaders who **do not** know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs are less effective leaders.

      1 2 3 4 5 6 7 8 9 10

18. If my church trained our youth ministry team leaders to develop competencies to recognize and understand youth cultural diversity, our church would better serve youth.

      1 2 3 4 5 6 7 8 9 10

19. I am likely to recommend my church youth ministry program to other leaders because our church understands and adapts to multicultural differences and supports cultural diversity among students who attend church-sponsored youth programs.

      1 2 3 4 5 6 7 8 9 10

20. As leaders, we cannot achieve any multicultural competencies to help the youth in our church remain in the church youth program.

      1 2 3 4 5 6 7 8 9 10

21. I plan to leave my church because our church cannot achieve any multicultural competencies to help the youth remain in the church youth program.

      1 2 3 4 5 6 7 8 9 10

22. My church pastoral leadership team does a good job of promoting the youth ministry program.

      1 2 3 4 5 6 7 8 9 10

23. The church congregation supports the youth ministry program.

      1 2 3 4 5 6 7 8 9 10

24. Youth ministry is extremely important to my church.

      1 2 3 4 5 6 7 8 9 10

25. I want to serve as or grow as a youth ministry team as a leader.

      1 2 3 4 5 6 7 8 9 10

26. Other youth ministry team leaders do not understand, relate, and adapt to diverse students who attend church youth programs because they are unwilling to learn.

      1 2 3 4 5 6 7 8 9 10

27. Youth ministry team leaders will not understand, relate, and adapt to diverse students who attend church youth programs because the church leadership is unwilling to teach them.

      1 2 3 4 5 6 7 8 9 10

28. I avoid leading some church youth ministry programs because my church does not properly recognize cultural differences.

      1 2 3 4 5 6 7 8 9 10

29. Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders who understand multiculturalism.

      1 2 3 4 5 6 7 8 9 10

30. Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders who understand multiculturalism.

      1 2 3 4 5 6 7 8 9 10

31. Which church-sponsored youth ministry programs do you lead?
   a. Youth worship ministry
   b. Group Bible study/life group
   c. Sunday youth service
   d. Other (please specify)

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32. How well does your church adapt to cultures and embrace multiculturalism?
   a. Does not care about multiculturalism.
   b. Cares about multiculturalism some.
   c. Does an acceptable job at representing multiculturalism.
   d. Does better than most churches at representing multiculturalism.
   e. Exceeds other churches by teaching youth ministry leaders how to understand diverse cultures.

33. My church views me as an important and valuable team leader for the youth ministry program.
   a. Disagree.
   b. Somewhat disagree.
   c. Neither agree or disagree.
   d. Somewhat agree.
   e. Agree.

34. My church should develop outreach programs to target diverse youth in my community.
   a. Disagree.
   b. Somewhat disagree.
   c. Neither agree or disagree.
   d. Somewhat agree.
   e. Agree.

35. As a youth ministry team leader, I talk about multiculturalism.
   a. Disagree.
   b. Somewhat disagree.
   c. Neither agree or disagree.
   d. Somewhat agree.
   e. Agree.

36. As a leader, I experienced cultural prejudice/misunderstanding within my church youth ministry program.
   a. Disagree.
   b. Somewhat disagree.
   c. Neither agree or disagree.
   d. Somewhat agree.
   e. Agree.

37. I intend to resign as a youth ministry team leader because my church lacks cultural diversity.
   a. Immediately to one year.
   b. In more than one year and less than three years.

  c. In more than three years and less than five years.
  d. In more than five years and less than ten years.
  e. I do not intend to leave the church.

38. I have met other team leaders within the church youth ministry who share my cultural views and practices.
  a. Disagree.
  b. Somewhat disagree.
  c. Neither agree or disagree.
  d. Somewhat agree.
  e. Agree.

39. My cultural diversity is more important than other team leaders that work in the church youth ministry program.
  a. Disagree.
  b. Somewhat disagree.
  c. Neither agree or disagree.
  d. Somewhat agree.
  e. Agree.

40. My church appropriately represents/recognizes the specific ethnic groups within my community.
  a. Disagree.
  b. Somewhat disagree.
  c. Neither agree or disagree.
  d. Somewhat agree.
  e. Agree.

41. My fellow team leaders appropriately represent/recognize the specific ethnic groups within my community.
  a. Disagree.
  b. Somewhat disagree.
  c. Neither agree or disagree.
  d. Somewhat agree.
  e. Agree.

42. I am a culturally diverse youth ministry team leader.
  a. Disagree.
  b. Somewhat disagree.
  c. Neither agree or disagree.
  d. Somewhat agree.
  e. Agree.

43. My fellow youth ministry team leaders are culturally diverse.
  a. Disagree.
  b. Somewhat disagree.
  c. Neither agree or disagree.
  d. Somewhat agree.
  e. Agree.

44. Other youth ministry team leaders discriminate and/or divide the youth based on ethnicity.
  a. Disagree.
  b. Somewhat disagree.

      c.   Neither agree or disagree.
      d.   Somewhat agree.
      e.   Agree.

45. I discriminate and/or divide the youth based on ethnicity.
      a.   Disagree.
      b.   Somewhat disagree.
      c.   Neither agree or disagree.
      d.   Somewhat agree.
      e.   Agree.

46. I want all youth ministry team leaders to be well trained and educated in multiculturalism.
      a.   Disagree.
      b.   Somewhat disagree.
      c.   Neither agree or disagree.
      d.   Somewhat agree.
      e.   Agree.

47. If your church does not represent multiculturalism or needs to expand knowledge about multiculturalism, what do you recommend to your church leadership on ways to improve?

48. What multicultural competencies currently exist within your church youth ministry team leadership?

49. What leadership competencies do you recommend to your church leadership on ways to improve multiculturalism?

50. What must your church leadership do to keep you leading church-sponsored youth ministry programs?

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51. My ethnicity is:

        a. White/Non-Hispanic

        b. Hispanic or Latino

        c. Asian/Asian American

        d. Black or African American

        e. Middle Eastern

        f. American Indian or Alaska Native

        g. Native Hawaiian or Other Pacific Islander

        h. Other_____

52. I am __ Male ___ Female

Appendix D

YOUTH ATTENDEE
CHURCH MULTICULTURAL SATISFACTION QUESTIONNAIRE

Please circle the number that corresponds with your level of agreement
Strongly Agree = 1   Disagree = 3 Strongly Agree = 5

1. Overall, I am satisfied with my church youth ministry program.
   1 2 3 4 5 6 7 8 9 10
2. Overall, I am satisfied with the way my church youth ministry team leaders understand diverse cultures.
   1 2 3 4 5 6 7 8 9 10
3. Overall, I am satisfied with the way my church youth ministry team leaders understand my specific cultural differences.
   1 2 3 4 5 6 7 8 9 10
4. Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders.
   1 2 3 4 5 6 7 8 9 10
5. Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders.
   1 2 3 4 5 6 7 8 9 10
6. Overall, I am satisfied with the way all my paid church youth ministry team leaders.
   1 2 3 4 5 6 7 8 9 10
7. Overall, I am satisfied with all of my volunteer church youth ministry leaders.
   1 2 3 4 5 6 7 8 9 10
8. Overall, I am dissatisfied with all my paid church youth ministry youth leaders.
   1 2 3 4 5 6 7 8 9 10
9. Overall, I am dissatisfied with all my volunteer church youth ministry youth leaders.
   1 2 3 4 5 6 7 8 9 10
10. I plan to remain in my church youth program after I graduate middle school or high school.
    1 2 3 4 5 6 7 8 9 10
11. Overall, I believe youth ministry team leaders' multicultural competency development will make them more efficient leaders.
    1 2 3 4 5 6 7 8 9 10
12. Overall, I believe the multicultural competency development of youth ministry team leaders will make them more effective leaders.
    1 2 3 4 5 6 7 8 9 10
13. Overall, I believe the multicultural competency development of youth ministry team leaders will make them more effective leaders.
    Paid youth ministry team leaders are more culturally aware than volunteer youth ministry team leaders.
    1 2 3 4 5 6 7 8 9 10

14. Volunteer youth ministry team leaders are more culturally aware than paid youth ministry team leaders.
    1 2 3 4 5 6 7 8 9 10
15. Youth ministry team leaders must know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs.
    1 2 3 4 5 6 7 8 9 10
16. Youth ministry team leaders who **do not** know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs are less effective leaders.
    1 2 3 4 5 6 7 8 9 10
17. If my church trained youth ministry team leaders to develop competencies to recognize and understand youth cultural diversity, our church would better serve youth.
    1 2 3 4 5 6 7 8 9 10
18. I am likely to recommend my church youth ministry program to other students because our church understands and adapts to multicultural differences among students who attend church-sponsored youth programs.
    1 2 3 4 5 6 7 8 9 10
19. My church youth ministry team leaders cannot achieve any multicultural competencies to help me stay within the church youth program.
    1 2 3 4 5 6 7 8 9 10
20. I plan to leave my church because my church youth ministry team leadership cannot achieve any multicultural competencies to help me stay within the church youth program.
    1 2 3 4 5 6 7 8 9 10
21. My church pastoral leadership team does a good job of promoting the youth ministry program.
    1 2 3 4 5 6 7 8 9 10
22. The church congregation supports the youth ministry program.
    1 2 3 4 5 6 7 8 9 10
23. Youth ministry is extremely important to my church.
    1 2 3 4 5 6 7 8 9 10
24. I want to serve on the youth ministry team as a leader.
    1 2 3 4 5 6 7 8 9 10
25. Youth ministry team leaders will not understand, relate, and adapt to diverse students who attend church youth programs because they are unwilling to learn.
    1 2 3 4 5 6 7 8 9 10
26. Youth ministry team leaders will not understand, relate, and adapt to diverse students who attend church youth programs because the church leadership is unwilling to teach them.   1 2 3 4 5 6 7 8 9 10
27. I avoid some church youth ministry programs because my church does not properly recognize cultural differences.
    1 2 3 4 5 6 7 8 9 10
28. Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders who understand multiculturalism.
    1 2 3 4 5 6 7 8 9 10
29. Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders who understand multiculturalism.
    1 2 3 4 5 6 7 8 9 10

30. Which church-sponsored youth ministry programs do you attend?
    a. Youth worship ministry
    b. Group Bible study/life group
    c. Sunday youth service
    d. Other (please specify)

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31. How well does your church adapt to cultures and embrace multiculturalism?
    a. Does not care about multiculturalism.
    b. Cares about multiculturalism some.
    c. Does an acceptable job at representing multiculturalism.
    d. Does better than most churches at representing multiculturalism.
    e. Exceeds other churches by teaching youth ministry leaders how to understand diverse cultures.

32. My church views me as important and valuable to the youth ministry program.
    a. Disagree.
    b. Somewhat disagree.
    c. Neither agree or disagree.
    d. Somewhat agree.
    e. Agree.

33. My church should develop outreach programs to target diverse youth in my community.
    a. Disagree.
    b. Somewhat disagree.
    c. Neither agree or disagree.
    d. Somewhat agree.
    e. Agree.

34. My church youth ministry team leaders talk about multiculturalism.
    a. Disagree.
    b. Somewhat disagree.
    c. Neither agree or disagree.
    d. Somewhat agree.
    e. Agree.

35. I experienced cultural prejudice/misunderstanding within my church youth ministry program.
    a. Disagree.
    b. Somewhat disagree.
    c. Neither agree or disagree.
    d. Somewhat agree.
    e. Agree.

36. I intend to leave my church youth ministry program because my church is not supportive of cultural diversity.
    a. Immediately to one year.
    b. In more than one year and less than three years.
    c. In more than three years and less than five years.

  d. In more than five years and less than ten years.

  e. I do not intend to leave the church.

37. I have met other students within the church youth ministry that share my same cultural views and practices.

  a. Disagree.

  b. Somewhat disagree.

  c. Neither agree or disagree.

  d. Somewhat agree.

  e. Agree.

38. My cultural diversity is more important than other adolescents that attend my church youth ministry program.

  a. Disagree.

  b. Somewhat disagree.

  c. Neither agree or disagree.

  d. Somewhat agree.

  e. Agree.

39. My church appropriately represents/recognizes the specific ethnic groups within my community.

  a. Disagree.

  b. Somewhat disagree.

  c. Neither agree or disagree.

  d. Somewhat agree.

  e. Agree.

40. My youth ministry team leaders appropriately represent/recognize the specific ethnic groups within my community.

  a. Disagree.

  b. Somewhat disagree.

  c. Neither agree or disagree.

  d. Somewhat agree.

  e. Agree.

41. I am culturally diverse.

  a. Disagree.

  b. Somewhat disagree.

  c. Neither agree or disagree.

  d. Somewhat agree.

  e. Agree.

42. My fellow students/friends who attend my church youth ministry are culturally diverse.

  a. Disagree.

  b. Somewhat disagree.

  c. Neither agree or disagree.

  d. Somewhat agree.

  e. Agree.

43. My youth ministry team leaders discriminate and/or divide the youth based on ethnicity.

  a. Disagree.

  b. Somewhat disagree.

  c. Neither agree or disagree.

   d. Somewhat agree.

   e. Agree.

44. I am discriminated against and/or divided by youth ministry team leaders based on my ethnicity.

   a. Disagree.

   b. Somewhat disagree.

   c. Neither agree or disagree.

   d. Somewhat agree.

   e. Agree.

45. I want my youth ministry team leaders to be well trained and educated in multiculturalism.

   a. Disagree.

   b. Somewhat disagree.

   c. Neither agree or disagree.

   d. Somewhat agree.

   e. Agree.

46. If your church does not represent multiculturalism or needs to expand knowledge about multiculturalism, what do you recommend to your church youth ministry team leadership on ways to improve?

47. What multicultural competencies currently exist within your church youth ministry team leadership?

48. What multicultural competencies do you recommend to your church youth ministry team leadership on ways to improve?

49. What must your church youth ministry leadership do to keep you attending church-sponsored youth ministry programs?

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50. What must your church leadership do to keep you leading church-sponsored youth ministry programs?

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51.   My ethnicity is:
   a. White/Non-Hispanic
   b. Hispanic or Latino
   c. Asian/Asian American
   d. Black or African American
   e. Middle Eastern
   f. American Indian or Alaska Native
   g. Native Hawaiian or Other Pacific Islander
   h. Other_____

52. I am __ Male ___ Female

Appendix E

ADULT LEADER
ESSAY – MULTICULTURALISM SATISFACTION IN MY CHURCH

The purpose of this essay seeks to develop a better understanding of how church youth ministry team leaders can best serve multicultural adolescent youth who attend church youth ministry programs. Please answer the three questions to the best of your ability. If you do not know the answer, please provide your best explanation based on your understanding.

1. Please describe what your church does to promote multicultural awareness within the church-sponsored youth ministry programs.

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2. Please suggest what your church can do to promote multicultural awareness within the church-sponsored youth ministry programs.

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3. Please describe what your church should do to educate you as a leader about multicultural awareness so you can disciple multicultural adolescent youth.

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4. My ethnicity is:

    a. White/Non-Hispanic

    b. Hispanic or Latino

    c. Asian/Asian American

    d. Black or African American

    e. Middle Eastern

    f. American Indian or Alaska Native

g. Native Hawaiian or Other Pacific Islander

h. Other_____

5. I am __ Male ___ Female

Appendix F

YOUTH ATTENDEE
ESSAY – MULTICULTURALISM SATISFACTION IN MY CHURCH

The purpose of this essay seeks to develop a better understanding of how church youth ministry team leaders can best serve multicultural adolescent youth who attend church youth ministry programs. Please answer the three questions to the best of your ability. If you do not know the answer, please provide your best explanation based on your understanding.

1. Please describe what your church does to promote multicultural awareness within the church-sponsored youth ministry programs.

   _____
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2. Please suggest what your church can do to promote multicultural awareness within the church-sponsored youth ministry programs.

   _____
   _____
   _____
   _____
   _____
   _____
   _____
   _____
   _____

_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____

3. Please describe what your church should do to educate youth ministry leaders about multicultural awareness within the church-sponsored youth ministry programs.

_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____
_____

4. My ethnicity is:

   a. White/Non-Hispanic

   b. Hispanic or Latino

   c. Asian/Asian American

   d. Black or African American

   e. Middle Eastern

   f. American Indian or Alaska Native

g. Native Hawaiian or Other Pacific Islander

h. Other_____

5. I am __ Male ___ Female

Appendix G

YOUTH ATTENDEE
CHURCH MULTICULTURAL SATISFACTION FOLLOW-UP SURVEY

1. Please describe your definition of multiculturalism:

_____

_____

_____

_____

_____

2. Please define your understanding of cultural diversity:

_____

_____

_____

_____

_____

3. Please describe your awareness of cultural differences between the adolescent groups in

    your community.

_____

_____

_____

_____

4. Please describe the level of multicultural competencies necessary for youth ministry team

    leaders to disciple multicultural adolescent youth.

_____

_____

_____

_____

_____

5. My ethnicity is:

   a. White/Non-Hispanic

   b. Hispanic or Latino

   c. Asian/Asian American

   d. Black or African American

   e. Middle Eastern

   f. American Indian or Alaska Native

   g. Native Hawaiian or Other Pacific Islander

   h. Other_____

6. I am __ Male ___ Female

Appendix H

ADULT LEADER
CHURCH MULTICULTURAL SATISFACTION FOLLOW UP SURVEY

1. Please describe your definition of multiculturalism:

    _____

    _____

    _____

    _____

    _____

2. Please define your understanding of cultural diversity:

    _____

    _____

    _____

    _____

    _____

3. Please describe your awareness of cultural differences between the adolescent groups in

    your community.

    _____

    _____

    _____

    _____

4. Please describe the level of multicultural competencies necessary for youth ministry team

    leaders to disciple multicultural adolescent youth.

_____

_____

_____

_____

_____

5. My ethnicity is:

    a. White/Non-Hispanic

    b. Hispanic or Latino

    c. Asian/Asian American

    d. Black or African American

    e. Middle Eastern

    f. American Indian or Alaska Native

    g. Native Hawaiian or Other Pacific Islander

    h. Other_____

6. I am __ Male ___ Female

Appendix I

SURVEY DEFINITIONS

Before you begin the survey, please review the definition of multicultural and multiculturalism. When you have a simple understanding of each term, you can answer the questions better.

- Multicultural is relating to or adapting to diverse (many) cultures.

- Multiculturalism is how society handles cultural diversity within groups and at a community level. Our churches are a community, and we assume that they represent many different cultures within their community.

Appendix J

REQUEST CHURCH PERMISSION TO CONDUCT STUDY LETTER

[Insert Date]

[Recipient]
[Title]
[Company]
[Address 1]
[Address 2]
[Address 3]

Dear [Recipient]:

As a graduate student in the Department of Divinity/Rawlings School of Religion at Liberty University. I am conducting research as part of the requirements for an Ed.D. degree. The title of my research project is *Cultivating Multicultural Christian Youth Ministry Team Leaders through Covenant Relationships with Youth in KC & STL Metro Area Churches,* and the purpose of my research is to identify competencies necessary to train youth ministry team leaders to understand the differences between culturally diverse groups within church youth ministry programs.

I am writing to request your permission to conduct my research [church name] and to contact members of your staff/church/organization to invite them to participate in my research study.

Participants will be asked to a webpage and click on the link provided to complete the attached survey. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.

Select the appropriate options. For education research, school/district permission should be on approved letterhead with the appropriate signature(s). Thank you for considering my request. If you choose to grant permission, please respond by email to ███████████. A permission letter document is attached for your convenience.

Sincerely,

Christopher D. Edin, MCJ, CMS
Doctoral Graduate Student, Liberty University

Appendix K

CHURCH PERMISSION TO CONDUCT SURVEY LETTER

[Insert Date]

Christopher D. Edin, MCJ, CMS
Doctoral Student, Liberty University
█████████████████
Imperial, MO 63052

Dear Mr. Edin:

After careful review of your research proposal entitled *Cultivating Multicultural Christian Youth Ministry Team Leaders through Covenant Relationships with Youth in KC & STL Metro Area Churches.* I/we have decided to grant you permission to contact our faculty/staff and invite them to participate in your study and conduct your study a [church name].

☐ [The requested data WILL BE STRIPPED of all identifying information before it is provided to the researcher.]

☐ [The requested data WILL NOT BE STRIPPED of identifying information before it is provided to the researcher.]

☐ [I/We are requesting a copy of the results upon study completion and/or publication.]

Sincerely,

[Your Name]
[Your Title]
[Your Church]

Appendix L

**ADULT YOUTH MEMBER OR ADULT MINISTRY TEAM
LEADER CONSENT**

Title of the Project: Cultivating Multicultural Christian Youth Ministry Team
LeadersThrough Covenant Relationships With Youth in KC & STL Metro Area
Churches
Principal Investigator: Christopher D. Edin, Doctorate Student, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be an
adult member of a KC or STL Metro area youth ministry program or be working as a paid
or volunteer teamleader, youth pastor, or associate youth pastor for a KC or STL Metro
area youth ministry program. Taking part in this research project is voluntary. Please take
time to read this entire form and askquestions before deciding whether to take part in this
research project.

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

The purpose of this quantitative study is to describe the competencies required to cultivate
Christian youth ministry leaders for the youth within Kansas City and St. Louis metro area
churches of over 200 attendees or greater. At this stage in the research, the researcher
attempts to explain the competencies required for developing multicultural youth ministry
leaders. Multicultural competencies will be generally defined as the attributes, skills,
qualities, and knowledge requiredfor youth ministry leaders to successfully reach
multicultural youth involved in church youth ministry programs and the relationships these
competencies maintain with multicultural youth leaders.

The significance of this study will involve an examination of paid and volunteer youth
ministry team leaders and regular youth attendees from Kansas City and St. Louis
Metropolitan area churches (includedwithin both the Kansas and Missouri geographical
regions), averaging an attendance of 200 or higher. This study will collect data from youth
ministry participants and leaders based on selected criteria from research questions. The
sample selection will be retrieved from the local Kansas City and St. Louis metropolitan
area Chamber of Commerce databases identifying churches averaging an attendance of 200
or higher. I will use survey questionnaires asking paid and voluntary youth ministry team
leaders and student youth ministry program attendees to identify the multicultural
characteristics of excellent, effective, and efficient youth ministry team leaders.

What will happen if you take part in this study?

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

- During the first phase of this study, you will be asked to participate in a research
  questionnaire to develop competencies for youth ministry team leaders. The
  estimatedtime is about 30 minutes.

- During the second phase of this study, some youth members will be randomly selected topartake in a follow-up survey. The estimated time is about 15 minutes. Other participantswill be randomly selected to partake in a follow-up essay. The estimated time is about 30minutes.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you wouldencounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. The data will be kept confidential, and published information will remain anonymous. Published reports will not include any information that willmake it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Names, emails, and other identifying information will be requested as part of this study,but the information will remain confidential.
- Participant responses will be kept confidential through the use of pseudonyms or codes.Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in futurepresentations. After three years, all electronic records will be deleted.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect yourcurrent or future relations with Liberty University or your church/youth program. If you decide to participate, you are free to not answer any question or withdraw at any time without affectingthose relationships.

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

If you choose to withdraw from the study, please contact the researcher using the email address/phone number included in the next paragraph. Should you choose to

withdraw, datacollected from you will be destroyed immediately and will not be included in this study.

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

The researcher conducting this study is Christopher D. Edin. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact Christopher at ▮▮▮▮▮▮▮▮▮▮ You may also contact the researcher's faculty sponsor, Dr. Van Engen, by email at ▮▮▮▮▮▮▮▮▮▮

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 Institutional Review Board, 1971University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515, or email at irb@liberty.edu

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand whatthe study is about before you sign. You will be given a copy of this document for your records.The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have receivedanswers. I consent to participate in the study.

_____
Printed Subject Name

_____
Signature & Date

Appendix M

PARENTAL CONSENT FOR YOUTH ATTENDEES

Title of the Project: Cultivating Multicultural Christian Youth Ministry Team Leaders through Covenant Relationships with Youth in KC & STL Metro Area Churches
Principal Investigator: Christopher D. Edin, Doctorate Student, Liberty University

Invitation to be Part of a Research Study

Your child is invited to participate in a research study. Participants must be middle school to high school students attending youth ministry programs representing culturally diverse groups in the Kansas City and St. Louis metropolitan area churches serving an average attendance of two hundred (200) or higher. Taking part in this research project is voluntary.

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

What is the study about, and why are we doing it?

The purpose of this mixed-methods study is to describe the competencies required to cultivate Christian youth ministry leaders for the youth within Kansas City & St. Louis metro area churches of over 200 attendees or greater. At this stage in the research, the researcher attempts to explain the competencies required for developing multicultural youth ministry leaders. Multicultural competencies will be generally defined as the attributes, skills, qualities, and knowledge required for youth ministry leaders to successfully reach multicultural youth involved in church youth ministry programs and the relationships these competencies maintain with multicultural youth leaders.

What will participants be asked to do in this study?

If you agree to allow your child to be in this study, I will ask him or her to do the following things:
1. To participate in a research questionnaire to develop competencies for youth ministry team leaders. The estimated time is about ½ hour.
2. Some children will be randomly selected to take a follow-up survey. The estimated time is about 15 minutes. Other participants will be randomly selected to complete a follow-up essay. The estimated time is about 30 minutes.
3. The surveys will be conducted online through a link attached to an email.

How could participants or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

What risks might participants experience from being in this study?

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

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Participant responses will be kept confidential through the use of pseudonyms or codes. Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

How will participants be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to allow your child to participate will not affect his or her current or future relations with Liberty University or your child's church/youth program. If you decide to allow your child to participate, he or she is free to not answer any question or withdraw at any time without affecting those relationships.

What should be done if a participant wishes to withdraw from the study?

If you choose to withdraw your child from the study, or if your child wishes to withdraw, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

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

The researcher conducting this study is Christopher D. Edin. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact Christopher at ████████████████ You may also contact the researcher's faculty sponsor, Dr. Van Engen, by email at ███████████████

Whom do you contact if you have questions about 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[s], **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

Before agreeing to be a part of this research, please be sure that you understand what the study is about. If you have any questions about the study later, you can contact the researcher by using the information provided above.

By signing this document, you are agreeing to allow your child to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to allow my child to participate in the study.

☐ The researcher has my permission to video-record my child as part of his/her participation in this study.

_____

Printed Child's/Student's Name

_____

Parent's Signature   Date

_____

Minor's Signature (if between 13 and 17)   Date

Appendix N

RECRUITMENT LETTER - ADULT

[Date]
[Recipient]
[Title]
[Church Name]
[Address 1]
[Address 2]
[Address 3]

Dear [Youth Ministry Team Leader]:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for an Ed.D. degree. The title of my research project is *Cultivating Multicultural Christian Youth Ministry Team Leaders through Covenant Relationships with Youth in KC and St. Louis Metro Area Churches,* and the purpose of my research is to identify competencies necessary to train youth ministry team leaders to understand the differences between culturally diverse groups within church youth ministry programs.

In order to participate you must be at least eighteen (18) years old. You must be an adult member of a KC or STL Metro area youth ministry program or be working as a paid or volunteer team leader, youth pastor, or associate youth pastor for a KC or STL Metro area youth ministry program.

Participants, if willing, will be asked to take a survey to answer research questions. A second survey will be sent to randomly to adult leaders. A follow-up essay will be sent to other set of randomly selected adult leaders. It will take approximately 30 minutes to complete the initial online survey. It will take approximately 15 minutes to complete the follow-up survey. It will take approximately 30 minutes to complete the follow-up essay.

In order to participate, please complete the attached screening survey and return it to the researcher via email. If you are eligible, a survey link will be sent to you. If you are selected for additional procedures (follow-up survey or essay), you will receive information about those procedures at a later time. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

A consent document is attached to this letter. The consent document contains additional information about my research. Please sign the consent document and return it to me using the email address listed.

Sincerely,

Christopher D. Edin, MCJ, CMS
Doctorate Student, Liberty University

Appendix O

RECRUITMENT LETTER – YOUTH

Dear [Student]:

As a graduate student in the Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for an Ed.D. degree. The title of my research project is *Cultivating Multicultural Christian Youth Ministry Team Leaders through Covenant Relationships with Youth in KC & STL Metro Area Churches,* and the purpose of my research is to identify competencies necessary to train youth ministry team leaders to understand the differences between culturally diverse groups within church youth ministry programs.

Youth participants must be between the ages of ten (10) to twenty (20). Participants must be middle school to high school students attending youth ministry programs. You must be a regular youth ministry attendee attending a youth ministry program within a Kansas City or St. Louis metropolitan area church serving an average attendance for two hundred (200) or higher. You cannot be a student under middle school age.

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

- During the first phase of this study, you will be asked to participate in a research questionnaire to develop competencies for youth ministry team leaders. The estimated time is about 30 minutes.

- During the second phase of this study, some youth participants will be randomly selected to partake in a follow-up survey. The estimated time is about 15 minutes. Other youth participants will be randomly selected to partake in a follow-up essay. The estimated time is about 30 minutes.

In order to participate, please complete the attached screening survey and return it to the researcher via email. If you are eligible, a survey link will be sent to you. If you are selected for additional procedures (follow-up survey or essay), you will receive information about those procedures at a later time. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

The consent documents are attached to this letter. If you are 13 or older, you will sign the parental consent form along with your parent. If you are under 13, you will need to sign and return the assent form along with a signed parental consent form. The consent documents contain additional information about my research. Please sign all the consent documents and return it to me at the email address listed.

Sincerely,

Christopher D. Edin, MCJ, CMS
Doctorate Student, Liberty University

Appendix P

CHILD ASSENT TO PARTICIPATE IN A RESEARCH STUDY

What is the name of the study, and who is doing the study?
The name of the study is Cultivating Multicultural Christian Youth Ministry Team Leaders through Covenant Relationships with Youth in KC & STL Metro Area Churches, and the person doing the study is Christopher D. Edin, Doctorate Student, Liberty University

Why is Christopher D. Edin doing this study?
Christopher D. Edin wants to know the capabilities, skills, and expertise (competencies) needed (required) to develop and change (cultivate) multicultural Christian youth ministry leaders for the youth within Kansas City and St. Louis metro area churches of over 200 attendees or greater.

Why am I being asked to be in this study?
You are being asked to be in this study because you are a middle school student between the ages of 10 and 12 years old, who regularly attends your church's youth ministry program.

If I decide to be in the study, what will happen and how long will it take?
If you decide to be in this study, you will do the following things:
- During the first phase of this study, you will be asked to participate in a research questionnaire to develop and change the capabilities, skills, and expertise (competencies) for youth ministry team leaders. The estimated time is about 30 minutes.
- During this study's second phase, some participants will be randomly selected to partake in a follow-up survey. The estimated time is about 15 minutes. Other participants will be randomly selected to partake in a follow-up essay. The estimated time is about 30 minutes.
- All survey questionnaires will be conducted online through a link attached to an email.

Do I have to be in this study?
No, you do not have to be in this study. If you want to be in this study, then tell the researcher. If you don't want to, it's OK to say no. The researcher will not be angry. You can say yes now and change your mind later. It's up to you.

What if I have a question?
You can ask questions any time. You can ask now. You can ask later. You can talk to the researcher. If you do not understand something, please ask the researcher to explain it to you again.

Signing your name below means that you want to be in the study.

_____
Signature of Child   Date

Christopher D. Edin, MCJ, CMS   Dr. Rob Van Engen

███████████████████████

Liberty University Institutional Review Board
1971 University Blvd, Green Hall 2845, Lynchburg, VA 24515
irb@liberty.edu

Appendix Q

**ADULT LEADER
CHURCH MULTICULTURAL SATISFACTION QUESTIONNAIRE**

Strongly Disagree = 1   Disagree = 5 Strongly Agree = 10

1. Overall, I am satisfied with my church youth ministry program.

Likert-scale questionnaire number	Answer
1	
2	
3	
4	
5	
6	
7	
8	**3**
9	**3**
10	2
Mean	**8.875**
Median	**9**

*Left blank = no answer given

2. Overall, I am satisfied with the way my church leaders understand diverse cultures.

Likert-scale question number	Answer
1	
2	
3	
4	
5	
6	**3**
7	1
8	**3**
9	1
10	
Mean	**7.25**
Median	**7.5**

*Left blank = no answer given

3. Overall, I am satisfied with the way my church leaders understand specific youth cultural differences.

Likert-scale question number	Answer

1	
2	
3	
4	
5	
6	**3**
7	1
8	**3**
9	1
10	
Mean	**7.25**
Median	**7.5**

*Left blank = no answer given

4. Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders.

Likert-scale question number	Answer
1	
2	
3	
4	
5	
6	**3**
7	2
8	2
9	1
10	
Mean	**7.125**
Median	**7**

*Left blank = no answer given

5. Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders.

Likert-scale question number	Answer
1	
2	
3	
4	
5	
6	**4**
7	1
8	3
9	

10		
	Mean	**6.875**
	Median	**6.5**

*Left blank = no answer given

6. Overall, I am satisfied with all the paid church youth ministry team leaders.

Likert-scale question number	Answer
1	
2	
3	
4	
5	
6	**3**
7	
8	2
9	**3**
10	
Mean	**7.625**
Median	**8**

*Left blank = no answer given

7. Overall, I am satisfied with all the volunteer church youth ministry leaders.

Likert-scale question number	Answer
1	
2	
3	
4	
5	
6	3
7	
8	**5**
9	
10	
Mean	**7.25**
Median	**8**

*Left blank = no answer given

8. Overall, I am dissatisfied with all the paid church youth ministry youth leaders.

Likert-scale question number	Answer
1	**5**
2	
3	

4	
5	
6	1
7	
8	1
9	1
10	
Mean	**3.625**
Median	**1**

*Left blank = no answer given

9. Overall, I am dissatisfied with all the volunteer church youth ministry youth leaders.

Likert-scale question number	Answer
1	**5**
2	1
3	
4	
5	
6	1
7	
8	
9	
10	1
Mean	**2.875**
Median	**1**

*Left blank = no answer given

10. I plan to remain in my church youth program as a leader for several more years.

Likert-scale question number	Answer
1	
2	
3	
4	
5	
6	**5**
7	
8	1
9	1
10	1
Mean	**7.125**
Median	**6**

*Left blank = no answer given

11. Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more efficient leaders.

Likert-scale question number	Answer	
1		
2		
3		
4		
5	**4**	
6		
7		
8	2	
9	2	
10		
	Mean	**6.75**
	Median	**6.5**

*Left blank = no answer given

12. Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more effective leaders.

Likert-scale question number	Answer	
1		
2		
3		
4		
5	**3**	
6	1	
7		
8	2	
9	1	
10	1	
	Mean	**7**
	Median	**7**

*Left blank = no answer given

13. Overall, I believe the multiculturalism competency development of youth ministry team leaders will make us more effective leaders.

Likert-scale question number	Answer
1	
2	
3	
4	
5	**3**

6	
7	1
8	2
9	1
10	1
Mean	**7.125**
Median	**7.5**

*Left blank = no answer given

14. Paid youth ministry team leaders are more culturally aware than volunteer youth ministry team leaders.

Likert-scale question number	Answer
1	2
2	
3	1
4	
5	**3**
6	
7	
8	1
9	1
10	
Mean	**4.625**
Median	**5**

*Left blank = no answer given

15. Volunteer youth ministry team leaders are more culturally aware than paid youth ministry team leaders.

Likert-scale question number	Answer
1	**2**
2	
3	**2**
4	
5	
6	**2**
7	1
8	1
9	
10	
Mean	**4.375**
Median	**4.5**

*Left blank = no answer given

16. Youth ministry team leaders must know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs.

Likert-scale question number	Answer
1	
2	
3	
4	1
5	
6	1
7	
8	1
9	2
10	**3**
Mean	**6.75**
Median	**7**

*Left blank = no answer given

17. Youth ministry team leaders who **do not** know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs are less effective leaders.

Likert-scale question number	Answer
1	1
2	
3	
4	
5	
6	**3**
7	1
8	**3**
9	
10	
Mean	**6.25**
Median	**6.5**

*Left blank = no answer given

18. If my church trained our youth ministry team leaders to develop competencies to recognize and understand youth cultural diversity, our church would better serve youth.

Likert-scale question number	Answer
1	
2	
3	
4	
5	1

6	**5**
7	1
8	
9	
10	1
Mean	**6.5**
Median	**6**

*Left blank = no answer given

19. I am likely to recommend my church youth ministry program to other leaders because our church understands and adapts to multicultural differences and supports cultural diversity among students who attend church-sponsored youth programs.

Likert-scale question number	Answer
1	
2	
3	**1**
4	**1**
5	**1**
6	**1**
7	**1**
8	**1**
9	**1**
10	**1**
Mean	**6.5**
Median	**6.5**

*Left blank = no answer given

20. As leaders, we cannot achieve any multicultural competencies to help the youth in our church remain in the church youth program.

Likert-scale question number	Answer
1	1
2	1
3	
4	
5	**2**
6	**2**
7	**2**
8	
9	
10	
Mean	**4.875**
Median	**5.5**

*Left blank = no answer given

21. I plan to leave my church because our church cannot achieve any multicultural competencies to help the youth remain in the church youth program.

Likert-scale question number	Answer
1	**3**
2	
3	**3**
4	
5	
6	1
7	
8	
9	
10	1
Mean	**3.5**
Median	**3**

*Left blank = no answer given

22. My church pastoral leadership team does a good job of promoting the youth ministry program.

Likert-scale question number	Answer
1	
2	
3	
4	
5	**4**
6	1
7	
8	
9	1
10	2
Mean	**6.875**
Median	**5.5**

*Left blank = no answer given

23. The church congregation supports the youth ministry program.

Likert-scale question number	Answer
1	
2	
3	
4	
5	1

6	
7	
8	
9	1
10	**6**
Mean	**9.25**
Median	**10**

*Left blank = no answer given

24. Youth ministry is extremely important to my church.

Likert-scale question number	Answer
1	
2	
3	
4	
5	1
6	
7	
8	
9	3
10	**4**
Mean	**9**
Median	**9.5**

*Left blank = no answer given

25. I want to serve as or grow as a youth ministry team as a leader.

Likert-scale question number	Answer
1	
2	
3	
4	
5	**4**
6	2
7	
8	1
9	
10	1
Mean	**6.25**
Median	**5.5**

*Left blank = no answer given

26. Other youth ministry team leaders do not understand, relate, and adapt to diverse students who attend church youth programs because they are unwilling to learn.

Likert-scale question number	Answer
1	1
2	
3	**2**
4	1
5	**2**
6	
7	
8	1
9	1
10	
Mean	**4.75**
Median	**4.5**

*Left blank = no answer given

27. Youth ministry team leaders will not understand, relate, and adapt to diverse students who attend church youth programs because the church leadership is unwilling to teach them.

Likert-scale question number	Answer
1	1
2	
3	
4	2
5	**4**
6	
7	1
8	
9	
10	
Mean	**4.5**
Median	**5**

*Left blank = no answer given

28. I avoid leading some church youth ministry programs because my church does not properly recognize cultural differences.

Likert-scale question number	Answer
1	**6**
2	
3	
4	
5	
6	1
7	

8	
9	1
10	
Mean	**2.625**
Median	**1**

*Left blank = no answer given

29. Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders who understand multiculturalism.

Likert-scale question number	Answer
1	
2	
3	
4	1
5	1
6	1
7	1
8	**2**
9	**2**
10	
Mean	**7**
Median	**7.5**

*Left blank = no answer given

30. Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders who understand multiculturalism.

Likert-scale question number	Answer
1	
2	
3	
4	1
5	1
6	1
7	**2**
8	**2**
9	1
10	
Mean	**6.75**
Median	**7**

*Left blank = no answer given

31. Which church-sponsored youth ministry programs do you lead?

a. Youth worship ministry	4
b. Group Bible study/life group	**5**
c. Sunday youth service	1
d. Other (please specify)	
Mean	**3.4**

*a=1, b=2, c=3, d=4, e=5

32. How well does your church adapt to cultures and embrace multiculturalism?

a. Does not care about multiculturalism	
b. Cares about multiculturalism some	
c. Does an acceptable job at representing multiculturalism	**5**
d. Does better than most churches at representing multiculturalism	1
e. Exceeds other churches by teaching youth ministry leaders how to understand diverse cultures	2
Mean	**5.8**

*a=1, b=2, c=3, d=4, e=5

33. My church views me as an important and valuable team leader for the youth ministry program.

a. Disagree	
b. Somewhat disagree	
c. Neither agree or disagree	
d. Somewhat agree	**5**
e. Agree	3
Mean	**7.6**

*a=1, b=2, c=3, d=4, e=5

34. My church should develop outreach programs to target diverse youth in my community.

a. Disagree	
b. Somewhat disagree	
c. Neither agree or disagree	3
d. Somewhat agree	
e. Agree	**5**
Mean	**6.8**

*a=1, b=2, c=3, d=4, e=5

35. As a youth ministry team leader, I talk about multiculturalism.

a. Disagree	
b. Somewhat disagree	**2**
c. Neither agree or disagree	**2**
d. Somewhat agree	1
e. Agree	1
Mean	**3.8**

*a=1, b=2, c=3, d=4, e=5

36. As a leader, I experienced cultural prejudice/misunderstanding within my church youth ministry program.

a. Disagree	**5**
b. Somewhat disagree	
c. Neither agree or disagree	2
d. Somewhat agree	1
e. Agree	
Mean	**3**

*a=1, b=2, c=3, d=4, e=5

37. I intend to resign as a youth ministry team leader because my church lacks cultural diversity.

a. Immediately to one year	1
b. In more than one year and less than three years	2
c. In more than three years and less than five years	
d. In more than five years and less than ten years	
e. I do not intend to leave the church	**5**
Mean	**6**

*a=1, b=2, c=3, d=4, e=5

38. I have met other team leaders within the church youth ministry who share my cultural views and practices.

a. Disagree	1
b. Somewhat disagree	
c. Neither agree or disagree	1
d. Somewhat agree	1
e. Agree	**5**
Mean	**6.6**

*a=1, b=2, c=3, d=4, e=5

39. My cultural diversity is more important than other team leaders that work in the church youth ministry program.

a. Disagree	7
b. Somewhat disagree	
c. Neither agree or disagree	1
d. Somewhat agree	
e. Agree	
Mean	**2**

*a=1, b=2, c=3, d=4, e=5

40. My church appropriately represents/recognizes the specific ethnic groups within my community.

a. Disagree	
b. Somewhat disagree	
c. Neither agree or disagree	4
d. Somewhat agree	1
e. Agree	3
Mean	**6.2**

*a=1, b=2, c=3, d=4, e=5

41. My fellow team leaders appropriately represent/recognize the specific ethnic groups within my community.

a. Disagree	
b. Somewhat disagree	
c. Neither agree or disagree	2
d. Somewhat agree	**3**
e. Agree	**3**
Mean	**6.6**

*a=1, b=2, c=3, d=4, e=5

42. I am a culturally diverse youth ministry team leader.

a. Disagree	
b. Somewhat disagree	1
c. Neither agree or disagree	
d. Somewhat agree	**4**
e. Agree	1
Mean	**4.6**

*a=1, b=2, c=3, d=4, e=5

43. My fellow youth ministry team leaders are culturally diverse.

a. Disagree	4
b. Somewhat disagree	
c. Neither agree or disagree	
d. Somewhat agree	1
e. Agree	2
Mean	**3.6**

*a=1, b=2, c=3, d=4, e=5

44. Other youth ministry team leaders discriminate and/or divide the youth based on ethnicity.

a. Disagree	6
b. Somewhat disagree	2
c. Neither agree or disagree	
d. Somewhat agree	
e. Agree	
Mean	**2**

*a=1, b=2, c=3, d=4, e=5

45. I discriminate and/or divide the youth based on ethnicity.

a. Disagree	8
b. Somewhat disagree	
c. Neither agree or disagree	
d. Somewhat agree	
e. Agree	
Mean	**1.6**

*a=1, b=2, c=3, d=4, e=5

46. I want all youth ministry team leaders to be well trained and educated in multiculturalism.

a. Disagree	
b. Somewhat disagree	
c. Neither agree or disagree	1
d. Somewhat agree	**3**
e. Agree	**3**
Mean	**6**

*a=1, b=2, c=3, d=4, e=5

47. If your church does not represent multiculturalism or needs to expand knowledge about multiculturalism, what do you recommend to your church leadership on ways to improve?

> (1) Not sure how to improve (3 answers). (2) It's hard to say because our church population is not super diverse, so our church in a way doesn't really practice multiculturalism. (3) So, I guess, I would recommend trying to find out reaches that one can have in the community to get a more diverse population feeling welcome. (4) We need to educate our youth ministry leaders better because they don't have the experience to deal with culturally different youth. (5) We provide four fields of multicultural training.

48. What multicultural competencies currently exist within your church youth ministry team leadership?

> (1) Not many. (2) About half the team has outside experience with diverse populations based on their jobs, but much like our church population, our student population, is not very culturally diverse, so it's hard to pinpoint what competencies truly exist already. (3) We don't have any multicultural competencies in our church as this time and one student from another culture was left to fend for herself. (4) Continue to share the gospel with ethnicities all over the world and see churches planted and disciples grow. (5) Our church doesn't do anything about multiculturalism (3 answers).

49. What leadership competencies do you recommend to your church leadership on ways to improve multiculturalism?

> (1) I want to see more classes or examples being taught to help with the improvement in developing competencies for youth ministry leaders. (2) Finding ways to encourage more diverse populations to join the church. (3) Work to understand every culture within the community, develop some language skills, develop some basic cultural understandings to help the students succeed in youth groups and help the students with the battles within their own cultural norms. (4) Share the gospel with everyone regardless of ethnicity. (5) There should be something taught about multiculturalism. It should be understood. (6) I'm not sure. (7) Give youth ministers training about culture in our community and help us do better. (8) We need church leadership to decide what competencies we need to know and teach us (more cultural diversity).

50. What must your church leadership do to keep you leading church-sponsored youth ministry programs?

> (1) Keep Focused on helping youth claim their own faith. (2) Teach from scripture (3) Care of the leadership (4) Stand up for leaders (5) Keep doing what they're doing. (6) Good communication. (7) Proper support. (8) My church needs to appropriately compensate me for the position (9) Church ministry leaders need to understand every culture and do their part in helping every student from every different culture. (10) Continue to value seeing students saved and growing them into leaders no matter what culture they come from.

51. My ethnicity is:

    a. White/Non-Hispanic   =   8

    b. Hispanic or Latino   =   None

     c. Asian/Asian American   =   None

     d. Black or African American   =   None

     e. Middle Eastern   =   None

     f. American Indian or Alaska Native   =   None

     g. Native Hawaiian or Other Pacific Islander =   None

     h. Other   =   None

52. Male   =   5
    Female   =   3

    Paid   =   3
    Volunteer =   5

    <u>Age Ranges</u>
     18 to 20   =   0
     21 to 29   =   2
     30-39   =   1
     40-49   =   1
     50 or above =   4

Appendix R

YOUTH ATTENDEE
CHURCH MULTICULTURAL SATISFACTION QUESTIONNAIRE

Strongly Disagree = 1   Disagree = 5 Strongly Agree = 10

1. Overall, I am satisfied with my church youth ministry program.

Likert-scale questionnaire number	Answer
1	
2	
3	
4	
5	
6	
7	
8	3
9	5
10	10
Mean	**9.39**
Median	**10**

*Left blank = no answer given

2. Overall, I am satisfied with the way my church youth ministry team leaders understand diverse cultures.

Likert-scale questionnaire number	Answer
1	
2	
3	
4	
5	
6	
7	
8	7
9	5
10	6
Mean	**8.94**
Median	**9**

*Left blank = no answer given

3. Overall, I am satisfied with the way my church youth ministry team leaders understand my specific cultural differences.

Likert-scale questionnaire number	Answer	
1		
2		
3		
4		
5		
6		
7		2
8		2
9		3
10		**11**
	Mean	**9.28**
	Median	**10**

*Left blank = no answer given

4. Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders.

Likert-scale questionnaire number	Answer	
1		
2		
3		
4		
5		
6		
7		
8		**7**
9		6
10		5
	Mean	**8.89**
	Median	**9**

*Left blank = no answer given

5. Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders.

Likert-scale questionnaire number	Answer
1	
2	
3	
4	
5	
6	
7	

8	2
9	7
10	**9**
	Mean **9.39**
	Median **9.5**

*Left blank = no answer given

6. Overall, I am satisfied with the way all my paid church youth ministry team leaders.

Likert-scale questionnaire number	Answer
1	2
2	
3	
4	
5	
6	
7	
8	5
9	**6**
10	5
	Mean **8.11**
	Median **9**

*Left blank = no answer given

7. Overall, I am satisfied with all of my volunteer church youth ministry leaders.

Likert-scale questionnaire number	Answer
1	2
2	
3	
4	
5	
6	
7	
8	5
9	4
10	**7**
	Mean **8.22**
	Median **9**

*Left blank = no answer given

8. Overall, I am dissatisfied with all my paid church youth ministry youth leaders.

Likert-scale questionnaire number	Answer
1	**11**

2	
3	
4	
5	
6	
7	
8	3
9	3
10	1
Mean	**4**
Median	**1**

*Left blank = no answer given

9. Overall, I am dissatisfied with all my volunteer church youth ministry youth leaders.

Likert-scale questionnaire number	Answer
1	**10**
2	
3	
4	
5	
6	3
7	3
8	
9	2
10	
Mean	**3.72**
Median	**1**

*Left blank = no answer given

10. I plan to remain in my church youth program after I graduate middle school or high school.

Likert-scale questionnaire number	Answer
1	**10**
2	
3	
4	
5	
6	3
7	3
8	
9	2
10	
Mean	**3.72**

	Median	1

*Left blank = no answer given

11. Overall, I believe youth ministry team leaders' multicultural competency development will make them more efficient leaders.

Likert-scale questionnaire number	Answer	
1	**10**	
2		
3		
4		
5	3	
6	2	
7	2	
8		
9	1	
10		
	Mean	**3.33**
	Median	**1**

*Left blank = no answer given

12. Overall, I believe the multicultural competency development of youth ministry team leaders will make them more effective leaders.

Likert-scale questionnaire number	Answer	
1		
2		
3		
4		
5	1	
6	2	
7	3	
8		
9		
10	**12**	
	Mean	**8.78**
	Median	**10**

*Left blank = no answer given

13. Overall, I believe the multicultural competency development of youth ministry team leaders will make them more effective leaders.

Likert-scale questionnaire number	Answer
1	
2	

3	
4	
5	
6	1
7	4
8	5
9	
10	**8**
Mean	**8.56**
Median	**10**

*Left blank = no answer given

14. Paid youth ministry team leaders are more culturally aware than volunteer youth ministry team leaders.

Likert-scale questionnaire number	Answer
1	2
2	
3	
4	
5	**14**
6	
7	
8	
9	2
10	
Mean	**5**
Median	**5**

*Left blank = no answer given

15. Volunteer youth ministry team leaders are more culturally aware than paid youth ministry team leaders.

Likert-scale questionnaire number	Answer
1	
2	
3	
4	
5	**14**
6	
7	
8	
9	3
10	1
Mean	**5.94**
Median	**5**

*Left blank = no answer given

16. Youth ministry team leaders must know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs.

Likert-scale questionnaire number	Answer	
1		
2		
3		
4		
5		
6		
7		
8		
9	**12**	
10	6	
	Mean	**9.33**
	Median	**9**

*Left blank = no answer given

17. Youth ministry team leaders who **do not** know how to recognize, understand, relate, and adapt to diverse students who attend church youth programs are less effective leaders.

Likert-scale questionnaire number	Answer	
1	1	
2		
3		
4		
5	**7**	
6		
7		
8	6	
9	4	
10		
	Mean	**6.67**
	Median	**8**

*Left blank = no answer given

18. If my church trained youth ministry team leaders to develop competencies to recognize and understand youth cultural diversity, our church would better serve youth.

Likert-scale questionnaire number	Answer
1	
2	
3	

4	
5	1
6	2
7	
8	7
9	**8**
10	
Mean	**8.06**
Median	**8**

*Left blank = no answer given

19. I am likely to recommend my church youth ministry program to other students because our church understands and adapts to multicultural differences among students who attend church-sponsored youth programs.

Likert-scale questionnaire number	Answer
1	
2	
3	
4	
5	3
6	
7	4
8	4
9	**7**
10	
Mean	**7.67**
Median	**8**

*Left blank = no answer given

20. My church youth ministry team leaders cannot achieve any multicultural competencies to help me stay within the church youth program.

Likert-scale questionnaire number	Answer
1	6
2	
3	
4	
5	**8**
6	
7	
8	2
9	2
10	
Mean	**4.67**

Median	**5**

*Left blank = no answer given

21. I plan to leave my church because my church youth ministry team leadership cannot achieve any multicultural competencies to help me stay within the church youth program.

Likert-scale questionnaire number	Answer
1	**13**
2	
3	
4	
5	3
6	
7	
8	1
9	1
10	
Mean	**2.5**
Median	**1**

*Left blank = no answer given

22. My church pastoral leadership team does a good job of promoting the youth ministry program.

Likert-scale questionnaire number	Answer
1	3
2	
3	
4	
5	2
6	
7	
8	
9	4
10	**9**
Mean	**7.22**
Median	**9.5**

*Left blank = no answer given

23. The church congregation supports the youth ministry program.

Likert-scale questionnaire number	Answer
1	1
2	
3	1

4	
5	
6	
7	4
8	
9	
10	**12**
Mean	**8.44**
Median	**10**

*Left blank = no answer given

24. Youth ministry is extremely important to my church.

Likert-scale questionnaire number	Answer
1	
2	
3	
4	
5	1
6	1
7	3
8	**9**
9	4
10	
Mean	**7.78**
Median	**8**

*Left blank = no answer given

25. I want to serve on the youth ministry team as a leader.

Likert-scale questionnaire number	Answer
1	2
2	3
3	
4	
5	**9**
6	
7	
8	2
9	2
10	
Mean	**4.83**
Median	**5**

*Left blank = no answer given

26. Youth ministry team leaders will not understand, relate, and adapt to diverse students who attend church youth programs because they are unwilling to learn.

Likert-scale questionnaire number	Answer	
1	**10**	
2	3	
3	1	
4	3	
5	1	
6		
7		
8		
9		
10		
	Mean	**2**
	Median	**1**

*Left blank = no answer given

27. Youth ministry team leaders will not understand, relate, and adapt to diverse students who attend church youth programs because the church leadership is unwilling to teach them.

Likert-scale questionnaire number	Answer	
1	**8**	
2	3	
3	1	
4	3	
5	3	
6		
7		
8		
9		
10		
	Mean	**2.44**
	Median	**2**

*Left blank = no answer given

28. I avoid some church youth ministry programs because my church does not properly recognize cultural differences.

Likert-scale questionnaire number	Answer
1	**10**
2	
3	3
4	
5	2

6	
7	
8	
9	
10	3
Mean	**3.28**
Median	**1**

*Left blank = no answer given

29. Overall, I am satisfied with the way my church leadership recruits and trains paid youth ministry leaders who understand multiculturalism.

Likert-scale questionnaire number	Answer
1	
2	
3	
4	
5	**11**
6	
7	4
8	
9	
10	3
Mean	**6.28**
Median	**5**

*Left blank = no answer given

30. Overall, I am satisfied with the way my church leadership recruits and trains volunteer youth ministry leaders who understand multiculturalism.

Likert-scale questionnaire number	Answer
1	
2	
3	
4	
5	**6**
6	
7	
8	**6**
9	
10	**6**
Mean	**7.67**
Median	**8**

*Left blank = no answer given

31. Which church-sponsored youth ministry programs do you attend?

a. Youth worship ministry	**11**
b. Group Bible study/life group	9
c. Sunday youth service	
d. Other (please specify)	0
Mean	**1.39**

*a=1, b=2, c=3, d=4, e=5

32. How well does your church adapt to cultures and embrace multiculturalism?

a. Does not care about multiculturalism	
b. Cares about multiculturalism some	5
c. Does an acceptable job at representing multiculturalism	5
d. Does better than most churches at representing multiculturalism	**8**
e. Exceeds other churches by teaching youth ministry leaders how to understand diverse cultures	
Mean	**3.17**

*a=1, b=2, c=3, d=4, e=5

33. My church views me as important and valuable to the youth ministry program.

a. Disagree	1
b. Somewhat disagree	
c. Neither agree or disagree	3
d. Somewhat agree	**10**
e. Agree	4
Mean	**3.89**

*a=1, b=2, c=3, d=4, e=5

34. My church should develop outreach programs to target diverse youth in my community.

a. Disagree	
b. Somewhat disagree	
c. Neither agree or disagree	6
d. Somewhat agree	**8**
e. Agree	4
Mean	**3.89**

*a=1, b=2, c=3, d=4, e=5

35. My church youth ministry team leaders talk about multiculturalism.

a. Disagree	
b. Somewhat disagree	2
c. Neither agree or disagree	**6**
d. Somewhat agree	5
e. Agree	5
Mean	**3.72**

*a=1, b=2, c=3, d=4, e=5

36. I experienced cultural prejudice/misunderstanding within my church youth ministry program.

a. Disagree	**13**
b. Somewhat disagree	
c. Neither agree or disagree	1
d. Somewhat agree	2
e. Agree	2
Mean	**1.89**

*a=1, b=2, c=3, d=4, e=5

37. I intend to leave my church youth ministry program because my church is not supportive of cultural diversity.

a. Immediately to one year	1
b. In more than one year and less than three years	3
c. In more than three years and less than five years	
d. In more than five years and less than ten years	
e. I do not intend to leave the church	**14**
Mean	**4.28**

*a=1, b=2, c=3, d=4, e=5

38. I have met other students within the church youth ministry that share my same cultural views and practices.

a. Disagree	
b. Somewhat disagree	2
c. Neither agree or disagree	2
d. Somewhat agree	3
e. Agree	**11**
Mean	**4.28**

*a=1, b=2, c=3, d=4, e=5

39. My cultural diversity is more important than other adolescents that attend my church youth ministry program.

a. Disagree	8
b. Somewhat disagree	2
c. Neither agree or disagree	3
d. Somewhat agree	2
e. Agree	3
Mean	2.44

*a=1, b=2, c=3, d=4, e=5

40. My church appropriately represents/recognizes the specific ethnic groups within my community.

a. Disagree	1
b. Somewhat disagree	1
c. Neither agree or disagree	3
d. Somewhat agree	7
e. Agree	6
Mean	3.89

*a=1, b=2, c=3, d=4, e=5

41. My youth ministry team leaders appropriately represent/recognize the specific ethnic groups within my community.

a. Disagree	2
b. Somewhat disagree	
c. Neither agree or disagree	2
d. Somewhat agree	7
e. Agree	7
Mean	3.94

*a=1, b=2, c=3, d=4, e=5

42. I am culturally diverse.

a. Disagree	8
b. Somewhat disagree	4
c. Neither agree or disagree	2
d. Somewhat agree	1
e. Agree	3
Mean	2.78

*a=1, b=2, c=3, d=4, e=5

43. My fellow students/friends who attend my church youth ministry are culturally diverse.

a. Disagree	2
b. Somewhat disagree	1
c. Neither agree or disagree	**8**
d. Somewhat agree	6
e. Agree	1
	Mean **3.17**

*a=1, b=2, c=3, d=4, e=5

44. My youth ministry team leaders discriminate and/or divide the youth based on ethnicity.

a. Disagree	**11**
b. Somewhat disagree	1
c. Neither agree or disagree	2
d. Somewhat agree	3
e. Agree	1
	Mean **2**

*a=1, b=2, c=3, d=4, e=5

45. I am discriminated against and/or divided by youth ministry team leaders based on my ethnicity.

a. Disagree	1
b. Somewhat disagree	
c. Neither agree or disagree	**12**
d. Somewhat agree	4
e. Agree	1
	Mean **3.22**

*a=1, b=2, c=3, d=4, e=5

46. I want my youth ministry team leaders to be well trained and educated in multiculturalism.

a. Disagree	**10**
b. Somewhat disagree	
c. Neither agree or disagree	2
d. Somewhat agree	4
e. Agree	2
	Mean **2.33**

*a=1, b=2, c=3, d=4, e=5

47. If your church does not represent multiculturalism or needs to expand knowledge about multiculturalism, what do you recommend to your church youth ministry team leadership on ways to improve?

> (1) They represent it. They are good enough. (2) Translations. (3) They seem to be doing very well. It is always good to learn more to be able to understand and help students. (4) We could help people of other cultures better understand. (5) I would say maybe cultural buddies could help. (6) They could look into a possible translator (7) Learn language for greetings and say it in the student's language (8) Good enough (9) Learn to understand the different cultures and speak with them in their language. (10) Need to take some culturalism classes. (11) They need to be trained in cultural awareness to better help other kids. (12) Talk with someone to tell them they could get some help. (13) They need help because they do not know what to do. So they need to get with somebody to teach them. (14) I don't know (several answers)

48. What multicultural competencies currently exist within your church youth ministry team leadership?

> (1) Yeah (2) Discussing culture in the Bible (3) don't know (4) I honestly don't know. (5) I don't know. (6) I don't know. (7) There isn't any that I know of. (8) They ask if people feel welcome. (9) There is not much at our church right now. (10) I don't know for sure (several answers). (11) Hire a pastor already trained in multiculturalism (12) A small group that is a student led group that understands the cultural differences because is led by a student of same cultural or works with same culture as most of the students in the group. (13) Our youth pastor tries to help, but he needs to know more about each culture in our city.

49. What multicultural competencies do you recommend to your church youth ministry team leadership on ways to improve?

> (1) I don't know. (2) Don't know (several answers). (3) Language education. (4) Again, I think maybe cultural buddies. (5) Not sure. (6) Youth ministry leaders need taught patience to work with culturally diverse kids. (7) To learn to talk with the culturally different students and understand them better. (8) Ask students what they think they should do. (9) They could walk along with someone to see what they think. (10) They need to get some other kids to help the kids from other cultures but have to teach the other kids how to come along side and how to do it so the leaders need training. (11) Have meetings and classes to learn more about multiculturalism. (12) Teach the youth pastor what he needs to know and then he can teach other youth ministers. (13) Youth leaders should better understand the cultures in our church and then help those kids that feel different or don't fit in.

50. What must your church youth ministry leadership do to keep you attending church-sponsored youth ministry programs?

> (1) Provide food. (2) I am okay with the current status. (3) Do the same we always do. (4) Keep doing the same. (5) Keep doing the same thing. (6) Patience is important. (7) Be patient with us while we learn. (8) Come up with ways to include everyone in all the cultures. Some of the ways should be to study the other cultures and then teach what to do to help the students from other cultures. (9) Try to make everyone a part of the group and take classes to learn how to do that if they do not know. (10) They need to speak the right languages and understand the right cultures. (11) They need to get trained. (12) Get more participation from the different culturally diverse students. (13) Teach us older kids to be a buddy/helper for culturally diverse kids. (14) Make everyone feel welcome. (15) I am not sure (several answers).

51. My ethnicity is:

    a. White/Non-Hispanic   =   18

    b. Hispanic or Latino   =   0

    c. Asian/Asian American   =   0

    d. Black or African American   =   0

    e. Middle Eastern   =   0

    f. American Indian or Alaska Native   =   0

    g. Native Hawaiian or Other Pacific Islander   =   0

52. Male   =   10
    Female   =   8

    <u>Age Ranges</u>
    10 to 12   =   1
    13 to 15   =   9
    16 to 17   =   4
    18 to 20   =   4

Appendix S

YOUTH ATTENDEE
ESSAY – MULTICULTURALISM SATISFACTION IN MY CHURCH

The purpose of this essay seeks to develop a better understanding of how church youth ministry team leaders can best serve multicultural adolescent youth who attend church youth ministry programs. Please answer the three questions to the best of your ability. If you do not know the answer, please provide your best explanation based on your understanding.

1. Please describe what your church does to promote multicultural awareness within the church-sponsored youth ministry programs.

    "There is not a lot of diversity at our church, but we've mostly treated everyone the same. Whenever we had a diverse student, such as a teenage female from Ukraine, it wasn't the easiest. There was a language barrier and ignorance from a leader. She needed special help and translation to understand what was happening." [16-17-year-old female]

    " Our church accepts all youth who come, so it's as seen as the diversity of the people who come." [13-15-year-old male]

    "I have no idea." [13-15-year-old male]

    " Even though we aren't very multicultural, we are friendly to new people and students. We try to be as sympathetic and understanding as possible. [13-15-year-old female]

    "Our church doesn't really teach anything about culture. I have some friends in church from another culture, but I don't know anything other than what they tell me." [10-12-year-old female]

2. Please suggest what your church can do to promote multicultural awareness within the church-sponsored youth ministry programs.

    "Bibles in other languages would be beneficial to have for someone like her in the future." [16-17-year-old female]

    "With youth programs, people mainly come when invited by youth already in church. So they could start going out to these groups and inviting them." [13-15-year-old male]

    "I'm not sure." [13-15-year-old male]

"Maybe our church could share background stories of future guests. I'm not entirely sure. Or maybe we could reach out to other churches and counties and have more multicultural awareness that way." [13-15-year-old female]

"I think they can tell me what it means and what we should do to treat people of other cultures better." [10-12-year-old female]

3. Please describe what your church should do to educate youth ministry leaders about multicultural awareness within the church-sponsored youth ministry programs.

"Our church can use the Ukrainian teenage female student as an example and learn from her. Leaders need to be more patient with language barriers." [16-17-year-old female]

" Check with youth leaders on their knowledge and get resources to those who are lacking." [13-15-year-old male]

"The leaders need to talk about it more." [13-15-year-old male]

"We could probably hold classes, or there could be more missions to share the Gospel in other countries, and when they come back, they share their experiences and the culture with us in order to teach and prepare us for future trips, missions, and for guests/visitors." [13-15-year-old female]

"Our church youth teachers should know more about cultures to help the kids that don't understand." [10-12-year-old female]

4. My ethnicity is:

a. White/Non-Hispanic	=	5
b. Hispanic or Latino	=	0
c. Asian/Asian American	=	0
d. Black or African American	=	0
e. Middle Eastern	=	0
f. American Indian or Alaska Native	=	0
g. Native Hawaiian or Other Pacific Islander	=	0
h. Other	=	0

5. Male = 2
   Female = 3

Age Ranges

10 to 12	=	1
13 to 15	=	3
16-17	=	1

Appendix T

**YOUTH ATTENDEE
CHURCH MULTICULTURAL SATISFACTION FOLLOW-UP SURVEY**

1. Please describe your definition of multiculturalism:

    "It is diversity in general, but we don't have much diversity in our city or county."
    [16 to 17-year-old female]

    "Like people from different countries and different races that are together in a
    group like church." [13 to 15-year-old male]

    "People who are from different cultures that get together." [13 to 15-year-old
    male]

    "It is different ethnicities of people, like Asian, White, and Black, that work
    together." [13-15-year-old female]

2. Please define your understanding of cultural diversity:

    "People having different beliefs, religions, and racial practices." [16 to 17-year-
    old female]

    "I don't know exactly what that means." [13 to 15-year-old male]

    "It is changes that occur in church with different cultures coming in and getting
    together with everyone. [13 to 15-year-old male]

    "How we differ in our lives. We have different holidays, different religions,
    different celebrations, and different families." [13-15 -year-old female]

3. Please describe your awareness of cultural differences between the adolescent groups in

    your community.

    "We don't have a lot really. We had a teenage girl from Ukraine in our church,
    and a we have two black kids in our group now. The problem is that they are all
    treated the same by the adults as if they are all from the same culture. They should
    be treated the same as all other youth in fairness and being accepted but the adults
    should know more about their culture differences." [16 to 17-year-old female]

    "None." [13 to 15-year-old male]
    "We don't have many in our community and in our youth group. There was the

girl from Ukraine. She was left alone by herself, and that wasn't good." [13 to 15-year-old male]

"The teenage girl from Ukraine was not like the other kids and was like the first culturally different person in our youth group. There was another couple of black kids, too. The girl from Ukraine was like the first, and she was treated differently because she couldn't understand the language very well. People needed to sympathize with her more, treat her right, and understand her words." [13 to 15-year-old female]

4. Please describe the level of multicultural competencies necessary for youth ministry team leaders to disciple multicultural adolescent youth.

"Leaders need patience, perseverance, and how to know when other students need to receive the right treatment. The girl from Ukraine would be in a bad mood, and everyone left her alone. I don't think that was right because it was hard for her. She had a language barrier, and it was hard to understand her. So, leaders should have learned her language and understood her culture. If they don't understand the student's culture, the student get's ignored, so leaders cannot ignore students. Leaders cannot treat students from other cultures differently just because they don't understand the person's culture. The leaders don't have the proper resources." [16 to 17-year-old female]

"Need to get used to the different students. They need to have patience. They need to be slow to anger, and they need to be taught special skills to help the different students. [13 to 15-year-old male]

"They need to have patience. They need to have the ability to learn other languages. [13 to 15-year-old male]

"The need to have a wider knowledge of language. As more people come to church from different cultures, they need to be assigned a student buddy to help them. The buddy is a student that's been in the youth group for a long time and understands everything. The buddy needs to know how to help the student from another culture. Students from other cultures must be brought along side with the buddy student so that they can feel part of the group and not be left alone. The buddy can help translate the language and help with other extra things. The leaders need to know how to train the buddies." [13-15-year-old female]

5. My ethnicity is:

    a. White/Non-Hispanic   =   4

    b. Hispanic or Latino   =   0

c. Asian/Asian American = 0

d. Black or African American = 0

e. Middle Eastern = 0

f. American Indian or Alaska Native = 0

g. Native Hawaiian or Other Pacific Islander = 0

h. Other = 0

6. Male = 2
   Female = 2

   <u>Age Ranges</u>
   13 to 15 = 3
   16 to 17 = 1

Appendix U

ADULT LEADER
CHURCH MULTICULTURAL SATISFACTION FOLLOW-UP SURVEY

1. Please describe your definition of multiculturalism:

    "Many cultures cooperating together in an organization." [Volunteer Youth Ministry Leader 50 or above female]

    "A process where different cultures come together and coexist together to understand each other's cultural differences. It is where everyone understands the differences between cultures, and people get along together. It's how to understand and respond to cultural differences based on ethnicity, race, and religion." [Paid Youth Ministry Leader 50 or above female]

2. Please define your understanding of cultural diversity:

    "All cultures are different ethnicities, environments, economic status, living in rural versus urban settings, and they can get along with each other." [Volunteer Youth Ministry Leader 50 or above female]

    "It is when there is equality among different cultures within a group where everyone respects each other and doesn't hold any prejudices against each other because of race, religion, ethnicity, or color." [Paid Youth Ministry Leader 50 or above female]

3. Please describe your awareness of cultural differences between the adolescent groups in

    your community.

    "We have differences in social media, to the extent of not being able to hold conversations because of the infiltration by social media influencing."
    [Volunteer Youth Ministry Leader 50 or above female]

    "I feel there is a limited awareness as we don't do enough here. Our society is too worried about politics and gender identity, and too many people disagree. Our church is not afraid to speak the truth about these topics, but we don't do enough to understand the cultural differences or teach other staff to do so." [Paid Youth Ministry Leader 50 or above female]

4. Please describe the level of multicultural competencies necessary for youth ministry team

    leaders to disciple multicultural adolescent youth.

"We need to be able to relate to one another and get through the barriers of diversity. We need to not worry about race, ethnicity, environments, and rural versus urban settings. We need to be relatable to each other at any level for our adults and our youth. We need to recognize there is cultural diversity within our youth, and we need to understand their diversity. The youth pastor needs to break through the cultural differences as breaking through barriers is important." [Volunteer Youth Ministry Leader 50 or above female]

"Leaders need to be meaningful and understanding to all different cultures within the church youth ministry. Leaders need to treat your properly based on their cultural differences. Leaders should ask questions and get to know the students. Leaders should be prepared on how to help students from different cultures." [Paid Youth Ministry Leader 50 or above female]

5. My ethnicity is:

    a. White/Non-Hispanic   =   2

    b. Hispanic or Latino   =   0

    c. Asian/Asian American   =   0

    d. Black or African American   =   0

    e. Middle Eastern   =   0

    f. American Indian or Alaska Native   =   0

    g. Native Hawaiian or Other Pacific Islander   =   0

    h. Other   =   0

6. Male   =   0
    Female   =   2

    Paid   =   1
    Volunteer   =   1

    Age Ranges
    18 to 20   =   0
    21 to 29   =   0
    30-39   =   0
    40-49   =   0
    50 or above   =   2