A PRACTICAL THEOLOGICAL STUDY OF MULTICULTURAL YOUTH WORK IN PRETORIA, SOUTH AFRICA

by

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Declaration

I hereby declare that this dissertation is completed after deep research on the topic and is submitted to the University of South Africa (UNISA) and has not been submitted to any other institution or university in full or in parts. I declare that the research conducted hereof is original. Proper citations are provided whenever the idea is taken from any other source.

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Abstract

Multicultural youth ministry is increasingly becoming an important reality concerning ministering to adolescents within a Christian community. A holistic focus was used to analyse the practices concerning ministering to diverse adolescents within a local youth ministry context. The study was exploratory in nature and made use of a qualitative case study approach using semi-structured interviews and focus group interviews via Skype. The data was analysed within a descriptive-interpretive framework using content analysis. Findings mainly related to five themes that emerged during the research, namely: multicultural understanding, purposeful program, relationship centeredness, transforming spirituality, and the youth leader's realm. The data also reflected underlining contextual ministry realities namely, authenticity, inclusiveness, intentionality and limited diversity. This research provides meaningful insight within the practical theological realm as the current South African literature regarding multicultural youth ministry is limited. Similarly, this study is focused on the theological conversation within a culturally diverse youth ministry context.

Key Terms

Authenticity, inclusiveness, intentionality, limited diversity, multicultural youth ministry, multicultural understanding, purposeful program, relationship centeredness, transforming spirituality and youth leader's realm.

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Chapter 1: Introduction to the Research

1.1   Research title

A practical theological study of multicultural youth work in Pretoria, South Africa.

1.2   Introduction

The world in which we live and minister in is growing bigger each day. The population of the earth has exploded and the access we have to the rest of the globe has increased tremendously (cf. Parrett, 1999:31). Societies do not generally remain monocultural. People live in multicultural communities while some seek to remain a monoculture. Still, a monocultural community cannot escape the influences of surrounding cultures (cf. Miller, 1997:129). Nowadays, young people have friends from all around the world and we find youth from other countries "at our doorstep" (Sorber, 2010:133) as people continue to "leave their native land because of reasons like oppressive governments, providing their family with the best possible environment, seeking a better life, or because of new job opportunities" (Parks, 1999:1). This continually provides a challenging yet opportunistic reality as young individuals from different social, racial and cultural backgrounds grow up together.

Population estimates conducted in 2015 by Statistics South Africa (2015:2) revealed that the current population consists of approximately 80,5% African, 8,8% Coloured, 2,5% Indian/Asian and White 8,2%. This is just a small glimpse of how rich South Africa is concerning its cultural diversity. It comes with no surprise that the citizens of this country are often referred to as "rainbow people" (Møller, Dickow and Harris, 2002:1), because of its diverse richness in culture, arts, music and lifestyle, amongst other things. South Africa's wonderful diversity is also portrayed in the fact that South Africa has eleven official languages, and various unofficial ones. The Department of Land Affairs provides further clarity concerning South Africa, in that "while more than three-quarters of South Africa's population is black African, this category is neither culturally nor linguistically homogenous" (2010:1).

In the last decade there has been an increase in the diversity of cultures blended together in society. The response to these changes vary from excitement to caution, and in some cases to denial-rejecting the reality that anything has changed (cf. Parrett, 1999:31). This new multicultural shift has not merely changed the outlook in areas such as business, society and

recreation, but can be seen in local churches and within the local youth ministries as well. Therefore, local youth ministries continue to move toward a more diverse group, "as attitudes are changing on the issue of diversity and multiculturalism" (Parks, 1999:1).

Young people of today are often referred to as "Generation Y" (Savage and Collins-Mayo, 2011). Other common terms are "Millennials" (Smith, 2008), "Mosaics" (Kinnaman, 2011:29), "Generation of Pain" (Dunn, 2004:82), "Echo Boomers" (Leung, 2009) or "Net-Generation" (Cheese, 2008). Sources differ on the demographical start of this generation, ranging from as early as 1976 (cf. Erickson, 2008) until as late as the early years in the 21st century (cf. Howe, 2014), making a decisive line very difficult to draw. One significant difference is that they are the most diverse generation yet, as they "expect and relish diversity" (Kinnaman, 2011:29).

Christian youth workers have the privilege, challenge and responsibility to effectively lead young people within the above-mentioned framework (churched multicultural Generation Y). Since youth leaders may be significantly older than the adolescents they work with, and as most youth leaders have been raised primarily in a "monocultural" society (Bennett, 2011:8), difficulties and misunderstandings are inevitable (cf. Lingenfelter & Mayers, 2005:18) as youth leaders aim to nurture a genuine and relevant relationship with the next generation. While this represents a complexity of issues, I have focused my research on whether the current practice of multicultural ministry among young people at Eastside Community Church enables relevant youth work.

Multiculturalism seems to be rather new in churches in South Africa because of its racial history. The roots of this division are found in the exploitation of the people of Africa. Fourteen million Africans were taken into slavery and 200 years of colonialism further oppressed the people of Africa (cf. Rae, 2004). By the early 1700s, the colonists had begun to spread into the country. As the colonists moved further into the land, more and more of the indigenous inhabitants were dispossessed and incorporated as servants and slaves (cf. SAHO, 2011). In this way slavery became a "dominant institution" in South Africa (Berger, 2009:31). By the late 19th century, the hardening of racial attitudes that accompanied the rise of a more militant imperialist spirit began, which coincided locally with the watershed discovery of mineral riches (cf. SAHO, 2011). The discovery of the goldfields in Witwatersrand in 1886 was a turning point in the history of South Africa (cf. Berger, 2009:67). It became the catalyst

to South Africa's industrialisation which was accompanied by social transformation and created severe anxiety among middle-class moralists and the Church, who feared that the family was crumbling under the "impact of industrialisation" (Berger, 2009:94). Under these threats, the Afrikaner solidarity promoted a strong nationalist identification, contributing to a new political and cultural movement that would galvanise Afrikaners of all classes (cf. Berger, 2009:94). Unfortunately, this opened the door for segregation which eventually found its climax "with the official ascendancy of Apartheid in 1948" (Abdi, 2002:39). Apartheid was implemented in every segment of society. After a long negotiation process, sustained despite much opportunistic violence, South Africa's first democratic election was held in April 1994 (cf. Tibane & Honwane, 2015). Since then, progress has been made through "reconciliation procedures, efforts and talks" in different avenues of South African society (Truth and Reconciliation Commission, 2009). Even though slow-paced progress such as: mixed schools, mixed neighbourhoods, mixed relationships and mixed marriages seem to be evident, race-based prejudice, anger and pain still matter (cf. Naidoo & de Beer, 2016:2).

Within South Africa it is difficult to formally capture how many multicultural churches exist. However, according to De Gruchy (2000:40), a new identity quest developed during post-Apartheid within the so called mainline churches (e.g. Roman Catholic, Anglican, Lutheran, Baptist, Pentecostal, Protestant and Methodist) and beyond, as they realised that transformation and reconciliation acquire fundamental change. Some multicultural examples are pentecostal congregations such as His People Church in Johannesburg, who have "chosen to be together as a testimony to what God is building in South Africa", and Hatfield Christian Church in Pretoria who value "treating all people as important and unique as they are made in the image of God" (Naidoo, 2017:5). Another good example is found within the Methodists, as Bentley (2014:145-156) refers to Glen Methodist Church, who (1) made a bold decision to diversify the clergy to be more representative to the local context; (2) give people freedom, irrespective of their race or gender, to minister within their specific calling and fields of speciality; furthermore (3) ministers are challenged, within their training program, to serve in racially and culturally diverse contexts, different from their own. The Baptist Union of South Africa is also on a journey from a former monocultural denomination, which also accommodated Apartheid, to a multicultural denomination with now "more than 50% of its membership from 'non-white' communities and in its leadership structures", still "the challenges of full integration remain, with a cultural divide always operating below the

surface" (Rinquest, 2014:97). While denominations endorse the diversity within them, many local churches still struggle to reflect this new-found identity.

The world and society continuously changes, significantly influencing current youth ministries within the church. For several decades, youth ministry has been patterned and comfortable with one or two basic models of operation. However, youth ministry has changed with the onset of postmodern culture and there is no longer "one right way" to do youth ministry (Neufeld, 2002:194). Context is critical and must be taken into consideration when a specific youth ministry approach is developed and incorporated (cf. Neufeld, 2002:204). Furthermore, it is of pivotal importance that youth leaders gain the ability to value, appreciate and embrace this new culturally diverse environment they minister in.

1.3   The research project

This research is based on Eastside Community Church which was founded in 1999 as the daughter congregation of Central Baptist Church. It is affiliated to the Baptist Union and coincides with its Baptist principles (cf. Scheepers, 2012). From the beginning, the vision and mission of Eastside Community Church was and still is to serve and transform the community in such a way that people experience salvation and live a full Christian life; to worship God; to build sincere relationships, and to spread the gospel message to the world (cf. Eastside Community Church, 2013). Even though the leadership of the congregation did not have a diversity policy about being multicultural, it has become exactly that - more multicultural and multi-ethnic (cf. Niemand, 2012). Currently families from South Korea, South Africa, Nigeria, England, Germany, Argentina, the United States and many more are part of Eastside Community Church. The multicultural face of the church is reflected to a certain extent in each department of the congregation, including the youth ministry. Children and teenagers are an integrated and important part of the church, as around "one third of the congregation is under the age of 21" (Niemand, 2012). Eastside Community Church is committed to empower the community around them and to mentor individuals to reach their full potential in life while using the abilities God has given to them. Furthermore, they focus on "cultural relevance to the society in which we function" (Eastside Community Church, 2013). Besides focusing on contemporary measures (such as technology and the arts), it suggests a culturally diverse focus in all ministries and departments as well.

In recent years, several helpful youth ministry resources have been produced. The most recognised youth ministry books, *Student Ministry for the 21st Century* (Boshers, 1997), *Purpose Driven Youth Ministry* (Fields, 1998), or *Family-Based Youth Ministry* (DeVries, 2004), are from a Western background and while explaining several important challenges concerning young people in general, they do not intentionally focus on the dynamics of multiculturalism. However, African youth ministry resources such as *Future Church Now* (Codrington, 2010), Nel's "Inclusive Congregational Approach" in *Four Views of Youth Ministry and the Church* (2001) or *Youth, Faith & Culture* (Maiko, 2007) seemingly focus on either a more Western or more African approach, but unfortunately not a combined multicultural approach of youth ministry. As multicultural churches, and multicultural youth ministries, continue to grow it is my conviction that South Africa, which is known for its diversity, provides a valuable foundation for this research. Also, in order to be helpful reading the signs of times and to be attractive to succeeding generations, church leaders need to reflect on how they can open up their traditions, institutions and buildings (cf. Roebben, 2009:3). Furthermore, as the current literature concerning multicultural youth ministry is limited in South Africa, more scholarship in this field is necessary and needed.

1.4   Main research question

The main research question is, whether the current practices of youth ministry at Eastside Community Church is a multicultural model that can enable relevant youth work.

1.5   Research objectives

Three research objectives have been formulated and put in place to purposefully answer the main research question, namely:

(1) To establish the positive and negative experiences of youth leaders at Eastside Community Church regarding leading a multicultural youth group.

(2) To establish how adolescents perceive multicultural youth ministry at Eastside Community Church.

(3) To determine the contextual ministry challenges from a planning and practice point of view in youth ministry in the life of Eastside Community Church.

The above-mentioned research objectives provided guidance for the main research question, as positive and negative experiences expressed by the youth leaders, helped to establish and distinguish between youth ministry practices that nurture or that might hinder multicultural engagement with diverse young people. Furthermore, the perceptions and experiences of the adolescents involved in the local youth ministry gave an insightful and helpful guide towards answering the main research question. It was additionally pivotal to determine the specific underlining contextual ministry challenges (and conditions) that define the local youth ministry approach at Eastside Community Church concerning young people.

Concerning relevance in youth ministry, an input is relevant to a person when it connects with background information available to yield conclusions that matter to the person (cf. Wilson & Sperber, 2004). This suggests that information is relevant to a person when its processing in a context of available assumptions that produce a positive cognitive effect (cf. Wilson & Sperber, 2004). However, it is crucial to view relevance in the light of or as part of a process to authenticity, as a shift "from being relevant to being real" (Jones, 2001:37). Therefore, while relevance is important in any kind of ministry it needs to be understood in relation to our understanding of holistic adolescent development and its implications for "holistic youth ministry" (Jacober, 2011).

1.6   Introduction to the Literature

In this section, I briefly explore four different areas namely; key concepts concerning multicultural education; motivation and learning styles concerning multiculturalism; challenges and critique of multiculturalism, and significant youth ministry approaches.

Multiculturalism with its issues, challenges and definitions has become an integral part of the scholarly realm in multiple scientific fields. Anthropologist Margaret Gibson (as cited in Wilkerson, 1997) identified five core ideas regarding multicultural education, to set a solid foundation of what it tries to achieve: (1) Culture and ethnic groups are not equated. Instead, diversity within an ethnic group is recognised (cf. Wilkerson, 1997:16). Uniformity and conformity in all things have been the unquestioned norms of acceptance and belonging. Unfortunately, this "justified and legitimised segregation" in the past (Elizondo, 1997:397). (2) Education includes "out-of-school learning" (Wilkerson, 1997:16). Multiculturalism needs to be taught holistically, beyond pedagogical institutions, as human beings are born into a particular culture and a small ethnic community. They inherit a social context with role

models, language, rituals and rites. When their social horizon is expanded, they are exposed to other social institutions, schools, religious communities, and political structures (cf. Miller, 1997:129). (3) Ethnic isolation is antithetical to education, since the development of competencies in a new culture requires intensive interaction with people who are already competent (cf. Wilkerson, 1997:16). Ignorance and prejudice will be nurtured through isolation and prevent people from relating to others as well as they should. They may have prejudices about people of other religions, or box them into "nationality" and "race" (Kalungu-Banda, 2006:21-22). (4) Individuals do not need to reject their cultural identity to function in a different cultural milieu (cf. Wilkerson, 1997:16). Cultural interchange can become a catalyst in the process of understanding one another; without it, individuals might assume that all share the same world view (cf. Sue, 2011:3). Parker and Girgis call this a "culture of inclusion" (2005:30). (5) Divisive dichotomies between cultures are avoided, bringing about an increased awareness of multiculturalism as "the normal human experience" (Wilkerson, 1997:16).

Concerning motivation and learning styles, individuals are more or less interested and motivated to engage or withdraw in relationships across cultures. Attempting to belong to groups whose standards are in conflict with ours produces emotional stress within us which can lead to "antagonism in our relationship with others" (Lingenfelter & Mayers, 2005:117). It is important to understand a "person's motivation" as it is a vital element in multicultural religious education (Ratcliff, 1997:99). A well-known, yet partially criticised theories concerning psychological motivation is Abraham Maslow's "Hierarchy of Needs" (Cherry, 2012; Ratcliff, 1997:100). He suggested five different levels of human motivation, vertically structured and displayed as a pyramid. The lowest level of the pyramid is made up of the most basic needs; while the more complex needs are located at the top of the pyramid. In Maslow's understanding, only once a lower-level need has been met, can an individual move on to the next level (cf. Cherry, 2012:1). Two cognitive learning styles, which have been linked to cultural differences, are the "field-independent" and the "field-sensitive" style (Bainer & Peck, 1997:295). Field-sensitive (or field-dependent) learners tend to draw upon those around them for guidance, for information in unfamiliar or ambiguous situations, and look for help in solving problems (cf. Bennett, 2011:215). In contrast, field-independent learners tend to be more analytical than field-sensitive learners. Generally, they are good at working with unstructured information and reorganising it (cf. Bainer & Peck, 1997:296). Bennett stresses the fact that field-sensitive and field-independence are not "correlated with intelligence"

(2011:216). Approaches in education unfortunately reflect a field-independent style, thus putting field-sensitive learners at a disadvantage in society, as well as in church (cf. Bainer & Peck, 1997:297).

Multiculturalism can by no means be romanticised or idealised, and a critical point of view is needed as several critics of multiculturalism believe that "cultural pluralism will heighten ethnic group identity and lead to separatism, inter-group antagonism, and fragmentation. They consider it to be dangerous to society" (Bennett, 2011:15). Some educators in multicultural pedagogy challenge the concept of false self-esteem building which is associated with feel-good lessons that focus on ethnic leaders and contributions but mask societal inequities (cf. Bennett, 2011:34). Vandeyar argues that, "the poverty of this approach is that it does not equip learners, parents or teachers with the tools necessary to combat racism and ethnic discrimination and to find ways to build a society that includes all people on an equal footing" (2003:195). Another critical issue is focusing on superficial conceptions of surface issues of a culture such as food, dress or festivals, instead of unspoken and unconscious rules of deep culture such as concepts of courtesy, time or past and future (cf. Bennett, 2011:34).

Pastoral theologians have proposed the term 'intercultural' as a more truthful term than 'multicultural'. Drawing on anthropological theories, Lartey (2003:32-33) argues that intercultural indicates a multi-perspective understanding of diverse persons as shaped by different interacting cultures and perspectives. I am aware of the development in recent years away from multicultural education towards intercultural education (cf. Laubeova Alvarez & Lorenzo, 2003), as some of the purposes of intercultural education are recognising and accepting the cultural pluralism as a social reality, contributing to the restoration of a society and equity (cf. Laubeova Alvarez & Lorenzo, 2003). These coincide with the foundational principles and conceptual framework of multicultural education which are cultural pluralism; antiracism and the elimination of structural inequities; the importance of all cultures in a diverse society, and equity in education (cf. Bennett, 2011:4). This study will focus on "multicultural youth ministry" (Parks, 1999; Parrett, 1999; Sorber, 2010), bearing in mind the trend towards intercultural ministry.

Several youth ministry approaches are discussed amongst veteran youth ministry scholars. Senter, Black, Clark and Nel (2001) provide an interesting dialogue in their co-authored book *Four Different Views of Youth Ministry and the Church*. Nel, in his "inclusive congregational

approach" (2001:3), argues that young people should be included in the eight-folded ministry of the church. While Black considers a "preparatory approach" (2001:40), which can be defined as a specialised ministry to young people that prepares them to participate in the life of existing churches as leaders, disciples, or evangelists. Clark indicates with his "missional approach" (2001:87), that adolescents and their culture need to be taken seriously enough to provide them a sociological and theological bridge from the secularised world of the youth into a broad and loving community of faith. Senter joins in the conversation with the "strategic approach" (2001:117), which creates a community of leaders and youthful Christians that enables a para-church or church-based youth ministry to establish a new church. This will maintain a theological continuity, while expressing faith in a community relevant to both Christ and culture.

Fields' youth ministry approach (1998:47-50) puts a high emphasis on purpose, as he argues for several important components in youth ministry (e.g. the power of God displayed through healthy leaders, discovered purpose, identifying the potential audience and purposefully planned programs) that carry the intrinsic value of evangelism, worship, fellowship, discipleship and ministry before implementation. This is in opposition to creating a purpose for activities after the fact (cf. Jones, 2001:153), and goes in accordance with Boshers' four-point strategy (1997:17), to re-evaluate your purpose, minister with purpose, structure the ministry and program with purpose. Both attempt to challenge youth leaders who load their calendars with events and then seemingly try to justify their presence by giving a spiritual purpose to each.

All of the above-mentioned approaches explain and discuss very important issues which are crucial in order to establish a relevant youth ministry. Still, the concern arises that if no attention is given to multiculturalism, teenagers "will read between the lines and pick up the message that Christ unites only those of similar backgrounds" (Sorber, 2010:131). Young people will be disconnected to the youth ministry of the local church if does not match the rest of their culturally diverse world (cf. Sorber, 2010: 131). Parks advises involving young people in the multicultural process because "the real experts on multicultural youth ministry are the teenagers themselves" (1999). This coincides with Roebben's view, that churches should not leave young people behind as "they are searching for good reasons to ground their hope for a better world, and therefore they are desperately looking for 'soul food'" (2009:4). Sorber purposefully promotes multicultural youth ministry around one foundational principle, called

"diversity" (2010:133), as "today's youth ministries need to be diverse to connect to the diverse youth culture that is fast becoming the norm" (2010:143). Motivated by love for God and others, which is the driving force to make disciples of all nations (Matthew 28:19), the "multicultural calling is not bound by colour, culture, class or creed" (Sorber, 2010:133). Embracing differences of ethnic groups, cultures and individuals is the focal point of this approach. This approach is not suited if fast numerical growth is wanted (cf. Sorber, 2010:142), as a long-term vision is needed (cf. DeVries, 2001:152) which actually asks for endurance and patience from the youth worker.

Parrett's biblical-based approach concerning multicultural youth ministry (1999:38-45) seems more theologically sophisticated suggesting several specific commitments as we work with adolescents from diverse cultural backgrounds. Focus is given to the greatest commandments to "love the Lord our God" (Deut. 6:4-5; Mark 12:30) and to "love" our neighbours as ourselves (Lev. 19:18; Mark 12:31). Bearing these commandments in mind, Jesus challenged the Jews further with the parable of the "Good Samaritan" (Luke 10:30-37), an oxymoron for the Jews as in the story the Samaritan, towards whom the Jews were hostile, was willing to love across cultures (cf. Parrett, 1999:38). The great commission (Matt 28:18-20; Act 1:8) is another commitment, indicating to the Jewish disciples of Jesus that they were commanded to be concerned for all people in the whole world (cf. Parrett, 1999:39). Furthermore, an understanding of the ethnic and cultural influences which affect young people is needed. Youth workers need to know of the culture of the biblical texts, of their own cultures as teachers, and of the cultures of the teenagers to achieve a genuine cultural congruence in ministry (cf. Bennett, 1999:41). Similarly, Paul was willing to "become all things to all people" (1 Cor. 9:22) concerning his ministry.

1.7   Contribution to Practical Theology

This study is rooted within the discipline of "practical theology" (Osmer, 2008, Swinton & Mowat, 2006, Veling, 2005) as a growing and broad discipline and there are numerous definitions available. According to Veling (2005:6), practical theology suggests that we cannot separate knowing from being, thinking from acting, theological reflection from pastoral and practical involvement. "Practical theology is critical, theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God's redemptive practices in, to and for the world" (Swinton and Mowat 2006:6). Ganzevoort (2011) describes three paradigms (church/

ministry formation, empirical/ academic perspective and society/ liberation perspective) in which practical theology functions. This research is located within church/ ministry formation. It is my understanding that practical theology is the practical implication of theology in everyday life, which is by no means taken lightly as one seeks "a certain reintegration of theology into the weave and fabric of human living, in which theology becomes a 'practice' or a way of life" (Veling, 2005:3). As practical theology engages in other disciplines (cf. Nel & Thesnaar, 2006:90) and involves contemplation and critical academic research at its core (cf. Ganzevoort, 2011).

Considering a youth ministry perspective within practical theology, Dean states that it assumes that "youth are called to take part in every practice of Christian ministry, to participate in the total mission of the Church, for God calls all of us into the divine place of Salvation" (2001:19). Unfortunately, many youth ministries seem to be much more "activity-based" meaning the activities (a busy program) are at the core with the hope of keeping young people interested in the Church. This contrasts a "purpose-based" ministry, where activities and strategies are directly related to the purpose of the congregation (Senter, Black, Clark & Nel, 2001:42). I am convinced that it is possible for a leader to be relevant to young people and true to Scripture. We accomplish these goals when we keep the priorities of practical theology and scriptural reflection in the foreground while also carefully studying our cultural context for ways to apply theology and Scripture to youth culture (cf. Jacober, 2011:2).

I agree with Nel and Thesnaar's (2006:110) understanding of working towards a theology concerning youth ministry that is based on using the Scriptures in a responsible and contextual way and towards carefully interpreting the cultural context. To achieve that, a focused, in-depth "theological reflection" (Veling, 2005:6; Swinton & Mowat, 2006:6) is needed, which takes time and effort (cf. Jacober, 2011:3). I believe that this study will contribute to practical theology as it focuses on the theological conversation within church youth ministry (cf. Darnauer, 2011:3). Furthermore, this research will contribute to practical theology, as there is currently limited South African literature regarding multicultural youth ministry.

1.8. Definition of terms

1.8.1 Culture

Bennett suggests that culture, "refers to a people's shared knowledge, beliefs, social values, worldviews, and preferred standards of behaving, as well as the material products they create" (2011:4). Subdivisions (sub-cultures) relating to generations, interests, social background and other entities are inevitable. The word "culture" derives from the Latin *colere*, meaning, "to cultivate" (Parrett, 1999:33). It can be seen as a Biblical imperative when the first humans were created as God's image in the earth, to fill the earth and look after it. In that sense, "culture is a human phenomenon that reflects the fact that we are created in the image and likeness of God" (Parrett, 1999:33).

It is important to note that as society evolved further over the centuries, changes were inevitable, different worldviews were developed and currently, "children born today are entering a thoroughly postmodern world" (Jones, 2001:29). McLaren (2006:168) postulates to consider the values of postmodernism within our society which include being sceptical of certainty, sensitive to context, value of subjective experience and the precious yet elusive experience of togetherness. I believe that cultures and sub-cultures in all shapes and sizes and with all its benefits and challenges are immersed in every individual and therefore needs to be thoughtfully considered.

1.8.2 Multicultural

Traditionally the term "multicultural" refers to the cultures of particular racial or ethnic groups, with the emphasis mainly on those considered marginal to the non-marginal culture (cf. Wilkerson, 1999:2). For the purpose of this study it will be used not only to refer to minority groups, but foremost to all races, ethnic groups and cultures. Furthermore, the term indicates a pluralistic culture reflected in being "multilingual, multisocial, multiracial and multireligious" (Jenkins & Kratt, 1997:56). This means that many individuals with various backgrounds and diverse experiences share a certain commonness, or even solidary understanding. While sometimes viewed idealistically, the reality is that multicultural and multiculturalism eventually became a historical reality. It was found in the turbulent years of the 1960s as the counterculture movement of that decade sharply challenged the seeming cultural superiority and homogeneity of Western civilisation (cf. Boa, 2006). Since then, the multicultural understanding has been developed into a vital, generally positive and challenging reality in today's global society.

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It is important to mention that the term "cross-cultural" is seemingly often used almost synonymously with multicultural. While definitely connected, it is vital to understand that it actually explains the "interaction with people who have grown up learning values and lifestyle patterns that are different from one's own" (Lingenfelter & Mayers, 2005:11). It is my impression that while the cross-cultural understanding focuses on the differences, the multicultural view looks rather at the similarities of cultures in the quest to define common ground. Still they seem to be interdependent entities as common ground might only be found through knowing the cultural differences.

1.8.3 Multicultural education

Bennett suggests that multicultural education "is a complex approach to teaching and learning" (2011:3). She mentions four dimensions that multicultural education should include: (1) the movement toward equity in schools and classrooms, (2) the transformation of the curriculum, (3) the process of becoming multiculturally competent, and (4) the commitment to address societal injustices (cf. Bennett, 2011:3). The significance of this understanding is dependent on the willingness and capability of the educating professional and the learning individual, as well as the quality of the teaching content.

Laubeova Alvarez and Lorenzo indicate that, "the educational integration politics contributes the search of cultural understanding inside the school; its basic aim is to promote positive feelings of unit and tolerance between the pupils and to reduce the stereotypes" (2003:3). While a positive foundational understanding is needed, (as the multicultural process in education continues) critical evaluation should guide it to prevent superficial assimilation. Therefore, within and beyond classroom situations students are encouraged, challenged and equipped to constantly engage with unknown or foreign realities, concepts and personalities. It is my conviction that multicultural education can, if well implemented, widen the personal horizon of all individuals involved.

1.8.4 Religious education

Education in general is understood as the process of sharing content with people in the context of their community and society (cf. Pazmiño, 2008:171). It is not simply a matter of schools, but a broader social activity within the whole of society. Religious education is generally understood as "education for knowing, valuing, and living one's religion" (Wilkerson,

1997:3). Furthermore, the importance in religious education, regardless of its formal structure, is that context significantly affects strategies for effective ministry or any other educational work (cf. Cramer, 2010). While contextualisation has a significant say in religious education, the importance of so called "Relationship Theology" needs to be mentioned as Miller argues it to be "the background for educational theory and practice" (1997:130), emphasising the idea to look at things from a relational point of view rather than from a legal perspective.

Concerning this study and coming from a Christian perspective, the foundation of religious education is understood as God's revelation in Christ, through his Word and His people (cf. Erickson, 2002), with the commitment to be more honest and faithful in interpretation, application and teaching of the Scriptures (cf. Parrett, 1999:40). If the way, the purpose and the skills are not constantly and carefully reviewed, as well as fresh methods developed, an unhealthy familiarity concerning faith, church, Christianity and God might eventually evolve (cf. Dunn, 2004), which is by no means desirable within religious education.

1.8.5 Multicultural religious education

Combining the multicultural aspect with religious education is the view that God's revelation in Christ is so abounding that one Christian denomination or grouping cannot contain it alone (cf. Sorber, 2010:133). It is crucial to understand that Christians from different cultures are willing to learn from each other (in and outside the classroom) and therefore contribute to bringing Christian faith to fullness, in that its consolidation in one specific culture is not able to accomplish it (cf. Wilkerson, 1997:4). This diversity (or plurality), which is in my opinion an integral part of multicultural religious education, is not only enriching for the exchange of ideas between youth ministry representatives internationally, but also deeply refers to the creative and innovative power of young people and their leaders. Additionally, Roebben (2009:1) suggests that, it refers to the radical diversity of contexts, cultures, approaches, ministries and theologies in the field.

A tangible illustration concerning multicultural religious education can be found within the biblical account of Jesus' narrative of the "Good Samaritan" (Luke 10:25-37). He responded with a parable to a scribe, who asked Jesus the seemingly complicated question: "And who is my neighbour?" The significance of this story lies in the shifting of the common role understanding of the different ethnic groups in Jesus' day and age. Paradoxically a Samaritan, who was viewed by the Jews as ethnically, culturally and religiously inferior, becomes the

hero in the parable as the Samaritan has mercy on a neighbour and crosses ethnic boundaries to act in love toward a stranger. The villains in this story are not just the ferocious criminals, but the Jewish religious elite who ignore the neighbours' distress (cf. Parrett, 1999:38).

1.8.6   Youth, teenagers and adolescence

According to Dean (2001:21), there are several different terms concerning young people like, youth, adolescents, teenagers or students, in general these terms may be considered synonymously. Each of these terms has its own history, but casual usage over the past several decades has homogenized most of their differences. Youth (or adolescence) describes the years between ages 13 and 19 and can be understood as the "transitional stage from childhood to adulthood" (Psychology Today, 2012), even though changes (e.g. physical and psychological development) might start earlier (ages 9 through 12). Townsend stresses the understanding that adolescence is "the transitional phase of life that 'connects' childhood to adulthood" (2006:70), as it differs from both.

This transitional stage can bring up issues of independence and self-identity, as many young people face tough choices regarding schoolwork, sexuality, beliefs and social life during this time (cf. Psychology Today, 2012). Youth are 'divided people' as they struggle between (1) dependence and independence, (2) good and bad, (3) reason and emotion, (4) internal and social realities, (5) family and friends (cf. Townsend, 2006:71-72). As youth struggle in this transitional stage 'holistic thinking', meaning a synergy between different areas of development (e.g. physical, intellectual, emotional, social and spiritual), need to be recognised and nurtured (cf. Fields, 1997:93).

Furthermore, as youth enter this quest of discovering their personal identity, regardless of their cultural and family background, it "often involves questioning some of the basic components of society and sometimes religious faith" (Ratcliff, 1997:121). This world-perspective-broadening-phase can benefit from "triangulating faith to the variety of cultural contexts", as it might "further enhance both mental and spiritual development of youths" (Ratcliff, 1997:121).

1.8.7   Youth ministry

Youth ministry or youth work is characterised by (1) focusing on young people, (2) voluntary participation and personal relationship, (3) a certain level of commitment to association, (4) informality, friendliness and integrity (5) plus a concern for education and, more broadly, the

welfare of young people (cf. Smith, 2002). Within a church context all of these focuses are done to move young people closer to a relationship with Christ. Significantly, youth ministry needs to be understood as more than a group of adolescents meeting regularly together with some adult leaders (cf. Boshers, 1997:69). While the means, methods and approaches might differ drastically, the goal concerning youth ministry should always focus on the continuous process to be conformed to Christ's image (cf. Jones, 2001:221). This goal should not be seen one-sided as Christian youth ministry is concerned with "ministry to, in and through the faith community" (Nel & Thesnaar, 2006:21).

While this is a good foundational explanation, for this research the multicultural element is pivotal regarding youth work or the ministry concerning young people. The term "diversity" (Kinnaman, 2011; Parks, 1999; Parrett, 1999; Sorber, 2010) becomes essential to understand multicultural youth ministry as it provides the need for a multicultural calling that is not bound by colour, culture, class or creed (cf. Sorber, 2010:133). In an attempt to describe multicultural youth work, Parks asked culturally diverse teenagers to give a description concerning this issue; the responses included respectful discourse with keeping the differences in mind, inclusiveness, fairness and openheartedness towards the other, sincerity and sensitivity, promoting equality and unity as found in Scripture (1999). In other words, multicultural youth ministry should include the passion to develop adolescents from a variety of cultures and backgrounds into one community of fully devoted followers of Christ (cf. Sorber, 2010:133).

1.8.8 Youth Worker vs. Youth Minister

According to Jolly (2011) a tension exists between the terms "youth work" and "youth ministry" (e.g. youth worker and youth minister); both terms are used interchangeably within Christian youth work and could refer to basically anything, from a community youth club to a formal Youth-Bible-Study. "Many churches employ 'youth workers' when they really want someone to systematically teach the Christian faith to young people, whereas some youth 'ministers' end up doing some excellent community-based educative youth work" (Jolly, 2011).

For this study I use the term "youth work" instead of the more recent understanding of youth ministry as an academic field for the reason that some scholars have used "youth work" in their understanding (cf. Ballantyne, 2017; cf. Fields, 1998:28) to reflect on both the work with

youth and it could also at the same time refer to work with youth in Christian setting. For example, some scholars mention that youth leaders "work with teens" as well as they are "ministering to" Christian adolescents (Parrett, 1999:41; Sorber 2010:140). I use this understanding as well, throughout this study to refer to both contexts. This is my attempt to see the situation of young people in a holistic way, that the religious and spiritual cannot be separated from the overall make-up of young people. Having stated the above, I am cognisant that the field, "youth ministry" is more in popular usage and a key research field of practical theology. The field has developed as the traditional understanding and identity of a youth minister has changed; as the distinctive role for youth workers and youth ministry is constantly broadened (cf. Bayne, 2017). Therefore, Ballantyne suggests the term "Christian Faith-based youth worker" in an attempt to "at least suggest how this is distinctive as a role and in practice (2017).

Furthermore, Doyle and Smith (2002) define six different areas, namely (1) Christian formation and education, (2) Christian informal education, (3) pastoral care, (4) youth ministry and (5) evangelical youth work, in an attempt to structure and evaluate the realm of Christian youth work and youth ministry literature. Within this understanding youth ministry is viewed within Church parameters, while youth work seems to be on the outside of the Church, viewed as an evangelistic arm in the endeavour to reach young people for Christ. Still both sectors (youth ministry and evangelical youth work) are viewed within the realm of Christian youth work (cf. Doyle & Smith, 2002).

A holistic understanding concerning working with young people, regardless of their social, cultural and family background, will benefit the youth ministry in general, as different needs and challenges can be addressed. This holistic approach includes, in my opinion, the use of terms like "youth worker" and "youth work", combined with the more common terms, when working with Christian adolescents (e.g. youth minister and ministry), as it unites the practical with the theoretical and the spiritual with the physical part.

Also, from my personal cultural background (being Austrian/German) and being familiar with German Christian youth concepts like "Jugendarbeiter" or "Teenagerarbeit" (Faix & Karcher, 2017:1), terms like "youth worker" within the Christian context are commonly used.

**1.9	Methodology**

**1.9.1	Qualitative research design**

Qualitative research is a situated activity that locates the observer in the world as it consists of a set of interpretive material practices that make the world visible (cf. Creswell, 2007:36; cf. Osmer, 2008:49). This coincides with Swinton and Mowat's understanding (2006:29), that qualitative research is multi-method in focus, involving an interpretive, naturalistic approach to its subject matter. Qualitative research can be helpful within the process of a complex situation (e.g. to raise people's consciousness to previously hidden dimensions of everyday situations) which can be found within the practical theological task as well (cf. Swinton & Mowat, 2006:16). Furthermore, is qualitative research better suited to studying a small number of individuals, groups, or communities in depth (cf. Osmer, 2008:50).

Within the descriptive-interpretive framework according to Osmer (2008), coming from a practical theological background, four core tasks are identified in an attempt to equip congregational leaders to engage in practical theological interpretation of situations in ministry, as well as theological educators to train students in the skill of practical theological reflection (cf. Smith, 2010:99). These four tasks consist of firstly, the descriptive-empirical task which asks the question, "What is going on?", secondly, the interpretive task focusing on the question, "Why is this going on?". The third task considered is the normative task which asks the question, "What ought to be going on?", and last but not least he explains the pragmatic task asking, "How might we respond?" (Osmer, 2008:4; Smith, 2010:99-100). For this research, the two former tasks are of special interest, but they should not be viewed in isolation as all four tasks are interdependent at their core and they should be seen as a whole (cf. Osmer, 2008:220). It is helpful to see the relationship of the four tasks more like a spiral than a circle, as "it constantly circles back to tasks that have already been explored" (Osmer, 2008:11). Therefore, this ongoing movement between the tasks lead to an interpretive spiral (cf. Smith, 2010:101).

Osmer embraces Gerkin's (1997) model of congregational leadership considering the leader as an interpretive guide (cited in Smith, 2010:100). Three tasks of interpretation emerge in Gerkin's writings, namely, (1) guiding the congregation as a community of interpretation, (2) guiding interpretation evoked by the experience of being brought up short and (3) guiding the dialogue between theology and other fields of knowledge (as cited in Osmer, 2008:24). According to Osmer (2008:23) all scholarship is hermeneutical, hence not neutral and

objective, therefore he coincides with Gadamer's (1975) five stage depiction of hermeneutical experience, namely, (1) to include pre-understanding in acknowledging one's interpreting starting point, (2) the experience of being brought up short which calls into question some of our pre-understanding, (3) dialogical interplay indicating to allow the source of information to reveal itself anew, (4) expecting new insights through fusion of horizons of the interpreter and the interpreted and (5) applying them. Notable critique comes from a more conservative viewpoint that Osmer relies more on theological concepts and theories from the arts and sciences to guide practical theological interpretation, than on in-depth study of Scripture. But as there is a reasonable focus on the Bible, even for those who hold more conservative views, his model is certainly of great value (cf. Smith, 2010:112).

In general, the descriptive-empirical task aims primarily at gathering knowledge (i.e. descriptions and explanations) about a "research problem" (Osmer, 2008; Routio, 2007). The main purpose is to find out how things are, or how they have been. It can also include perceiving opinions about the desirability of the present state of things, but enhancements are not necessarily included (cf. Routio, 2007). In Osmer's (2008:34) understanding, a spirituality of presence in leaders is vital for this task. Unfortunately, busyness in today's society influences towards being task-oriented; this preoccupied position could lead to snap decisions or rush judgements without thoroughly investigating a critical situation. In this view, human beings are not mechanistic, embrace multiple realities and need to be understood in context (cf. Klenke, 2011:23). People are viewed as "actively creative agents" who continually interpret situations, attribute meaning and purpose to occurrences; they create ongoing complex networks of narratives to explain the world and their place within it (Swinton & Mowat, 2006:37).

1.9.2   Case study

In this research, a qualitative research paradigm is utilised focusing on a "case study approach" (Creswell, 2007; Hofstee, 2009; Klenke, 2008; Zainal, 2007). In qualitative research currently, a vast variety of methods and approaches are used which enable the researcher to explore the social world in an attempt to access and understand the unique ways of individuals and communities in it (cf. Swinton & Mowat, 2006:29). In general, qualitative researchers assume that social reality is a human creation, as they interpret and contextualise from people's beliefs and practices (cf. Baškarada, 2013:1). Therefore, qualitative research explores attitudes, behaviour and experiences as it attempts to get an in-depth opinion from

participants (cf. Dawson, 2002:14). Also, more specifically qualitative research goes deeper in the personal reflections of teenagers in their situations and on the role of religion (cf. Roebben, 2009:3).

The case study approach has a distinguished history across many disciplines and is familiar to social science (cf. Creswell, 2007:73). According to Klenke, a case study is driven by the desire to understand complex social phenomena because this method allows the researcher to study "the holistic and meaningful characteristics of real-life events" (2008:59). A case study is understood as the choice of the individual unit of study and the setting of its boundaries (cf. Flyvbjerg, 2011:301; cf. Creswell, 2007:73). Furthermore, case studies provide an opportunity for the researcher to gain a deep holistic view of the research problem, and may facilitate describing, understanding and explaining a research problem or situation (cf. Baškarada, 2013:1). For this research, the focus will be on a single case: the youth ministry of Eastside Community Church, studied in depth (cf. Osmer, 2008:51; cf. Hofstee, 2009:123). Therefore, the focus will be on what Stake defines as a single "intrinsic" case study (Klenke, 2008:59; Creswell, 2007:74; Zainal, 2007:4), which implies that the focus is on the case itself; not an instrumental case where the focus lies on the purpose of the case. However, it is noteworthy that sometimes it is difficult to categorise a case as instrumental or intrinsic (cf. Grandy, 2010:474). For this research, exploratory in nature, an intrinsic case study approach was chosen.

In other words, I explored the practices concerning multicultural youth ministry at Eastside Community Church, regarding what is going on and why. In this case, the research is about the youth ministry group (primarily the leaders and secondarily the younger adolescents) of Eastside Community Church selected because of its unique multicultural dynamic as several different cultural ethnic groups are present (cf. West, 2012). Focusing on the ministry between 2010 and 2013 as participants involved in the study were primarily involved during this period in the youth ministry. Furthermore, the ongoing fluctuation of leaders and adolescents within the youth ministry made it difficult to extend the timeframe. Therefore, all individual and focus group Skype interviews were conducted between July and November 2013. While many have argued that case studies, particularly single case studies, lack generalisability, I concur with Klenke's understanding, that still to a certain extent "we can learn much that is general from a single case" (2008:65).

1.9.3   Theoretical framework

As mentioned in the literature review, I will use Parrett's "biblical-based multicultural approach to youth ministry" (1999:38-45). The focus lies within ten vital strategic points, grounded on Biblical principles. However, there are certain challenges concerning multicultural youth ministry. Parrett criticises the term "the youth culture" used by some youth scholars, as it has led to the inaccurate assumption of "one youth culture" (1999:34), describing adequately all adolescents. The misinterpretation of the term "I am colour-blind" (Parrett, 1999:35) creates another great concern, as this attitude can underline an unwillingness to truly understand the distinctiveness about another person's ethnicity and culture. The difficulties continue as critical issues are not considered by individuals as their personal concern or certain challenges seem irrelevant to specific people groups, as they may consider themselves to represent the "cultural norm" (Parrett, 1999:36).

Concerning the theological framework regarding multicultural religious education, different theological strands can be used. Some of the more common frameworks are what Miller (1997:144-157) refers to as mainstream theology, evangelical protestant theology, process theology, feminist theology and liberation theology. Regarding this research, the most fitting theological framework, carefully considering the background and ministry practice of Eastside Community Church, seems to be evangelical protestant theology. Evangelical theology affirms that humans are finite and God is infinite; God must reveal himself to them if they are to know him (cf. Erickson, 2002:178). This implies that human beings do not investigate God, he manifests himself. His revelation to man is general and special. General revelation is through nature, history and inner being of the human person and special revelation is God's particular communication and manifestation of himself to particular persons at particular times (cf. Erickson, 2002:200). According to Gangel, Jesus is understood as the "all-sufficient revealer, and no further revelation is necessary" (cited in Miller, 1997:148). Furthermore, it is built on the foundation that Scripture is the inspired and authoritative word of God; that the relationship between God and human is the primary one; but because of sin that relationship is broken and God's intervention through the sacrifice of Jesus Christ was imperative, and the ultimate act of his love was displaying his grace to humankind (cf. Miller, 1997). According to Erickson (2002:918), God's preoccupation with human's eternal spiritual sin and the Biblical picture of sin are compelling evidence for the evangelical view of salvation.

The multicultural dialogue with evangelical protestant theology lies primarily in their missionary endeavour. The motivation behind efforts to translate Bibles into native languages, to leave the familiar for the unfamiliar, to live, learn and work with people from other cultural and social backgrounds, is the conviction that the gospel needs to be heard everywhere (cf. Miller, 1997:148). Missionary effort has shifted to a new dimension: changes have taken place in this approach as today the local culture determines the interpretation of the Gospel. Now, the connectedness of the world means that the world which needs to be reached, is literally at the "doorstep" (Sorber, 2010:133) since many people from various backgrounds intermingle around the world.

A strength as well as a weakness in the traditional, Biblical approach to Christianity is that evangelicals do not want to be ignored, but expect to be heard (cf. Miller, 1997:148). This understanding comes into conflict regarding a multicultural approach, as it stands in tension between universal truth claims and openness to pluralism, with the issue yet to be resolved. Many churches find themselves stuck between a worldview assuming that pluralism can be destructive and a worldview assuming that "pluralism is creative" (Sorber, 2010:138). Therefore, the movement to the pluralistic option requires a paradigm shift for western religious leaders as it has significant theological and social consequences (cf. Lewis, Cram & Lee, 1997:348). James and Lillian Breckenridge, coming from an evangelical Protestant viewpoint regarding Christian multiculturalism, emphasises the "personal application of Christian life and thought to all social groups which seek their identity in the church" viewing it in "its broadest sense, as a process that affects the structural organisation of the church, pastoral/ institutional strategies, and personal values of members of the congregation" (2000:75).

1.9.4 The sample of Eastside Community Church

A sample of six youth leaders (three female and three male) who are part of the youth group of Eastside Community Church, were purposefully allocated. All participants are white, middle class, and actively involved in the youth work. They form part of the sample. Even though I am aware that the youth leaders do not make for a diverse sample, these are the only youth leaders in place at Eastside Community Church. Even though the congregation has no explicit cultural-diversity policy, people from around the world (e.g. Nigeria, England, Germany, Argentina, the United States and different cultural groups from South Africa) are part of the church family (cf. Niemand, 2012). The multicultural face of Eastside Community

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Church is reflected to a certain extent in each department, including the youth ministry. During sampling, this youth ministry was selected because of its unique multicultural dynamic as several different cultural ethnic groups are present.

Two focus groups will also be conducted, each group consisting of four adolescents (age 14-17 years old; four females in the first group and four males in the second group) from different cultural backgrounds. Concerning their social status all the participants can all be referred to as middle-class. All the participants have been selected for this research as they all were a part of Eastside Community Church and the youth ministry for one year and longer. All participants therefore have experienced and developed insight knowledge into how the youth ministry, with its cultural diversity, functions.

As adolescent development is a challenging developmental stage, it can cause uneasiness or discomfort in disclosing personal opinions for young participants (cf. Norris, Aroian, Warren & Wirth, 2012). In terms of methodological concerns when it comes to adolescents, Heath (2007) mentions a strong gender dimension that needs to be considered in general and in specific situations. Therefore, the adolescents were purposefully allocated in two small groups to prevent uncomfortable situations between the sexes that might have hindered individuals to freely express their opinions.

1.9.5 Data collection

In order to collect purposeful relevant data concerning this study I decided on in-depth semi-structured interviews and focus-groups via Skype. Interviews and focus-groups are generally conducted in a personal face-to-face setting, using social- and multimedia devices conducting data might produce challenges. possible technical disturbances or limited body-language observation of the participants; as well as opportunities, like using familiar and relevant communication tools or being more flexible concerning time schedule (cf. Cater, 2011). To nurture innovation within research, Creswell (2009:129) encourages to include continuously new and creative data collection methods.

1.9.6 Data analysis

This is the process of bringing order, structure and meaning to the complicated mass of qualitative data which has been collected (cf. Swinton & Mowat, 2007:57). In terms of case study research, it involves developing a detailed description of the case. Furthermore, the data

collecting and analysing in case study are not separate phases, but represent a repetitive process (cf. Stake, 1994:72). By this method, the data collection will influence design features which may be modified to reflect greater insight, which I have gained during the data collecting period (cf. Klenke, 2008:66-67). I focused on what Stake defines as "direct interpretation" (Creswell, 2007:163; Stake, 1995:74), therefore I looked for a single instance and drew meaning from it without looking for corroborating/ multiple instances (cf. Klenke, 2008:67). This indicates that the researcher arranges the action, categorises properties, and makes tallies in some intuitive aggregation (cf. Stakes, 1995:74). In other words, this is a process of pulling the data apart and putting it together in a more meaningful way (cf. Klenke, 2008:67). Furthermore, I established arrangements looking for a correspondence between categories (cf. Creswell, 2007:163).

1.10   Ethical issues

Concerning ethical issues, this study was conducted with the following guiding principles in mind: respect for human dignity, respect for voluntary participation, respect for confidentiality and privacy, respect for justice and inclusiveness, balancing harm and benefits, minimizing harm and maximizing benefits (cf. Klenke, 2008:51). Practically this was done, as Creswell suggests (2007:141-142), through anonymity of the informants, developing a case study of individuals that represent a composite picture rather than an individual picture, explaining to the participants the purpose of the study and not engaging in deception concerning the research. As this study involves minors as well, "gatekeepers" were available during the two focus group interviews (Dawson, 2002:146; Seidmann, 2006:43).

To gain access to my data collection site, I asked permission from the Church leadership and the pastor of Eastside Community Church of which the youth ministry is an integral part. Once I received permission, in form of a written and signed authorised letter, I started to connect with the different youth leaders and adolescents for the purpose of this study. This I did several months before I began my data collection process. Furthermore, I did the following to ensure that these principles were guaranteed in this research:

- Obtained written consent from all the participants.

- Obtained parental consent for all the participating adolescents.

• Took all precautions to preserve the identity, anonymity and confidentiality of the participants in accordance with the ethical norms expected by the University of South Africa. To conceal their identity each participant was given a pseudonym name. Participants were assured that any information shared was only used in this research. All documents and the audio recordings were destroyed after the final report and findings were compiled.

I gave the participants feedback through sending the transcribed Skype interviews to them. The volunteers who facilitated the focus groups via Skype received the transcription concerning the adolescents.

I was transparent with all participants during the research to avoid any acts of deception or betrayal. Any part of the research which they did not wish to be published was deleted.

1.11 Chapter outline

1.11.1 Chapter one

This chapter gave an overview of the issue explored in this research, namely an exploration of youth ministry practices at Eastside Community Church based on a multicultural model that makes for a more relevant youth work.

Reasons, interests and purpose of research concerning culturally diverse youth ministry, as well as an outline of the research problem and the circumstances in which this problem is lived out, were mentioned and explained. Furthermore, research assumptions concerning the study and important definitions of terms were explained.

1.11.2 Chapter two

Chapter two outlines the literature review of the study regarding the key concepts of multicultural education of noteworthy individuals such as Wilkerson (1997) and Bennett (2011).

Furthermore, while recognising great youth ministry authors, the focus primarily lies on Parrett's (1999) youth ministry model, supported by similar approaches of Parks (2009) and Sorber (2010), who postulate multicultural youth ministry specifically.

1.11.3 Chapter three

Chapter three explores fieldwork and themes within a descriptive-interpretive framework. This was done using a case study design to gain an in-depth understanding concerning multicultural youth ministry (gathering specific information and perceptions through inductive, qualitative methods such as individual Skype interviews and focus group interviews via Skype) and representing them from the perspective of the research participants.

Furthermore, it explains the trustworthiness of the research, how the data analysis was conducted and focuses on the reflection on essential themes and meanings that characterise the topic of exploration.

1.11.4 Chapter four

Chapter four outlines the summary and discussion of the empirical investigation, linking the key findings to the investigated literature. Furthermore, looking at the interrelation and synthesis of the main themes of this research.

1.11.5 Chapter five

Chapter five summarises conclusions and recommendations concerning the youth ministry of Eastside Community Church. Therefore, linking the whole research together. Looking at the limitations of the research and offering suggestions for further research in the field of multicultural youth ministry.

Chapter 2: Multiculturalism and youth ministry

2.1   Introduction

For this research, I will firstly explore various perspectives of noteworthy individuals such as Wilkerson (1997) and Bennett (2011) on the key concepts, core ideas and foundational principles regarding multicultural education; these give guidance concerning multicultural youth ministry. Secondly, I will review the motivation concerning multicultural education acquired from Cherry (2012) and Ratcliff (1997) focusing specifically on the motivation of building on "Maslow's hierarchy of needs" (Cherry, 2012; Ratcliff, 1997:100). Thirdly, I will refer to and explain different learning styles, like "field-independent" and "field-sensitive" styles (Bainer & Peck, 1997; Pithers, 2002), as well as so called "satellizer" and "nonsatellizer" learning styles (Bainer & Peck, 1997; Cross 1999) pertaining to multicultural education. Fourthly, I will discuss the importance of adolescent development according to "Erikson's psychosocial development" (Schellebach, 2007). After this section, I will consider a fifth point which deals with some notable challenges and critical stances multiculturalism faces such as the difficulty of pluralism and superficial cultural diversity (Bennett, 2011), assimilation (Gunew, 2004) or the process towards interculturalism (Lartey, 2003). Furthermore, is it important to consider the integrative multicultural scope of congregations (Ganiel, 2008), as well as to understand and grapple with the challenge of "whiteness" and "white privilege" (Cross & Naidoo, 2012; McIntosh, 1990). The sixth part of this chapter will include a critical understanding concerning youth ministry as generally emphasised in various foundational approaches of great youth ministry authors like Boshers (1997), Fields (1998), DeVries (2004) Senter (2001), Black (2001), Clark (2001), as well as local scholars like Nel (2001) and Codrington (2010). However, the central focus will lie on Parrett's (1999) youth ministry model who postulates specifically for a multicultural youth ministry approach, as well as Parks (2009) and Sorber (2010). Bearing in mind the context of Erikson's adolescent development (Schellebach, 2007) of the currently so-called Generation Y (Savage & Collins-Mayo, 2006) and understanding the importance of relevant youth ministry in their postmodern view (Barna, 1995; Jones, 2001; McLaren, 2006).

To engage the inquiry of youth ministry practices based on a multicultural model that makes for a more relevant youth work, I use the lenses of sociology, anthropology, psychology, theology and pedagogy. There are countless other lenses that could be explored, but they are not part of this research. As writers primarily write from the standpoint of their own interest it

is not my intention to cover all perspectives, rather to trace some vital contributions and to highlight those facets that are of particular importance to this research.

2.2 Key concepts concerning multicultural education

2.2.1 Margaret Gibson's five core ideas regarding multicultural education

In the past forty years, multiculturalism and multicultural education has gradually become an integral part of the scholarly realm in multiple scientific fields. Therefore, a proper understanding concerning its issues, challenges and definitions is inevitable. In order to set a solid foundation of what multicultural education actually tries to achieve, Wilkerson (1997:16) draws on Anthropologist Margaret Gibson's "five core ideas" regarding multicultural education:

The first foundational idea is the understanding that "culture" and "ethnic group" are not necessarily equated; instead diversity within an ethnic group should be recognised (cf. Wilkerson, 1997:16). In the past, uniformity and conformity in all things have been the unquestioned norms of acceptance and belonging; unfortunately, this justified and legitimised segregation in the past (cf. Elizondo, 1997:397). Amongst many other worldwide instances, one example for legitimised segregation was the separation development in South Africa, eventually creating so called "homeland" areas in the mid-twentieth century implemented first by Verwoerd and later through Vorster. Through this, all Africans were losing any claim to the greater South African citizenship as they were required to become citizens of one of the proclaimed territories (cf. Berger, 2009:127). Uniformity in this sense was promoted by forcefully influencing the communities to rather stay amongst their own, being uniform to their own culture being superficially viewed as one nation, while oppressed by the powerful minority. Elizondo challenges any kind of uniformity as it is limiting and therefore in need of replacement through "unity in diversity" (1997:395), or as Parker and Girgis argue, "differences, not similarities, are the source of our vitality and strength" (2005:28). Especially young people in today's society are apprehensive toward cultural diversity. Barna (1995:109) explains, that while Boomers, the generation born after World War II, might think of homogeneity as a means of minimising disruptions and irregularities, young people view the move toward homogenising society as cultural neutering. While every human being shows in general similar physical, emotional, psychological and spiritual needs, recognising cultural and ethnical differences is the first important step to take concerning multiculturalism, as they form an important defining (rather than declining) part of the individual.

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Secondly, there should be an emphasis on the importance to understand that education includes outside school-learning as well (cf. Wilkerson, 1997:16). In other words, multiculturalism needs to be taught holistically, beyond pedagogical institutions. The one does not replace the other, but both learning environments rather complement each other. Human beings are born into a particular culture and a small ethnic community. They inherit a social context with role models, rituals and rites, and language. When their social horizon is expanded, they are exposed to other social institutions, schools, religious communities, political structures and more (cf. Miller, 1997:129). This indicates that "every individual goes through a lifelong process of learning" (Lingenfelter & Mayers, 2005:19) involving different areas like family, peer socialisation, formal education, work-environment, religious and recreational institutions. Therefore, assuming that education is limited to certain entities would be short sighted and embanking for the individual. It also carries the danger that through improper, one-sided or lack of education, prejudice and stereotypes might be developed and nurtured which might permeate ethnocentrism (cf. Stjepanović-Zaharijevski, 2006:36). Furthermore, multiculturalism is not only gradually becoming a typical daily reality in today's society, but according to Barna (1995:110), is generally viewed as normal and desirable in the younger generation. Therefore, holistic multicultural education in all spheres of life becomes a necessity.

The third foundational idea is that ethnic isolation is antithetical to education, since the development of competencies in a new culture requires intensive interaction with people who are already competent (cf. Wilkerson, 1997:16). Derald Wing Sue illustrates the challenge with a critical anecdote if educators are not sensitive concerning multicultural education:

> "A white female elementary school teacher posed a math problem to her class one day. 'Suppose there are four blackbirds sitting in a tree. You take a slingshot and shoot one of them. How many are left?' A white student answered quickly, 'That's easy, one subtracted from four is three.' An African immigrant youth then answered with equal confidence, 'Zero.' The teacher chuckled at the latter response and stated that the first student was right and that, perhaps, the second student should study more math. From that day forth, the African student seemed to withdraw from class activities and seldom spoke to the other students or the teacher" (2011:1).

This narrative reflects the challenge at hand: ignorance and prejudice are evident within ethnic isolation and prevent people from relating to others as well as they should. They may have prejudices about people of other religions, or box them into "nationality" and "race" (Kalungu-Banda, 2006:21-22). Sometimes people are also discounted for coming from particular cultural, social, religious or family background. Unfortunately, people who are incompetent in multicultural education can push other individuals into ethnical isolation which might lead to prejudice and can nurture a xenophobic mentality (cf. Stjepanović-Zaharijevski, 2006:36), suggesting the danger that out of ethical isolation a downward spiral of negativity can emerge. Kalungu-Banda (2006:22) raises the concern that people often write off others by abstracting them into categories such as African, Muslim, old, white, government bureaucrats, women or just "not one of us" and therefore missing the opportunity of what can be learned from each unique individual and each situation.

Fourthly, is it important to nurture the understanding that individuals do not need to reject their own cultural identity to function in a different cultural milieu (cf. Wilkerson, 1997:16). Cultural interchange can become a catalyst in the process of understanding one another; without it individuals might assume that all share the same world view (cf. Sue, 2011:3). Parker and Girgis call this understanding a "culture of inclusion" (2005:30), while all cultural groups must release their "pride of being 'right'", it "does not mean that any cultural group is asked to give up its cultural uniqueness" (2005:31). Furthermore, unknown strengths could suddenly surface, and unrealised weaknesses might become visible within a people group's culture. If properly recognised and dealt with, it will support a culture of inclusion. This can sometimes be a difficult endeavour and needs to be understood as a long-term effort; it needs willingness and the unified support of all involved to enable others to participate and experience "inclusion" (Parker & Girgis, 2005:22). A prominent challenge concerning inclusion is that every person involved needs to be aware of their own conception of the basis of personal identity and self-worth. Lingenfelter and Mayers (2005:96) summarise two basic orientations, (1) status focus – which indicates that prestige is ascribed on the basis of family background and social standing or (2) achievement focus – which indicates that prestige is acquired through accomplishments. Both orientations focus on oneself rather than the other which will cause tension, therefore a servant attitude should be aspired (cf. Lingenfelter & Mayers, 2005:97) as some adaption is necessary for all people involved (cf. Parker & Girgis, 2005:31).

The fifth foundational idea is that divisive dichotomies between cultures are to be avoided, bringing about an increased awareness of multiculturalism as "the normal human experience" (Wilkerson, 1997:16). The difficulty with dichotomous thinking is that it shows a pattern of segmental thinking in which people show great concern for the particulars of an issue and tend to reduce them to right or wrong options. While holistic thinking is a pattern of thinking in which particulars are not separated from the context of the whole picture (cf. Lingenfelter & Mayers, 2005:53), which is imperative within a multicultural setting. Furthermore, multiculturalism values cultural pluralism, and interprets the whole of society as a so called "cultural mosaic" (Laubeova Alvarez & Lorenzo, 2003; Sue, 2011:2). This figurative description challenges to develop multiple perspectives, and to teach the next generation how to integrate broad and conflicting bodies of information to arrive at sound judgements (cf. Sue, 2011:2). According to Stjepanović-Zaharijevski, multiculturalism can be developed in a so called "civil concept of nation" (2006:37), which insists on universalism, competition, openness and individualism and therefore allows an individual the freedom to choose his or her own identity. The beautiful metaphor of a "cultural mosaic" is a much more valuable and insightful analogy, opposing the myth of the "melting pot" which according to Laubeova Alvarez and Lorenzo "has turned out to be a deceit that camouflages the assimilationistic ideology" (2003:3). This questionable metaphor indicates that while the dominating culture continues to rule, the rest of the cultural groups have to resign their ethnic characteristics in order to be able to take part in all spheres of society; which is in fact inadequate and unacceptable concerning multicultural education as well as in society in general.

2.2.2 Christine Bennett's four multicultural education principles

Christine Bennett (2011), sociologist and expert in multicultural education, describes four broad principles multicultural education rests upon:

The first principle is the theory of cultural pluralism, developed in the early twentieth century by democratic philosopher Horace Kallen (Bennett, 2011:4; Wilkerson, 1997:14). Cultural pluralism respects human dignity and universal human rights and the freedom to maintain one's language and culture, as long as not in violation with the human dignity and rights of others, as it envisions a society based upon core values equity and social justice (cf. Bennett, 2011:4). Within this principle, the challenge of balancing power arises. Parker and Girgis (2005:64) mention the importance that the dominant cultural group is no more than equal to the numbers of persons of the other group to minimise the power differences.

A second foundational principle of multicultural education is antiracism and the elimination of structural inequities (cf. Bennett, 2011:4). According to Vandeyar, antiracism education aims "to raise levels of individual and group consciousness through the development of critical thinking to grasp and question the rationality of domination and inequality" (2003:196). Racism is definitely one of the biggest obstacles in the multicultural realm; it has caused great harm in many areas of life to many racial and ethnic minorities. No one is immune from inheriting racial biases from their ancestors, therefore awareness needs to be continuously raised, other worldviews accepted, and effective multicultural intervention strategies developed (cf. Sue, 2011:3-6).

The third principle is the importance of culture in teaching and learning, indicating the importance of all cultures in a diverse society (cf. Bennett, 2011:5). Concerning the South African context with its previously divided and antagonistic society, all cultures involved should strive to accept cultures, learn from one another and positively challenge each other (cf. Abdi, 2002:79). Parker and Girgis describe this process as "strive for expanding cultural competence" (2005:66), meaning to suspend ethnocentric expectation to always be right, to view oneself as a cultural being with certain cultural behaviour, to learn enough about other cultural practices and patterns, and most importantly to accept tension and uncertainty.

Finally, the forth principle urges the need of excellence and equity in education, which means that all students should have equal opportunities to reach their full potential (cf. Bennett, 2011:5). While this proposition is definitely admirable, it needs to be critically reviewed and equal treatment needs to be understood so that it can benefit all. Sue (2011:5) indicates that on the one hand, ironically, equal treatment of people might be discriminatory treatment, while on the other hand differential treatment might not necessarily be preferential. This indicates that there is likely not just one style that is appropriate for all people and situations, implying cultural flexibility as a necessity within the process towards excellence and equity in education.

The above-mentioned principles provide the basic premises and philosophy that underlie the conceptual framework concerning multicultural education which consists, according to Bennett (2011), of four vital pedagogical dimensions:

The first dimension is equity pedagogy as it "aims at achieving fair and equal educational opportunities for all of the nation's children and youth, particularly ethnic minorities and the economically disadvantaged" (Bennett, 2011:5). Engagement, listening, learning and understanding are important factors in the process of achieving equity. Parker and Girgis suggest that a leader in a given environment "can direct and facilitate inclusive communication practises such as mutual turn-taking, mutual invitation to speak, and empathetic listening" (2005:51). In order to accomplish equity pedagogy, teachers and leaders need to able to create a positive climate in and outside the classroom to support culturally responsive teaching which fosters student achievement (cf. Bennett, 2011:5). This understanding coincides with Bainer and Peck's culturally responsible pedagogy (1997:303-304) which addresses content knowledge in a culturally responsible way, deals with the teachers' attitude to promote minority learners' success and focuses on instructional skills that are effective with minority group members.

The second dimension focuses on curriculum reform, which means to investigate, rethink and where necessary transform the traditional curriculum which is primarily First World in focus and scope (cf. Bennett, 2001:5). Multicultural learning is enhanced when methods, strategies and the defined goals are consistent with the cultural values and life experiences of the learner. Unfortunately training programs tend to continue to nurture the belief that certain theoretical approaches may be equal to all (cf. Sue, 2011:5). The traditional course content needs to be expanded through inclusion of multi-ethnic and global perspectives (cf. Bennett, 2011:6). In opposition to a curriculum reform are the unfortunate examples from the past. Wilkerson (1997:21) mentions for example, inadequately published mono-cultural and monolingual curriculum materials and programs for religious education that stood in contrast to the cultural diversity of American churches. Nevertheless, through disappointments like the one mentioned above valuable lessons for the current situation are learned. Therefore, issues need to be looked at from different points of view so that multicultural exchange will be less a matter of justifying the way each other sees and values things, and more a matter of groups discerning the similarities and differences amongst their distinctive attitudes (cf. Lewis, Cram & Lee, 1997:369).

The third dimension is multicultural competence, as Bennett (2011:8) pictures teachers and leaders who can interact well with people regardless of their cultural and social background. Competent people will accept tensions and uncertainty amongst the different cultural groups.

They understand that misunderstandings and disagreements within a multicultural context are inevitable, and yet each presents the possibility of mutual growth (cf. Parker & Girgis, 2005:66). Multiculturally competent people value diversity, embrace multiculturalism and understand that working with people from multiple backgrounds is the norm, rather than the exception (cf. Sue, 2011:6). As mentioned earlier, Bainer and Peck (1997:303-304) promote the efforts by teachers to accommodate all learners in multicultural educational contexts as it addresses the attitude of the teacher and looks at practicing responsible pedagogy. In other words, it is the fine art of a teacher to detect inadvertent, suggested or intentional behavioural flaws within all people involved and to be a proactive example to nurture a holistic and mutual multicultural environment. Furthermore, they emphasise what Scollon refers to as "humanness" of an involved and interested educator (as cited in Bainer & Peck, 1997:321), which is a significant personal quality demonstrated amongst other things through sharing personal information and displaying objects that convey their personality and interests. This approach asks for vulnerability at its core of all persons involved and calls for the need to practice "cultural humility" (Parker & Girgis, 2005:67) as forgiveness for failure will be inevitable.

The fourth dimension is the importance of social justice, as all young people need to be empowered in any given educational location or in their common civic environment. In order to achieve this, a new and deliberate attitude must be shaped in relation to the way students view their relationship with the knowledge acquired (cf. Abdi, 2002:155). Therefore, educators need to be in a place where they are concerned about wrongful social structures and at the same time committed to social action, to bring about more social equity in a holistic manner (cf. Bennett, 2011). Lewis, Cam and Lee advocate in this case for a multicultural and social reconstructionist approach as "it seeks to construct a curriculum for all learners, which will represent the multiple perspectives and contributions of diverse groups through the entire learning experience" (1997:360). It helps to develop skills regarding social-action to bring change and to positively challenge students in practicing social responsibility in a diverse society. In order to genuinely pursue social justice, the uniqueness and worth of the other needs to be established. This is achieved through recognition of the other person's existence, acknowledging the other person as a unique being-in-relation, awareness of the significance and worth of the other by treating the person as an individual, and endorsing the other's self-experience as expressed (cf. Parker & Girgis, 2005:58-59).

Bennett and Wilkerson's suggested ideas, principles and concepts concerning multicultural pedagogy are to no surprise accompanied by great responsibility that lifts a heavy burden on all parties involved in multicultural education. For example, a lack of understanding other cultures and an emphasis on personal preferences may lead to erroneous interpretations, judgments, and conclusions (cf. Sue, 2011:4). Therefore, the motivation and learning styles in order to generate a meaningful environment for multiculturalism within a well-developed process is of great value and needs to be thoroughly investigated.

2.3 Motivation and learning styles concerning multiculturalism

Individuals are more or less interested and motivated to engage or withdraw in relationships across cultures. Attempting to belong to groups whose standards are in conflict with our own produces emotional stress within us which can lead to "antagonism in our relationship with others" (Lingenfelter & Mayers, 2005:117). According to Ratcliff (1997:99), it is important to understand a person's motivation as it is a vital element in multicultural religious education. In general, the motivation of an individual to learn is divided into "extrinsic and intrinsic motivation" (Bain, 2004:32; Cherry, 2016). Intrinsic motivation is encouraged through the inward desire and personal interest to learn while extrinsic motivation occurs when an individual is motivated to engage in an activity to earn a reward or to avoid a penalty (cf. Cherry, 2016). While extrinsic motivation can accomplish immediate positive results, compared to intrinsic motivation which might require lengthy preparation to achieve a desired result, the danger of failing to develop deep understanding and the possibility to lose those stimuli after receiving the external reward is of high probability (cf. Bain, 2004:34). Kobayashi and Viswat (2007) suggest, giving critical attention to the different attitudes toward discussion, the different ways of voicing objections and the different views about competition and efficiency, as cultural differences might cause preventable problems.

2.3.1 Maslow's "Hierarchy of Needs" and multicultural education

One of the best-known, but partially criticised theories concerning psychological motivation is Abraham Maslow's "Hierarchy of Needs" (Cherry, 2012; Ratcliff, 1997:100). This approach suggests five different levels of human motivation; vertically structured and displayed as a pyramid. The lowest level of the pyramid is made up of the most basic needs, while the more complex needs are located at the top of the pyramid. In Maslow's understanding only once a lower-level need has been met, can an individual move on to the next level (cf. Cherry, 2012). Nevertheless, every single level is significantly distinguished by

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various needs and is the foundational motivation of an individual. This, interestingly, makes viable connections within the multicultural setting:

The first level contains physical needs, like water, air, food, and sleep which are amongst the most basic needs, fundamental for existence and vital for survival (cf. Ratcliff, 1997:100). These existential needs are, according to Diener, more closely linked to a positive life evaluation, which defines the way an individual ranks his or her life on a scale from worst to best (as cited in Yates, 2011). Within the multicultural religious education setting the satisfaction of physical needs should be the top priority in interchange with those lacking in these necessities, but fulfilling physical needs does not only motivate learners it implies a model of Christian love and compassion as well (cf. Ratcliff, 1997:100). This coincides with the theological understanding of God's mercy as it shows his "loving compassion for his people" and "tenderness of heart toward the needy" (Erickson, 2002:322).

The second level of motivation involves security and safety needs (cf. Yates, 2011). Security and safety needs are important for survival, but they seem not as demanding as the physical needs; examples range from a desire for steady employment to a shelter from a threatening environment (cf. Cherry, 2012). This immediately implies a family-like nurturing setting as a centre of care and support amongst other things (cf. Nel & Thesnaar, 2006:110). Unfortunately, parent's and other family-like relation's power to build up individuals is matched by their power to cause harm (cf. DeVries, 2004:64). Ratcliff (1997:100) insists that as multicultural religious education helps to provide for these needs, it enhances receptivity to instruction; therefore, participation from different cultures in settings where these needs are met are more likely.

Social needs like belonging, love and affection are the third level of Maslow's hierarchy (cf. Cherry, 2012). This is crucial to multicultural religious education as love and acceptance also involve valuing the different cultures and incorporating the components of that culture (cf. Ratcliff, 1997:101). Erickson strongly emphasises that "humans be bound together with one another in love" (2002:534). The difficulty might be that unless people see our love for them in a personal way by interacting with them as individuals, the work which is done might seem worthless (cf. Lingenfelter & Mayers, 2005:85). This suggests that living amongst, seeking to understand and helping with the pressing needs of a diverse community will enhance the effectiveness of a loving person (cf. Ratcliff, 1997:101).

The fourth level of human motivation contains esteem needs which include the need for things that reflect on self-esteem, personal worth, social recognition, and accomplishment (cf. Cherry, 2012). People who might have excelled in this manner could be described as "achievers" as they are less concerned about "family heritage or personal rank" rather focusing on their achievement (Lingenfelter & Mayers, 2005:95). Concerning multicultural religious education, this gives the opportunity to build up self-esteem and provide experiences of success to minority groups which are impoverished and powerless (cf. Ratcliff, 1997:101). To confirm the worth of the other person Parker and Girgis (2005:58) suggest a dialogical approach to acknowledge the other person as unique being in relation, rather than an object.

The fifth and highest level is self-actualisation needs, involves individuality and peak experiences (cf. Cherry, 2012:2). These higher needs are, according to Diener (as cited in Yates, 2011), interestingly more closely related to individuals who enjoy life as they have more positive than negative feelings about life. Cherry (2012) suggests that peak experiences are interpreted as moments of intense joy, wonder, awe and ecstasy; through these peak experiences people feel inspired, strengthened, renewed, or transformed. Peak experiences can also, as within worship, be a unifying factor across cultural and subcultural groups (cf. Ratcliff, 1997:102). Furthermore, there are moments of "mystical awareness" and "transcendence", as suggested on the highest level, affirmed by followers of different religious faiths and can be supported by religious education (Ratcliff, 1997:101).

Some criticism arose concerning the lack of evidence for Maslow's ranking of these needs and their hierarchical order (cf. Cherry, 2012). The current understanding therefore is that each level of the hierarchy does not need to be absolutely satisfied before the subsequent level becomes salient, thus a person can have needs at several different levels simultaneously (cf. Ratcliff, 1997:100). Diener (as cited in Yates, 2011) who challenged and tested Maslow's theory suggested that, while Maslow's theory seems largely correct, a person can have good social relationships and self-actualisation even if their basic and safety needs are not completely fulfilled. This coincides with a study from the University of Illinois published in 2011 as they discovered that people from different cultures "reported that self-actualisation and social needs were important even when many of the most basic needs were unfulfilled" (Cherry, 2012). Ratcliff critiques the assumption that peak experiences are only achievable on the highest level, as he observed "moments of ecstasy and mystical experiences among people at all levels of the hierarchy" (1997:101).

2.3.2 Learning styles

Another important reality is how individuals, from various cultural stances, are capable of engaging and process knowledge differently, as this suggests that diverse learning styles are evident in a human. Bainer and Peck (1997:295) mention two cognitive learning styles which have been linked to cultural differences; the so-called field-independent and the field-sensitive style. Field-sensitive (or field-dependent) learners tend to draw upon those around them for guidance, for information in unfamiliar or ambiguous situations, and look for help in solving problems (cf. Bennett, 2011:215). Furthermore, they have a greater sensitivity to others with higher developed social skills, search for information from facial cues, look to the global context and tend to conform to the total field (cf. Pithers, 2002:120). In contrast, field-independent learners tend to be more analytical than field-sensitive learners; in general they are good at working with unstructured information and reorganising it (cf. Bainer & Peck, 1997:296). They prefer occupations where they can work alone, are less dependent on authority, and depend more on their own values and standards and appear more distant and aloof (cf. Pithers, 2002:121). It is of high importance to understand and stress the fact that field-sensitivity and field-independence are definitely not "correlated with intelligence" (Bennett, 2011:216). Also, Witkin, who contributed strongly within the study of cognitive learning styles, pointed out vigorously that being field-sensitive or field-independent was neither "good" nor "bad" (as cited in Pithers, 2002:119). Nevertheless, current educational approaches unfortunately reflect a traditionally more field-independent style, thus putting field-sensitive learners at a disadvantage in society, as well as in ministry environments (cf. Bainer & Peck, 1997:297). These two contrary learning styles need to be implemented thoroughly and carefully to support all learners from different cultural and social backgrounds equally. Furthermore, self-awareness of their information-processing style is important for developing successful educators and therefore as well learners. Pithers (2002:124) for instance, promotes that field-sensitive learners tend to favour more structure and feedback in learning, and field-independent learners prefer more autonomy and less interpersonal interaction.

Another mentioned disposition concerning learning styles is the analytical mode which focuses on details and structured thinking, while the relational mode perceives information as part of a bigger picture putting emphasis on intuitive thinking (cf. Bainer & Peck, 1997:297-298). Ausubel (1968) distinguishes, in his endeavour concerning the different learning styles, between "satellizers" and "non-satellizers" (as cited in Bainer & Peck, 1997:299; Cross,

1999:286). The difference between the two domains for example in view of conscience formation is the non-satellizers' "capacity to recognize one's position in a superordinate moral order and to assimilate and identify with the source of this order" therefore "conscience is a prominent component of personality", while for the satellizer "conscience is more personalized" (Cross, 1999:286-287). Meaning while satellizers have an intrinsic sense of self-worth that is independent of what they accomplish. Non-sattelizers feel a need to prove themselves through accomplishments as they lack intrinsic feelings of self-worth (cf. Bainer & Peck, 1997:299). Therefore, vocational educators should probably provide a variety of teaching methodologies to accommodate the range of both styles (cf. Pithers, 2002:124). Creativity is the pivotal stance as cognitive activities like lecture, questioning and group-discussion need to be balanced by effective activities like storytelling, music or artwork (cf. Bainer & Peck, 1997:299).

2.3.3 Cultural influences concerning learning styles

Further are five cultural factors identified by Worthley (1981), that have an influence on the learning styles of students (as cited in Bennett, 2011:222): Firstly, there is the socialisation process which indicates that the more control a society exercises over its children, the more field-dependent they become (cf. Bennett, 2011:222). Wilkerson (1997:41) explains, that this process is seen for example, in the multicultural religious education realm, in congregations whose history and ethnic origins distinguish them from the dominant culture. There, the guiding image of the Christian faith community has particular salience. Secondly, socio-cultural tightness, emphasising that the more established social structures put pressure on the people to conform, the more field-dependent they will be (cf. Bennett, 2011:222). This indicates that identifiable community forces, especially within minority groups, can greatly impact group members' motivation to learn and it may either enhance or diminish the learning process (cf. Bainer & Peck, 1997:300). A third cultural factor is ecological adaptation which is in some societies necessary for survival as it focuses on intent observations of the environment and strengthens their field-sensitivity (cf. Bennett, 2011:222). Concerning the learning environment this includes the physical and the psychological environment, as well as the teacher-learner interaction (cf. Bainer & Peck, 1997:317). Fourthly, there is the biological effect, putting an emphasis on nutrition and physical development, as people who lack protein tend to be more field-sensitive (cf. Bennett, 2011:222). And the fifth cultural factor affirms the significance of language and literacy, meaning societies which emphasise direct

experience and observation over written language tend to be more field-dependent (cf. Bennett, 2011:222).

2.3.4 Learning styles and adolescence development

Within the realm of motivational understanding and learning styles the adolescent development needs to be considered as young people are randomly exposed in this "strange and confusing time of life; a transitional season in which one is neither child nor adult" (Boshers, 1997:83). Development and change is inevitable in this period and a good understanding is helpful in order to engage with, assist and guide people during this significant and challenging period. During this time, the identity process becomes the vocal search. Significant development becomes evident in physical realm as the body goes through puberty, in the intellectual scope as abstract thinking slowly develops, in the emotional area as feelings can be identified and partially categorised and in the social realm through engaging in sincere friendships. Therefore, moving gradually from juvenile to mature individuals (cf. Boshers, 1997:84-91). Within a multicultural setting, adolescent development is by no means easier. However, according to Ratcliff (1997:121), multicultural education can be a particularly important component in the life of an adolescent as it relates to religious and cultural values. Conscious engagement and sensitive advice in the different developmental areas can be of crucial help in the identity process of young people.

Therefore balanced, relevant and sophisticated education can be implemented within a multicultural environment if the different learning styles are recognised, drawn upon, understood and properly utilised within their cultural relationship by competent and caring educators. It is important to learn about the expectations in another cultures in particular situations, as one culture may give priority to verbalising what people think spontaneously while another culture might prioritise others' feelings before expressing their own thoughts. Therefore, by understanding each others' differing viewpoints, shared meaning will be acquired (cf. Kobayashi & Viswat, 2007). Nevertheless, there are challenges and critiques from different revenues and individuals which need to be mentioned, evaluated and critically considered to promote a well elaborated multicultural approach.

2.4   Challenges and critique of multiculturalism

2.4.1   Cultural pluralism, colour-blindness and superficial conceptions

Even though multiculturalism is in most aspects of society an integral reality today, it is vital to realise that the multicultural understanding can by no means be romanticised or idealised. A critical point of view is needed as several critics of multiculturalism believe that "cultural pluralism will heighten ethnic group identity and lead to separatism, inter-group antagonism, and fragmentation; they consider it to be dangerous to society" (Bennett, 2011:15). In other words, there is a concern that cultural recognition and self-understanding of smaller cultural groupings within a greater society will nurture isolation. Bennett (2011:33) further mentions, that some critics are concerned that emphasis on race and culture can cause divisiveness and potential conflict which will be harmful to the national unity of a country. But prejudice and biases need to be questioned in this understanding as Sue suggests "not to let fear of discovering and owning up to our prejudices and biases block us from the multicultural path" (2011:4). Therefore, the underlining motivation in the multicultural process needs to be critically considered, as self-understanding of the different cultural groups can nurture creative unification or cause separation.

The contrary understanding to cultural pluralism and the danger it might contain seems to be the often positively viewed stance defined as "colour-blindness" (Parks, 1999) within the multicultural realm. While mostly well-intentioned, it needs to be critiqued that the colour-blind attitude "betrays an unwillingness to truly understand what is distinctive about another person's ethnicity and culture" (Parrett, 1999:35). This coincides with Sorber's (2010:138) critique that colour-blindness teaches ignorance towards the beauty that each culture possesses. It is a naïve attempt to deny or ignore diversity in the endeavour to nurture multicultural engagement. As Cross and Naidoo explain that "diversity is about recognition of difference" and "represents a mix of characteristics that makes a person or group unique, or assigns them identity" (2012:218-219). In other words, while commonness of different cultures should be identified and further developed, differences need to be acknowledged, allowed and cherished.

Some educators furthermore critique that multicultural pedagogy is guilty of the concept of building false self-esteem, which is associated with feel-good lessons that focus on ethnic leaders and contributions that are in danger to mask societal inequities (cf. Bennett, 2011:34). Vandeyar argues that "the poverty of this approach is that it does not equip learners, parents

or teachers with the tools necessary to combat racism, ethnic discrimination and to find ways to build a society that includes all people on an equal footing" (2003:195). With it another critical issue needs to be considered, as there is a danger to focus primarily on so called "superficial conceptions of surface issues" of a culture (Bennett, 2011:34) such as food, dress or festivals, while unspoken and unconscious rules of deep culture such as concepts of courtesy, time or past and future seem to receive little attention. The difficulty with this argument is that the seemingly secondary issues are most probably in strong connection with the rules of deep culture, or even a "door opener" to them.

2.4.2   Multicultural versus intercultural terminology

Different pastoral theologians have proposed the term "intercultural" as a more truthful term than "multicultural". Drawing on anthropological theories, Lartey (2003:32-33) argues that the term "intercultural" indicates a multi-perspective understanding of diverse persons as shaped by different interacting cultures and perspectives. I am aware of the development in recent years away from multicultural education towards intercultural education (cf. Laubeova Alvarez & Lorenzo, 2003). Some of the purposes of intercultural education are recognising and accepting the cultural pluralism as a social reality, contributing to the restoration of a society and equity (cf. Laubeova Alvarez & Lorenzo, 2003). These actually coincide with the foundational principles and conceptual framework of multicultural education which are cultural pluralism, antiracism and the elimination of structural inequities; the importance of all cultures in a diverse society and equity in education (cf. Bennett, 2011:4). A comparison of these two terms indicates more similarities than differences, but while multiculturalism continues to have vital cause, the trend towards inter-culturalism needs to be recognised.

2.4.3   Types of multiracial congregations

Another critical challenge is to clarify if a multiracial or multicultural community is integrative at its core. Sociologist Gladys Ganiel refers in this regard to DeYoung's "Types of multiracial Congregations" (2008:266) categorising three types of multiracial congregations, namely the assimilated, the pluralist and the integrated. These are identified through cultural reflection of the organisational structure, mono- or multiracial setup of the leadership team and the degree (high or low) of social interaction. A wrong self-perception would be damaging to the whole community. Rather, a critical trajectory towards transformation and honest self-reflection would be beneficial (cf. Ganiel, 2008:274). Ratcliff critiques inappropriate assimilation within multicultural religious education as the existing mental

understanding assuming "that members of a group are inferior in some way, and all people within that classification are assimilated into that stereotype" (1997:96). This understanding suggests that any kind of multicultural community needs to honestly evaluate its current state as well as its path towards integration.

Within the context of congregational youth ministry comes critique concerning the generalisation of the term "the youth culture" indicating "as though there were one youth culture that could adequately describe all teens" (Parrett, 1999:43). According to Dyssell (2008), youth culture, at least within South Africa, cannot be defined. It can be classified into several different groups, according to their ethnical background. But even multicultural youth ministries can hardly be compared to one another as the cultural setup might differ greatly to another. The challenge lies within the fact that labelling people or people groups "can undermine our ability to see them as human beings and as individuals" (Kinnaman, 2007:17). In other words, while it will not be possible to erode labels completely they need to be handled with care; in terms of 'youth culture' multiple interpretations will continue to exist side by side as hardly any ministry among the young generation can be regarded as the ideal approach, as "the options are virtually endless" (Neufeld, 2002:204). Along with the insufficient realisation emphasising the recognition of multiple youth cultures comes the general lack of identification concerning multiculturalism. Parrett vividly states that often "those who most need to be challenged to rethink certain values and attitudes often sidestep just such opportunities" (1999:36). The reality of a culturally mixed society in all aspects of life will gradually become the norm of our society (cf. Sorber, 2010:143).

2.4.4   Power issues with multiculturalism, whiteness and white privilege

A pivotal critique, which is of great importance, come from feminist political theorists who expose multiculturalism as a term mired in political agendas. These treat cultures as fixed entities rather than fluid identity constructions that fluctuate in delineating communal boundaries and qualifying relationships (cf. Miller-McLemore & Sharp, 2010). But, while at a first glance the cultures within multiculturalism seem stagnant and almost contradicting each other's continuous efforts, which are more and more put into practice. For example, in equity pedagogy which pursues an ongoing quest for equality for all learners in the educational realm (cf. Bennett, 2011:5), or like in multicultural congregations which are cultivating mutual trust in a process of reciprocal exchange within a culturally diverse community (cf. Parker & Girgis, 2005:66-67), suggest otherwise. Nevertheless, the aspect in this regard that

the conscious use of multiculturalism in order to control or manage diversity, as some progressive political analysts perceive it as tool to sustain dominant interests under the guise of extending political and cultural suffrage to minority groups, needs be taken seriously, exposed and acted against (cf. Gunew, 2004:40). This questionable understanding indicates inappropriate assimilation, rather than constructive integration, which might be the case in specific settings, but should not be desired, nor is it expedient.

Additionally, a critical viewpoint concerning the current understanding of whiteness seems of importance as it is currently redefined. While previously throughout South African history the concept of diversity, an integral part of the issue, has been associated with race, gender, and class differences. It has now widened its scope to embrace features like age, sexual orientation, language, ethnicity, nationality, socioeconomic status, place of origin, political affiliations, or what makes people to be perceived as different (cf. Cross & Naidoo, 2012:228). In essence, diversity is about recognition of difference in every possible aspect (cf. Wilkerson, 1997:16). In the current post-apartheid area, white South Africans have lost parts of their privileges and seem to struggle to apprehend their place in the current order (cf. Blaser, 2008:93). Blaser mentions out of his personal experience that whiteness is "perceptual, contingent and situational" graspable, as well as "inevitably shaped by how blackness is understood" (2008:82). But, with the issue of whiteness comes comprehensible critique concerning white privilege. While racism and its tremendous cruelty, which puts others at a disadvantage has become general knowledge in society, white people have been taught not to see one of its corollary aspects namely "white privilege", which puts some at an advantage (McIntosh, 1990:1). This is also found in the ecclesial realm, as churches have become an arena for subtle racial tension, homophobia and sexism, instead of being places of love and acceptance (cf. Naidoo & De Beer, 2016:2). Furthermore, as race is seen by many as an objective entity, rather than a social construct, it silences the reality of race and restrains the idea that social concepts can be changed if they are socially formed (cf. Naidoo, 2017:8). In other words, multiculturalism will only be truly immersed in all areas of life (e.g. economical, educational, relational, social and spiritual) once the unearned and undeserved power of white people, which still has its full grasp on the current society, is acknowledged, combated and decreased and eventually entirely eroded.

Although all of the above-mentioned critiques and challenges have their right to exist, there is a need to further engage these expositions within an ongoing process to seek relevant multicultural youth ministry amongst young people.

2.5   Youth ministry approaches

In recent years, youth ministry seems to be generally and almost inextricably linked to the term "cultural relevance" (Blanks, 2015; Codrington, 1997). Youth culture is in an ongoing development process, "therefore the topics and methods by which they are discussed must be relevant to the experiences that the youth are facing in their everyday lives" (Codrington, 1997). Colloquially this indicates that the information is passed on in ways and terms that are understandable to others.

In order to do so youth workers need to consistently educate themselves in terms of cultural relevance. Typical practical implications to achieve relevancy are reading current youth magazines, watching new movies, listening to contemporary music, learning their cultural language, engaging young people in thorough conversations concerning cultural influences in their lives and looking for bridges in scripture concerning culture (cf. Blanks, 2015; cf. Kerns, 2015). But, relevancy in youth ministry does not only have to be about the latest trends and technology, while it is important to understand the development in those areas, youth leaders do not have to drown themselves in the youth culture to be relevant to adolescents. As youth workers it is good to understand culture and to relevantly engage with adolescents, but it is just one of many possible tools (cf. Kerns, 2015). In order to not cause offense or loss of respect amongst young people from diverse backgrounds, reproduction of youth culture should be avoided. It is important to be willing to learn about their culture in order to better understand and relate to them (cf. Parks, 1999). In other words, cultural relevancy means to develop a continuous process that moves teenagers from superficial to deep, profound and sincere ways of living-personally and spiritually. It is important to understand the fact that this does not imply that youth ministers become more like the adolescents and less like themselves (cf. Yoder, 2016). Culturally relevant youth ministry is first and foremost directed towards the adolescents, to support their everyday lives in meaningful ways while indicating that youth workers should also learn continuously in the process.

The difficulty within this understanding is that no matter how helpful it can be to understand adolescents and their context, young people have the need to be seen, cared for and loved (cf.

Kerns, 2015). In other words, authenticity needs to be the central part within youth ministry in order achieve and sustain relevancy towards adolescents (cf. Boshers, 1997:29; cf. Jones, 2001:37). All parties involved need the freedom of being real to themselves and to others, or else relevance within youth ministry will only be superficially achieved.

Attention needs to be drawn concerning relevance within a multicultural context, which is imbedded in the understanding "it takes all kinds to reach all kinds" (Petersen, 1992:141). In other words, as people are born with certain talents into a specific cultural setting and social society they bring along experiences others can learn from. According to Ratcliff, "experience with the perspectives of another culture or subculture can help youths gain a broader perspective of the world" (1997:121). The difficulty is that every culture is ethnocentric and almost every human thinks their own culture is superior over other cultural groups. The reality remains that most people tend to live, worship, work, and play with people who are ethnically and culturally like themselves (cf. Parrett, 1999:2). While a certain amount of ethnocentrism is good and probably necessary for personal identity and survival (cf. Petersen, 1992:143), indecent, xenophobic or discriminating behaviour cannot be excused. As many current youth ministers were raised in a more mono-cultural setting, they face the reality of being confronted with teenagers from multicultural backgrounds. Therefore, gaining a broader understanding through explicit theoretical training and practical multicultural experiences might be vital to establish relevancy in youth ministry.

2.5.1   Established youth ministry approaches

Several well thought through and tested youth ministry approaches are discussed amongst veteran youth ministry scholars. Senter, Black, Clark and Nel (2001) provide an interesting dialogue in their co-authored book *Four Different Views of Youth Ministry and the Church*. Nel in his "inclusive congregational approach" argues that young people should be included in the eight-fold ministry of the church (2001:3), which are fellowship: proclamation; worship teaching; pastoral care witness; compassion and leadership (cf. Coetsee & Grobbelaar, 2013:815). Black considers a "preparatory approach" (2001:40), which can be defined as a specialised ministry to young people that prepares them to participate in the life of existing churches as leaders, disciples, or evangelists. Clark indicates with his "missional approach" (2001:87), that adolescents and their culture need to be taken seriously enough to provide them a sociological and theological bridge from the secularised world of the youth into a broad and loving community of faith. Senter joins in the conversation with the "strategic

approach" (2001:117), which creates a community of leaders and youthful Christians that enables a para-church or church-based youth ministry to establish a new church. As in his opinion this will maintain a theological continuity, while expressing faith in a community relevant to both Christ and culture. Each author acknowledges the other three approaches as plausible and all advocate within their own understanding for a holistic youth ministry approach. All four youth ministry scholars agree that every adjustment in ministry vision needs to draw upon the insights of young people, because "if the church of tomorrow is to become the church of today, the vision for what we are all about must be forged and maintained together" (Senter, Black, Clark and Nel, 2001:158). In essence, young people must be at the core of youth ministry, not just ministering to young people but intentionally ministering with them.

2.5.2 Fields and Boshers purposeful youth ministry approaches

Fields' youth ministry approach puts a high emphasis on "purpose" as he argues for nine important components in youth ministry. Fields mentions firstly, that the power of God is displayed through healthy leaders (1998:27) and secondly, that purpose can be discovered (1998:44); identifying the potential audience is the third component (1998:83), followed by purposefully well-planned programs (1998:103-194). The fifth component is process-orientation (1998:209), and the sixth emphasises a well-defined and properly communicated value system (1998:233). The seventh component is the importance of collaboration with parents (1998:251), which is followed by committed youth ministers (1998:271) and finally perseverance through difficulties (1998:313). All nine elements carry the intrinsic value of evangelism, worship, fellowship, discipleship and ministry before implementation. Strategically this is implemented gradually within different groups of people concerning their involvement in ministry. For example, evangelism focuses on the whole community, worship is experienced with the interested crowd, fellowship is nurtured in the congregation, discipleship is done with those committed to the cause and ministry responsibility is given to the core of the people involved (cf. Fields, 1998:96). This approach is in opposition to the genuine assumption to create a purpose for more and more activities after the fact (cf. Fields, 1998:44; cf. Jones, 2001:228). In my opinion Fields' understanding goes in accordance with Boshers' "four-point-strategy" concerning student ministry as he recommends re-evaluating the purpose of the ministry (1997:17); to minister with purpose (1997:67), to structure the ministry (1997:137) and to program with purpose (1997:211). Within this approach a mind shift from maintaining a youth group which is activity-driven, usually recognisable through

unclear vision, inward focus, minimum growth and being busy in the world, to building a student ministry that is purpose-driven, distinguishable through a clear vision, outward focus, consistent growth and a focus on kingdom work is inevitable (cf. Boshers, 1997:81). Fields and Boshers' attempt to critically challenge youth leaders not to just load their calendars with events and then seemingly try to justify their presence and drive for busyness by giving a spiritual purpose to each.

2.5.3 DeVries' family-based youth ministry approach

On the other hand, "family-based youth ministry" (DeVries, 2004:1) prioritises the focus on building a faith-nurturing intergenerational community for teenagers, enabling young people to access, empower and connect with the nuclear family and extended family, which consists amongst other things of the Church as well (cf. DeVries, 2001:141). DeVries (2001:150) recognises the immediate family and extended family as the most effective faith formation sources for adolescence. DeVries (2001:142-143; 2004:24-26) furthermore comprehends that youth ministry is in crisis, as he primary criticises society for systematically isolating young people from guiding relationships with mature adults, and secondary individuals for their ineffectiveness in leading young people to mature Christian adulthood. The significance in this approach lies in impacting a teenager's life through caring attentiveness by the older generation to the younger generation (cf. DeVries, 2001:153). Black (2001:57) fully agrees on the important influence family and church-life has on the life of an adolescent. "Nuclear families" can uplift but can also cause great pain in the life of an adolescent (De Vries, 2004:166). While family-based programs can provide the context for healthy intergenerational connections they should be understood as a foundation rather than a model concerning youth ministry (cf. DeVries, 2001:152). In other words, youth ministry in this regard should prevent teen isolationism through an integrative, intergenerational approach with family-like relationship opportunities.

All the above-mentioned approaches are crucial in order to establish relevant youth ministry as they vividly explain, target and discuss important issues like purpose (Boshers 1997; Fields 1998), family relations (DeVries, 2004), church involvement and teenager inclusiveness (Senter, Black, Clark & Nel, 2001). Still the concern arises that if no attention is given to multiculturalism, teenagers "will read between the lines and pick up the message that Christ unites only those of similar backgrounds" (Sorber, 2010:131). Young people from different social, cultural and ethnical background will be disconnected to the youth ministry of the local church if it does not match the rest of their culturally diverse world (cf. Sorber, 2010:131).

2.5.4 Multicultural youth ministry approaches

Parks advises involving young people in the multicultural process because "the real experts on multicultural youth ministry are the teenagers themselves" (1999). This coincides with Roebben's view, that churches should not leave young people behind as "they are searching for good reasons to ground their hope for a better world, and therefore they are desperately looking for 'soul food'" (2009:4). Sorber purposefully promotes multicultural youth ministry around one foundational principle called "diversity" (2010:133), as "today's youth ministries need to be diverse to connect to the diverse youth culture that is fast becoming the norm" (2010:143). Motivated by love for God and others, which is the driving force to make disciples of all nations (Matthew 28:19), significantly the "multicultural calling is not bound by colour, culture, class or creed" (Sorber, 2010:133). Embracing differences of ethnic groups, cultures and individuals is the focal point of this approach. According to Sorber, the concept of colour-blindness hinders diversity as it "teaches us to ignore the beauty that each culture possesses" (2010:138). Challenges are firstly, mainly in the area of fast numerical growth (cf. Sorber, 2010:142), as a long-term vision is needed (DeVries, 2001:152) which asks for endurance from the youth worker. Another important challenge is external acceptance, as individuals convinced with multiculturalism need to learn to understand and appreciate, what Sorber identifies as "unicultural ministries" (2010:143) which focus on one culture only and vice versa. Parks (1999) agrees with this approach in general, but lessens the focus on racial differences; while diversity should be celebrated, careful consideration needs be given not to put specific people on the spot because of their otherness.

Parrett's biblical based approach (1999:38-45) concerning multicultural youth ministry seems more theologically sophisticated suggesting several specific commitments as we work with adolescents from diverse cultural backgrounds: The first focus is given to the greatest commandments to "love the Lord our God" in (Deut. 6:4-5; Mark 12:30) and to "love" our neighbours as ourselves (Lev. 19:18; Mark 12:31). Bearing these commandments in mind, Jesus challenged the Jews further with the parable of the "Good Samaritan" (Luke 10:30-37), an oxymoron for the Jews as in the story the Samaritan, towards whom the Jews were hostile, was willing to love across cultures (cf. Parrett, 1999:38; cf. Lingenfelter & Mayers, 2005:89). The great commission (Matt. 28:18-20; Acts 1:8) is the second commitment, indicating to the Jewish disciples of Jesus that they were commanded to be concerned for all people in the whole world (cf. Parrett, 1999:39). The third commitment is to the ministry of reconciliation, emphasising that through Christ God reconciled himself (2.Cor. 5:19) to the world and

through it committing to us the "ministry of reconciliation" (Ladd, 1993:498; Parrett, 1999:40). Honesty and faithfulness in our interpretation, application and teaching of the Scriptures, is the fourth commitment. As each individual reads the Bible through a specific cultural lens, increasing attention to the historical and cultural backgrounds of the texts needs to be given (cf. Parrett, 1999:40). Furthermore, a healthy cultural self-knowledge is the fifth commitment. Parrett suggests that we should go beyond naivety, as we attempt to understand God and seek to understand our own ethnic and cultural backgrounds in this endeavour (1999:41). Furthermore, an understanding of the ethnic and cultural influences which affect young people is needed. Youth ministers need to know of the culture of the biblical texts, of their own cultures as teachers, and of the cultures of the teenagers, to achieve a genuine cultural congruence in our ministry (cf. Bennett, 1999:41). Similarly, Paul was willing to "become all things to all people" (1.Cor. 9:22) concerning his ministry. As ministering amongst a diverse young generation can be overwhelming; endurance, cultural sensitivity and biblical identity are of vital importance in this regard (cf. Parrett, 1999:44).

2.6   Adolescence faith development

Well known psychoanalyst Erik Erikson (1968) proposes eight stages in psychosocial development. His emphasis is on the simultaneous process of psychological and social change that appears during the process of personality development (cf. Schellebach, 2007). Each stage is characterised by a 'crisis' caused at that point in development because of the interplay between the internal forces of biology and the specific demands of society (cf. Steinberg & Morris, 2001:91). This phase between childhood and adulthood, also often referred to as puberty, is known as a time marked by experimentation filled with emotional storm and stress (cf. Heath, 2007). The challenge of adolescence is to resolve the identity crisis successfully and to emerge from this period with a meaningful self-understanding and a clear view for further development. According to Steinberg & Morris (2001:91), much time is needed during this period to experiment with different roles and personalities.

To understand young churched people's spiritual journey, it is vital to consider biblical faith understanding and faith development theories. According to Tittley (2016), the complex activity of biblical faith is made up of three elements, (1) the intellectual; as it is concerned with the knowledge of faith in Christ, (2) the emotional; as it involves the acceptance of the validity of the knowledge of this faith with an active embracing of it and (3) the volitional; as choice of the will to respond and act on what is believed. Two major recognised theories

concerning faith development originate from James Fowler and John Westerhoff (cf. Keeley, 2010:20; cf. Tittley, 2016). Westerhoff (1976) referred to four stages with the analogy of rings in a tree, as each ring remains while the next one is developed. The four stages include experienced faith during childhood, affiliative faith and searching faith from adolescence to late adolescence and finally owned faith in adulthood (cf. Tittley, 2016). While Fowler (1991) identified seven stages including intuitive-projective faith within early childhood, mythic-literal faith during later childhood, synthetic-conventional faith in adolescence, individuative-reflective faith as young adult, conjunctive faith during middle life and finally universalising faith in later life (cf. Keeley, 2010; cf. Tittley, 2016). Concerning young people in youth ministry Westerhoff's stages regarding affiliative faith and searching faith as well as Fowler's synthetic-conventional faith need to be considered. In this stage teenagers realise more fully that they have a personal past and future, capable of seeing things from the perspective of others (cf. Keeley, 2010:23). Furthermore, while teenagers' faith is, in the early adolescence stage, strongly characterised by a strong sense of belonging to a group which will influence their understanding of faith, values and actions, it develops further in questioning what they believe in and experimenting of different faith expressions (cf. Tittley, 2016). Significant challenges might appear in a young person's faith developmental process within a culturally diverse family setting. Identity issues, especially issues of ethnocultural identity for minority groups, are of particular concern to young people from diverse backgrounds, owing to the often-contradictory nature of their socialisation (cf. Wenh-In Ng, 1997:201). This multicultural challenge within the identity forming process concerns as well as the faith development process of a diverse adolescent.

2.7 Generational differences

Furthermore, is it vital to closely look at and better understand the current adolescent culture which is mainly referred to as "Generation Y" (Savage & Collins-Mayo, 2006). Like any of the previous generations this young generation has their own set of values and rules. Jones (2001:30-33) lists twelve values post-modernism is built upon, eleven of them are opposing to modern values which cause misunderstandings, misinterpretation and leaves a chasm between generations: Post-modernists have a strong experiential desire opposed to rational thinking, spirituality (not religiosity) accede the scientific drive that everything thoroughly studied is ultimately understandable, pluralistic thinking (including racial pluralism) replaced unanimity and the general exclusivist understanding had to give way to a relativistic thinking indicating that all faiths contain elements of truth. Altruistic comprehension (even though flavoured with

selfish desires) succeeded the egocentric understanding. The desire for community experience replaced at least partially individualism, creativity (interlaced with functionality) has emerged out of pure functionalism and environmental concerns pushed back industrialisation (cf. Jones, 2001:34-35). Furthermore, post-modernists have a global consciousness contrary to a local focus, a holistic understanding opposed to a dichotomy in life and a focus on authenticity rather than relevance. One value that has remained is the importance of good, trustworthy relationships (cf. Jones, 2001:36-37).

As most youth leaders come from the previous generation, "Generation X" (Barna, 1995), their set of rules of finding guidance should be considered as well for clarification. The focal points of Generation X are, according to Barna (1995:107-115), investment in personal relationships rather than institutions; process-oriented understanding; diversity driven; life opportunities that are more important than productivity; having a positive attitude towards change; focus on character development; rediscovery of family importance; individual responsibility; no need to identify absolutes; enjoying life as much as possible; religious pluralism; voicing their anger; and viewing technology as normality of life. These coincide in general with the understanding of Mosaics, which build their personal rules and values in similar stances but seem to have accelerated in their understanding (e.g. diversity and pluralism are a given and no longer optional), as they were raised by "hands-on child-raising style of Gen-X parents" (Howe, 2014). Nonetheless, it is vital to keep in mind that the term 'generation' is an analytical tool for understanding the cultures and people within it, it cannot be viewed definite for every person as exceptions are to be expected (cf. Kinnaman, 2007:14).

2.8   Post-modernism

The current challenge for youth leaders is to strategically work to strengthen the positive effects and diminish the negative possibilities that derive through these rules. A currently used term, concerning a sceptical young generation towards Christianity, namely "un-Christian" (or post-Christian) (Kinnaman, 2007:15) gives pivotal insight concerning young people who grow up in todays' post-modern society "getting full-blown, no-holds-barred postmodern thought" (Jones, 2001:29), which brings forth opportunities as well as challenges. Kinnaman identified "six common points of scepticism and objections raised by outsiders" (2007:29), namely that church seems to be hypocritical, too focused on getting converts, anti-homosexual, sheltered (old fashioned and boring), too political and judgemental. Spirituality

is still important to young people, but they do experience and express it in different ways than the Generations before (cf. Kinnaman, 2007:23; cf. McLaren 2006:17).

Therefore, McLaren (2006:178-190) postulates for numerous creative responses as he argues to distinguish between genuine Christianity and our individual versions of it, to see truth and goodness where they exist in postmodernism, to magnify the importance of faith, to be fair to the other, to be more experimental, to address the postmodern existential predicament, to listen to their stories, to address issues we have never thought about, to avoid coercion and pressure, to see others, to believe that the Holy Spirit is at work, to become seekers ourselves, to reassert the value of community and to communicate more through art, music, drama and literature.

Jones sees a pressing need for youth ministers in the postmodern context to develop what he calls "a holistic rule of life" as young people need to be in relationships with "mature adults who have boundaries, wisdom, and self-discipline" (2001:228). In essence, to reach today's culturally diverse youth raised within a postmodern worldview, youth workers need to sensitively, creatively, holistically and pro-actively develop a relevant multicultural youth ministry.

2.9   Conclusion

From the literature review, one can see that multicultural youth ministry is an important and rich topic as multicultural education with all its complexities builds on recognition and embracement of differences, recreational diversity education, the refusal of ethnical isolation, cultural interchange, avoiding divisive cultural dichotomies and continuously recognising multiculturalism as normal life experience (Wilkerson, 1997). It is furthermore of utmost importance to build on equity pedagogy, antiracism and the elimination of structural inequities, the importance of all cultures in teaching and learning, and the importance of social justice, as all students need empowerment individually in a socio-economic environment (Bennett, 2011).

Concerning motivation regarding educational learning, it is vital to understand and distinguish between extrinsic and intrinsic motivation of a person (Bain, 2004; Cherry, 2016), as well as to gain insight within a person's motivation through Maslow's pyramid of needs combined with a culturally diverse educational awareness (Ratcliff, 1997). The different learning styles

like, field-sensitivity and field-independence (Bennett, 2011), or satellizers and non-sattelizers (Bainer & Peck, 1997), regarding culturally diverse adolescents need to be recognised and acted upon accordingly to support young culturally diverse people in their educational endeavour. Furthermore, as young people go through a formation process (physical, emotional, intellectual and social) in their adolescence, they move gradually from juvenile to become mature individuals (Boshers, 1997), their style of learning might differ in this period, which should not be ignored.

Critique concerning multiculturalism was considered and discussed which included so called "superficial conceptions" (with the focus on surface issues), the dispute concerning cultural pluralism, and the improper term 'colour-blindness' (Bennett, 2011), all these challenges cannot be taken lightly. Furthermore, terminologies like multicultural and intercultural (Lartey, 2003), as well as different congregational types (assimilated, the pluralist and the integrated) regarding culturally diverse ministry (Ganiel, 2008) were acknowledged and reveal the versatility and intricacy of the issue. Important critique was given concerning power issues with multiculturalism, whiteness and white privilege (Blaser, 2008; McIntosh, 1990). All cultural groups, especially those superior within the wider culturally diverse society, constantly need to be made aware of the inequality, unfairness, discrimination and racism that is continuously present, yet carefully disguised.

Even though established and foundational youth ministry approaches from authors like Boshers (1997), Fields (1998), DeVries (2004) Senter (2001), Black (2001), Clark (2001), as well as local scholars like Nel (2001) and Codrington (2010) give good guidance concerning reaching adolescents (e.g. purpose, family, strategy, preparation, mission and congregational inclusiveness), there is a growing need to learn more about multicultural youth ministry approaches. Therefore, insights were drawn from authors like Parrett (1999), Parks (2009) and Sorber (2010), to engage appropriately and purposefully with a culturally diverse young generation; keeping in mind general adolescent development (Erikson, 1968), young people's faith development (Keeley, 2010; Tittley, 2016), generational differences and the post-modern worldview (Barna, 1995; Jones, 2001; McLaren 2006; Kinnaman, 2007).

Chapter 3: Fieldwork

3.1   Introduction

The purpose of this study was to research the question of whether the current practices of youth work at Eastside Community Church constitute a multicultural model that can enable relevant youth work. This chapter describes the field in which this research was conducted, and explains the theoretical framework within the qualitative research using a case study design. I explain the background of the sample research participants, consisting of youth workers and adolescents, as well as the research process including semi-structured individual interviews and focus group interviews via Skype. Furthermore, I describe the data analysis procedure and presentation of the data, the research findings, and emerging themes.

3.2   Background to the sample

This research is based on Eastside Community Church which was founded in 1999 as the daughter congregation of Central Baptist Church in Pretoria. It is affiliated with the Baptist Union and concurs with its general Baptist principles (cf. Scheepers, 2012). It began with a core group of 45 people meeting regularly at a member's home. Within half a year the group expanded, and an alternative venue was needed. Before purchasing their current property, Eastside Community Church had to rent different facilities like a golf driving range, an unutilized gymnasium, and the Glen High School hall. Eventually the leadership acknowledged the need for a permanent building that would adequately meet its ministry needs and that would allow sustainable growth in the foreseeable future. This was finally realized in the middle of 2006 and since then two further alterations on the building complex have been done (cf. Eastside Community Church, 2013:5).

With their main campus situated in Moreleta, Pretoria (Moreleta Eastside Community Church, 2016) the majority of the Eastside Community Church population (members and visitors) comes mainly from middle-class to upper-class social backgrounds. Nevertheless, a small amount of their congregation consists of families from the urban area, where in the last three years a satellite campus especially but not exclusively for students has been established in Hatfield (Hatfield Eastside Community Church, 2016). Also a few families from an informal settlement called "Plastic View", which has emerged in the past ten years close to the property (Pretoria East Rekord, 2016), are partially involved with Eastside Community Church.

The mission of Eastside Community Church is "to serve and transform the community in such a way that people experience salvation and live a full Christian life" (Eastside Community Church, 2013:4). Even though the leadership of the congregation was not intentional about being multicultural, it has become exactly that - more multicultural and multi-ethnic (cf. Niemand, 2012). An ongoing influx of families from South Korea, South Africa, Nigeria, England, Germany, Argentina, Brazil, Austria, Egypt, the United States, and many more have become an integral part of Eastside Community Church for nearly two decades now.

Eastside Community Church is committed to empower the community around them and to mentor individuals to reach their full potential in life, while using the abilities God has given to them. Furthermore, they focus on the local community. "We envision community transformation through the restorative power of the Gospel and believe that our programs and ministries can have a tangible impact in the lives of those within our reach" (Eastside Community Church, 2013:3). This commitment is evident throughout the year through various partnerships with different local churches and different special events like holiday clubs and trailer ministries in suburban, urban, and township areas mainly in Gauteng. While a holistic approach like the above-mentioned focus on transforming the immediate, intermediate and extended community is admirable, certain realities, limited resources, language barriers, or cultural differences are important to consider.

Furthermore, is it important to consider that the suburban areas in South Africa are in constant transition, implying primarily a shift in segregation from race to class. For example, there is an entirely new pattern of middle class blacks taking up residence in townhouse complexes (cf. Mabin, 2005:55). This positively nurtures a considerable urban racial desegregation and at least a so called "semi-integration" which can be seen in suburban schools, and in new forms of some private-public spaces like shopping and entertainment (Mabin, 2005:53), as well as in other forms of social engagement like interest groups or faith groups. Besides focusing on contemporary measures like technology and the arts to meaningfully engage with the community, it suggests a multicultural focus in the church services, in all ministries, in all departments and in all groups as well.

The multicultural face of Eastside Community Church is reflected to a certain extent in each department of the congregation, including the youth ministry, called Teen-Church (former

XLR8) and iQuipt (former Youth). Children and teenagers are an integrated, important part of the church since the beginning as around "one third of the congregation is under the age of twenty-one" (Niemand, 2012). The youth ministry caters specifically to young people between the age of thirteen and seventeen. By the time young people finish their matriculation year they are encouraged to participate in the young adult ministry at Eastside Community Church.

The youth ministry has four weekly meetings that involve a Teen Bible Study on Tuesday night, Friday night fellowship (iQuipt), Teen-Church on Sunday morning, and a Sunday evening service with the focus on the young generation. Each of these regular meetings play their part in the youth ministry and each has their own focus of reaching partially different young people. Young people who come Friday nights are more loosely connected to church in general and enjoy more the fellowship and fun side of the ministry. These evenings are very loosely structured, young people can "hang out", maybe play some games, build friendships, and discuss relevant topics. The program on Sunday mornings is separated from the main service (after the musical worship time) and focuses on integrated teenagers from within the church who mainly accompany their parents. Only a few adolescents come to the morning service without parental guidance. The well-structured and semi-flexible program includes prayer time, creative Bible reading, games, video presentations, skits and discussion times. Similar to the Sunday morning program is the Teen Bible Study every Tuesday night in a smaller, more private setting. The focus in this gathering lies on Bible interpretation, discussion and relationship building. The Sunday evening service targets all young people from the different groups and tries to communicate a unifying character, celebrating their faith together. A typical evening celebration contains contemporary worship, relevant sermons for young people, creative elements explaining the topic of the evening (like a short skit or dance), and coffee times during or after the youth service.

In addition to the weekly gatherings there are special events, like holiday clubs, summer camps, social events, and teen weekends. Most of them occur once every year and seem to nurture extra excitement, involvement, and energy within the youth workers and adolescents. Often friends and classmates from different social and cultural backgrounds join the regular young people from Eastside Community Church just for these events. Some of them end up visiting the ongoing weekly youth ministry more regularly. Currently the average attendance varies from twelve to fourteen young people during special events. As mentioned above the

number of participating adolescents can reach up to seventy young people from diverse backgrounds. While all these youth ministry events are coordinated by a young fulltime youth pastor and assisted by the children's pastor, a strong responsibility lies on eight to twenty volunteer youth leaders (the numbers of volunteers vary depending on the program).

I was part of Eastside Community Church and its ministry amongst the young generation from 2002 until 2012. From the beginning of my time I was aware of the culturally and socially diverse group in the congregation and specifically in the youth ministry. Because of my experience there I decided to choose the youth ministry of Eastside Community Church as my research site. Furthermore, the relationship with the leadership of the congregation gave me easy access to the youth leaders and young people. In my opinion this youth ministry with their leaders and adolescents was a good place for me to collect data concerning multicultural youth ministry, exploring whether the current practices of youth ministry at Eastside Community Church represent a multicultural model that can enable relevant youth work.

3.3   Sampling

The primary data collection sample for this study was six intentionally chosen youth leaders, three female and three male. They were between 22 – 49 years old, and came partly from the younger youth group (Teen-Church former XLR8) and partly from the older youth group (iQuipt former Youth) of Eastside Community Church (Dawson, 2002:50). All participants were white, middle class and have been actively involved in the youth work for at least one year. Even though I am aware that the youth leaders did not represent a diverse sample, these were the only youth leaders in place at Eastside Community Church. Because they have been with the church and its ministry at least for one year they could give in-depth information concerning multicultural youth ministry.

Furthermore, as secondary data collection sample a sample of two focus groups was conducted, each group consisting of four adolescents (age 14-17 years old; four female and four male) from different cultural backgrounds. The participants were carefully selected, together with the youth leaders from Eastside Community Church, as they have been part of Eastside Community Church and the youth ministry (former XLR8 now Teen-Church, and former Youth now iQuipt) for at least one year. All of the participants in the focus groups attend the youth meetings regularly and therefore have in-depth experience concerning multicultural youth ministry.

Concerning their social status all participants, youth leaders and adolescents, can be referred to as middle-class with a certain range of higher and lower middle-class standards. As it is extremely difficult to define the term clearly a broad spectrum between "literal" and "relatively affluent" middle-class in South Africa needs to be considered. In 2008 for example, the "literal" middle-class earned between R1520 and R4560 total household income per month and the "relatively affluent" middle-class earned between R5600 and R10000 total household income per month (Visagie, 2013). Therefore while a few families at Eastside Community Church could be considered as literal middle-class, the majority might be considered as relatively affluent middle-class and a few families are upper class.

3.3.1 Research participants

As mentioned above all research participants, the youth leaders and the adolescents, have not just been selected out of opportunistic reasons. All of them were chosen as well because they were at least one year an integral part of Eastside Community Church and of the youth ministry as well. It is vital to mention that all fulltime, as well as the volunteer youth workers, seem to have a genuine desire to work with the young generation and want to be a positive influence in their lives. The adolescents similarly showed genuine appreciation and openness in regard to the ministry. Furthermore, all participants were willing, not hesitant to speak, genuinely interested, made their time available (cf. Creswell, 2009:133). Adequate equipment was available, or was made freely available to them, in order to participate in the research (cf. Cater, 2011).

3.3.1.1 Youth leaders

Participant one (P1), 49 years old, married, two teenage children. She and her husband are both employed; she is a white South African and comes from an English- and Portuguese background. She can draw from two decades of general church ministry involvement. P1 was strongly involved as a volunteer youth ministry leader in the youth ministry for two years, mainly with the young adolescents. Currently she serves in other ministries of Eastside Community Church.

Participant two (P2), 36 years old, married, two small children. He is employed. and his wife currently stays home with the children. He is a white South African and comes from an English background. He and his wife have lived and worked for ten years in England. For the past three years he was strongly involved as volunteer youth leader in the youth ministry at

Eastside Community Church, mainly the young adolescents, and has recently given up his ministry responsibilities.

Participant three (P3), 22 years old, single, one older brother. She is a white South African and comes from an English- and Afrikaans background. She lived and worked as a volunteer amongst young people for one year in the US and Uganda. P3 was strongly involved as a volunteer youth ministry leader in the youth ministry for three years, first with the older and then as well with the younger adolescents, currently she serves in other ministries of Eastside Community Church.

Participant four (P4), 22 years old, single, two older siblings. He is a white South African and comes from an English background. P4 has been strongly involved in the youth ministry for four years, first with the older and now as well with the younger adolescents. He is part of the staff at Eastside Community Church leading the youth department. He works with the younger and older adolescents.

Participant five (P5), 33 years old, married, one child. She and her husband are both employed; she is a white South African and comes from an English- and US American background. P5 was partially involved in different church ministries. Currently she is part of the staff at Eastside Community Church leading the children's department and was previously responsible for the younger adolescents as well.

Participant six (P6), 42 years old, married, three children. He is employed, and his wife currently stays home with the children, home-schooling the teenagers; he is a white South African and comes from an English background. P6 was involved in different student and church ministries. He was strongly involved as a volunteer youth ministry worker at Eastside Community Church for three years, mainly with the young adolescents, and has recently handed over his ministry responsibilities.

3.3.1.2 Adolescents

Focus group one (F1) included four female participants. Girl one (G1), 16 years old, lives with her family and is home-schooled; she comes from a white English background and lived in her childhood partly overseas. Girl two (G2), 17 years old, lives with her family and goes to a public school; she comes from a white English background and lived her entire childhood

in South Africa. Girl 3 (G3), 14 years old, lives with her parents and goes to public school; she comes from a black African background (Nigeria) and lived most of her childhood in South Africa. Girl four (G4), 15 years old, lives with her family and is home-schooled; she comes from a white English background and lived her entire childhood in South Africa.

Focus group two (F2) included four male participants. Boy 1 (B1), 15 years old, lives with his family and is home-schooled; he comes from a white English background and lived in his childhood partly overseas. Boy two (B2), 15 years, lives with his family and goes to a public school; he comes from a black African background (Nigeria) and lived most of his childhood in South Africa. Boy three (B3), 14 years old, lives with his parents and is home-schooled; he comes from a South Korean background and lived most of his childhood in South Africa. Boy four (B4), 15 years old, lives with his family and goes to a public school; he comes from a black South African background and lived his entire childhood in South Africa.

3.4   Research process

3.4.1   Semi-structured individual interviews via Skype

While there is a broader base of data collection in qualitative research like interviews, observations, documents, and audiovisual materials (cf. Creswell, 2007), most of the data derive from individual face-to-face interviews (cf. Cater, 2011). This coincides with Seidman's (2006:11) conviction that if the goal of the research is to understand the views of people involved and what they make of their experience, then interviewing provides a necessary avenue of inquiry. According to Klenke (2008:119) it is a natural, genuine enquiry method as most people are familiar with interviews as part of everyday life. Language sits at the very heart of what it means to be human as it gives people the ability to symbolise and express their experience, therefore interviewing is a basic mode of inquiry (cf. Seidman, 2006:8). The importance of this data inquiry method is, as well, proven through its frequent use in research (cf. Creswell, 2007:132). Significantly at the root of in-depth interviewing is an interest in understanding the lived experience of other people and the meaning they make of that experience (cf. Seidman, 2006:9).

I utilized semi-structured interviews which are more closely related to unstructured than structured interviews. It focuses on issues that are central to the research question, but the type of questioning and discussion allows for greater flexibility (cf. Klenke, 2007:127). Semi-structured interviews give the researcher the opportunity to refocus the questions, or to

immediately ask for more information if something interesting emerges in the conversation (cf. Baškarada, 2013:8).

Interviews become more complex when participants are scattered and located distant from the researcher and from each other, therefore conducting face-to-face interviews becomes expensive and time consuming (cf. Cater, 2011). As most of the participants were geographically farther away and difficult to reach I conducted the interviews via Skype. This was appropriate for participants who cannot physically be reached and interviewed in person (cf. Lo Iacono, Simonds & Brown, 2016:4), using a paper-based interview guide typically for semi-structured interviews. Since the semi-structured interviews contain open-ended questions the discussions may vary from the interview guide (cf. Baškarada, 2013:8). This enhanced the flexibility of the research as I was able to accommodate my participants' time schedules (cf. Cater, 2011). In order to conduct the interviews purposefully I used a carefully drafted paper-based interview guide typical for semi-structured interviews (cf. Hofstee, 2009:135). Since the semi-structured interviews contain open-ended questions and discussions may vary from the interview guide, the interviews were tape-recorded and transcribed (cf. Cohen and Crabtree, 2006).

The technical devices used for all semi-structured interviews were the free multimedia communication tool Skype (Version 6.0) and a functional genuine computer on both ends. It offers a free download that enables individuals to participate in an audio- or videoconference from computer to computer. On the Skype-screen the person calling can see a full screen image of the other person on the other computer through the web camera (cf. Cater, 2011). The interviews were furthermore tape-recorded on the computer via Windows Vista Sound-recorder (an integral part of all Windows versions). All interviews can be played and replayed for research purposes via Windows Media Player (Version 11).

Concerning this research one separate individual Skype interview took place with six different youth leaders from Eastside Community Church. The date and time of each interview was individually scheduled via email communication to suit each participant's manageable time frame. I and each participant were in their respective homes with the required technical equipment in a quiet environment to engage in deep conversation. There is no absolute time frame given for in-depth interviews and the length of an interview is dependent on things like participant conditions, age, willingness to share, and other variables (cf. Seidman, 2006:20).

Therefore, I decided on an estimated 40 to 60 Minutes timeframe, or until the saturation point was reached in each interview.

Each interview was crafted purposefully within the framework of orientation, information gathering and closing (cf. Baškarada, 2013:8). A pilot interview was conducted with one female, indicating that the participant would not have to struggle to understand the posed questions. In the beginning a genuine conversation was started and the purpose of the research interview was explained. Each interview took place within the context of the participant answering four different, carefully drafted semi-structured open-ended interview questions, namely:

- Can you explain what the term 'youth ministry' means to you?

- Can you describe the term 'multicultural'?

- Can you say more about some experiences you had concerning multicultural youth ministry?

- Can you describe the multicultural youth ministry in your church?

The interview questions served to support the main research questions and objectives. Individual follow-up questions were asked, between the four genuine questions, for clarification or to gain further knowledge concerning a particular issue mentioned. The length varied from interview to interview and the timeframe was dependent on the participant, eventually varying from 43 - 51 minutes. Before the interview ended each participant was asked if any additional explanation to any particular statement was still needed. This was done to ensure that the saturation point concerning the data was reached. At the end appreciation was acknowledged to each youth leader for their willingness to participate.

During each semi-structured interview, I briefly jotted notes as a guide to stay on track during the interview and tape-recorded the interviews. At the end of each interview I summarised the most important points to better reflect the conversation. After transcribing the interviews, I sent the material to the participants in order to check whether I had understood them correctly.

3.4.2   Focus group interviews via Skype

Focus group discussions, in addition to individual interviews, can be used to capture data on the attitudes of small groups of participants to the research problem (cf. Baškarada, 2013:9). In this method, a small group of participants gather to discuss a particular issue under the guidance of a facilitator (cf. Hofstee, 2009:135; cf. Klenke, 2008:131). Focus groups are of particular value because of their ability to allow the researcher to study how the participants engage in collective sense making (cf. Klenke, 2008:132). According to Creswell (2007:133) focus groups can be advantageous in collecting data if the interaction among participants will likely yield the best information and if the interviewees are similar and cooperative with each other. This was the case with the two focus group participants. Disadvantages in focus groups are participants who constantly dominate the conversation, those who distract more than they are of help, or those who intimidate shy participants. In this case the interviewer needs to monitor and encourage all involved (cf. Creswell, 2007:133).

Two focus group Skype interviews were conducted which took place with four different adolescents from Eastside Community Church in each group. The above mentioned technical devices for communication and recording which were used in the individual interviews were used for both focus group interviews as well.

The date and time of both focus group interviews were scheduled with the help of two volunteer supervisors (one for each focus group) to find a suitable date and time for each participant. I was in a home in Austria and all participants of each focus group were together in the church office in South Africa, assisted by a supervisor, with the required technical equipment in a quiet environment to engage in deep conversation. The adolescents of the two focus groups were divided by gender. This was done to ensure more openness during the interviews, as natural peer-pressure within the social development process is evident in this phase of life (cf. Boshers, 1997:89) Furthermore, possible discomfort between the adolescents, which can cause insufficient answers, might vary and shift to the facilitator (cf. Norris, Aroian, & Warren, 2012:672). There is more openness amongst the peer-group to answer more freely if this is handled by the interviewer with great care. In the beginning a genuine conversation was started and the purpose of the research interview was explained. I facilitated the focus groups, made sure that the discussions did not digress, looked for details, made sure that everyone had an input, and that no person dominated the discussion (cf. Dawson, 2002:76).

The two focus group Skype interviews with the adolescents took place within the same context, framework, and semi-structured questions as the above mentioned semi-structured individual Skype interviews with each of the participating youth leaders. They were tape-recorded as well, and later transcribed (cf. Creswell, 2009:140; cf. Dawson, 2009:83).

3.5   Analysis and presentation of the data

3.5.1   Data analysis procedure

Data analysis is the process of bringing order, structure, and meaning to the complicated mass of qualitative data which has been collected (cf. Swinton and Mowat, 2007:57). In terms of case study research, it involves developing a detailed description of the case. Furthermore, the data collecting and analysing in case study are not separate phases, but represent a repetitive process (cf. Stake, 1994:72). By this method, the data collection will influence design features which may be modified to reflect greater insight gained during the data collecting period (cf. Klenke, 2008:66-67). I focused on what Stake defines as "direct interpretation" (Creswell, 2007:163; Stake, 1995:74). This indicates that I looked for a single instance and drew meaning from it without looking for corroborating multiple instances (cf. Klenke, 2008:67). According to Stake "the caseworker sequences the action, categorizes properties, and makes tallies in some intuitive aggregation" (1995:74). This is a process of pulling the data apart and putting it together in a more meaningful way (cf. Klenke, 2008:67). Furthermore, I established patterns, looking for a correspondence between categories (cf. Creswell, 2007:163).

Creswell and Plano Clark (2004) mention several principles appropriate for most types of qualitative research analysis. I have adopted some of the principles to analyse the data I collected, namely:

•   Transcription of all individual and focus group Skype interviews. In order to internalise the content of each interview in more detail the transcriptions were done personally (cf. Seidman, 2006:115).

•   Reading and re-reading the transcribed interviews to make meaning of the data and then dividing the data into smaller meaningful units. This means systematically working through each transcript, focusing on the content and assigning open codes to specific characteristics within the text (cf. Dawson, 2002:118).

• Grouping similar data into categories, moving from open and colour coding to axial coding. According to Boeije (2010:111), although the data never entirely disappear from sight the codes become increasingly disconnected from the data.

• Grouping the categories into emerging themes. This is the process of moving from axial to selective coding through determining important categories, formulating the theoretical model, and reassembling the data in order to answer the research question (cf. Boeije, 2010:118).

• Triangulation of the emerging themes. I used triangulation in order to check the information gathered from the different data approaches above discussed. This helped to establish credibility and to look for themes across different types of data and different participants (cf. Creswell & Plano Clark, 2004). Furthermore, this tool assisted me in checking for the correct understanding with the participants, keeping in mind that the role of the researcher is human, as well as the main instrument of data gathering and data analysis.

3.6   Reconceptualization of the data

This section will show how the data was reconceptualised into themes or findings. Themes emerged by systematically working through the data, focusing on the content and assigning open codes, and grouping similar data into categories. Moving from open and colour coding to axial coding, I eventually grouped the categories into emerging themes. As seen in the diagram below (Figure 1), analysis was conducted through ten commitments that guided the research process, namely, the greatest Commandments; the Great Commission; ministry of reconciliation; interpretation, application and teaching of the Bible; healthy, cultural self-knowledge; ethnic and cultural influences upon youth; love and respect for each young individual; building relationships with and being informed about other cultures; being stretched beyond our own comfort zone and revisiting the commitments as needed (cf. Parrett, 1999:38-44).
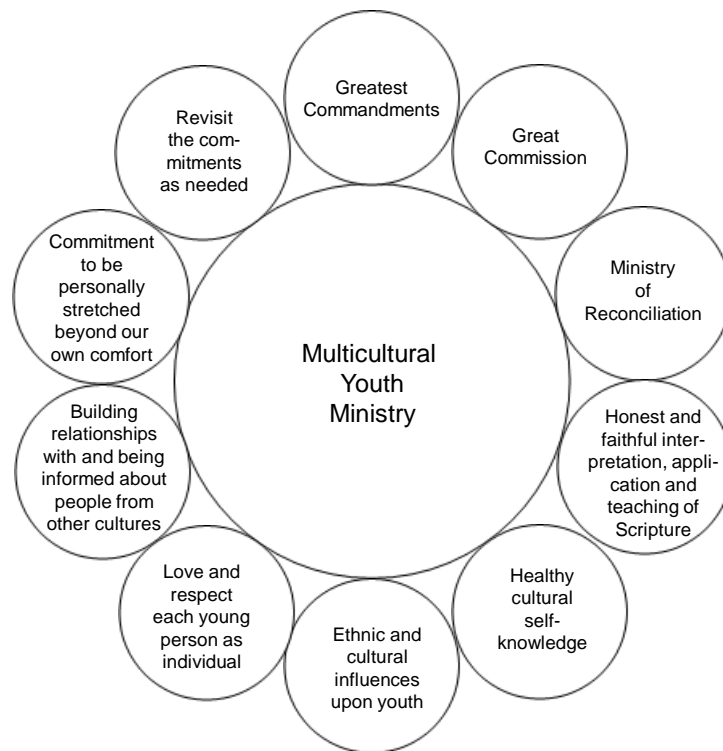
Figure 1: Parrett's ten commitments concerning multicultural youth ministry

For each of the aspects I considered what codes would distinguish it as it related back to a genuine understanding of multicultural youth ministry. An example of a commitment to the Great Commission would be a reference to content the young person received that would have informed their understanding to be prepared to reach out into uncomfortable or unknown territories, implying multiculturalism (cf. Parrett, 1999:39).

3.7 Development of research themes

In this section, I will show how themes were formed and how the data was coded and then categorised. As seen in the diagram below (Figure 2), themes concerning youth ministry emerged as data revealed the multicultural reasoning and multicultural understanding of the participants. Words that were examples of this theme included: adjustment, Afrikaans, apartheid, Blacks, change, colour, Coloureds, commonality, community, cultures, differences, diversity, embracing, engagement, equals, European, fellowship, food, integration, involved, Korean, languages, living, mind-set, music, nationalities, participation, race, relate, religion, safe-place, similarities, social-economic, subculture, together, understanding, upbringing,

Whites, world, Zulu. This list is not complete but highlights the attention the participants gave to the area of multicultural understanding. Instances of words that were coded as referring to multicultural understanding were in total 1411.
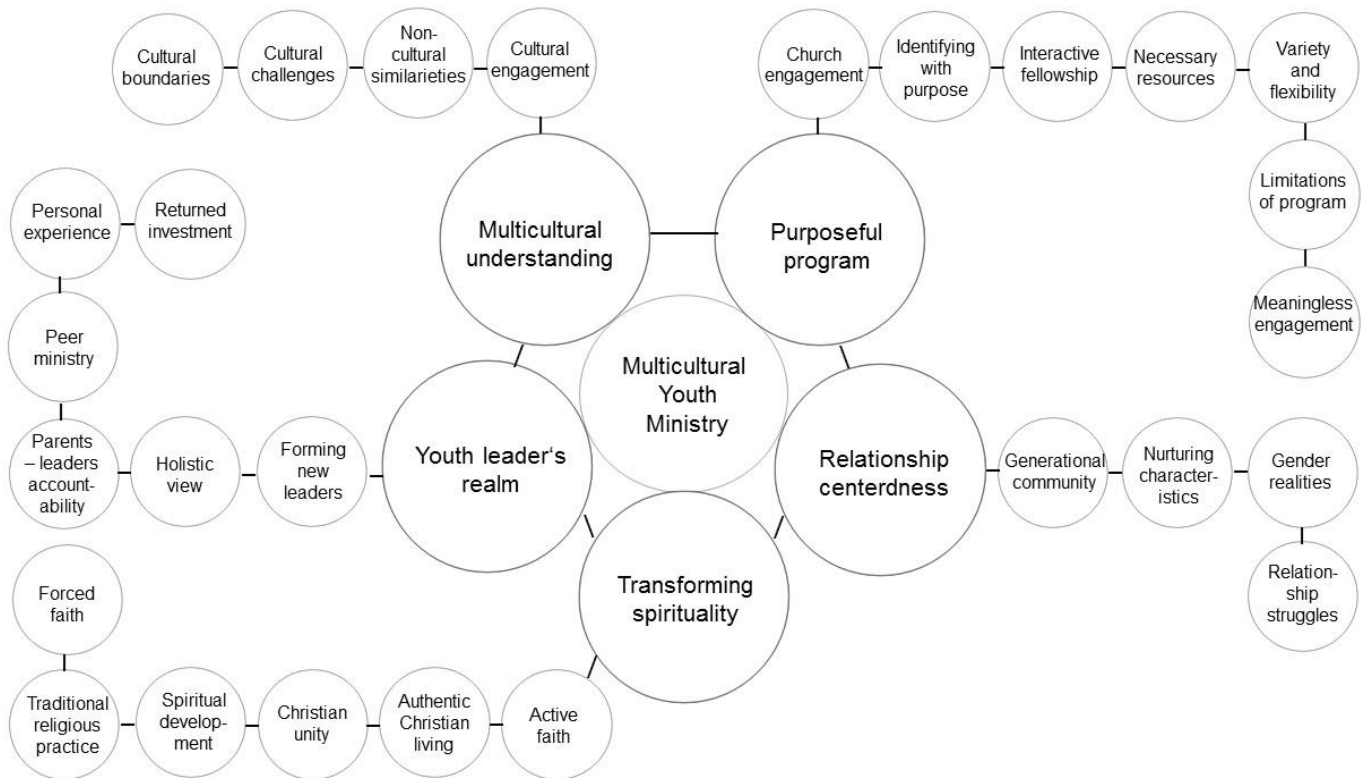
Figure 2: Diagram representing themes and subcategories of the study.

The theme of multicultural understanding is supported as well by the context of these words. The following are answers from the participants which describe these aspects by referring to some of the keywords I coded.

> P1: *"And I know that at Eastside we did have a **Korean** family, **black** families, and even just ... if you want to talk about sort of **European** or **White**, I don't know what the politically correct term is, there are plenty different **nationalities**." (P1L87)*

> P4: *"In terms of multicultural youth it's **Blacks**, **Whites**, **Coloureds**, **Indians** being able to come to the same place enjoying fellowship and that not being an only **white**, or only **black**, or only **Sotho**, or only **English**, or only **Afrikaans**." (P4L82)*

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B3: „*When I like hear multicultural, I immediately think of two images. One is just like **living together** and the other one is being **involved together**.*" *(B3L117)*

The theme of purposeful program and related issues were identified by indicators like describing an experience of a communal gathering for a certain cause. The following words were coded as references to purposeful program: act, activities, adapting, age appropriate, alternative, attention, baby-sitting, bored, camps, children's ministry, chill, come, curriculum, discussion, enjoy, experience, format, Friday, fun, games, hang-out, helping, holiday club, information, interesting, limited time, people, picnics, planning, poor, prepare, purpose, lesson, entertaining, relax, resources, serving, small groups, socials, sport, summer camp, Sunday, talk, teaching, Teen-Church, tools, topic, trailer ministry, transition, voluntary, XLR8, Youth. This is as well not an exhaustive list, but reflects some of the most apparent examples. The understanding of purposeful program can be discovered in a variety of words which were coded 981.

The context of words coded for purposeful program revealed the structural understanding participants had related to this topic. In the extracts below, from some of the participants, the content concerning some of the programs can be discerned.

P2: *"And then at the end of the year sort of trying, having a joint **social** with the children coming up to **XLR8**, to try and get them to be more comfortable by having a joint **social** with them, at the end of the year." (P2L304)*

P6: *"We also discussed things like the, the **format** and the **program** for the **Sunday's**. Gerald, was responsible for the **curriculum** and so, **resources** and **tools** and **lessons** were provided every week." (P6L322)*

G3: *"Karin was right, there is sort of no difference at all, it's still the same we had **children's ministry** in **Club 35**? **Club 35**, **XLR8**, **Teen-Church** it's the same people all the way through, so it's like not really different, change, except that we are all older now, it's working out now, sometimes." (G3L423)*

The theme concerning relationship centeredness included a reference by the participants to the different approaches, experiences and definitions of relationships. The words which were coded for themes relating to relationships were as follows: absent, acceptance, attitude, authentic, boys, brokenness, comfortable, confidential, connecting, deep conversation, familiar, family, friends, girls, heart stuff, hormones, hug, identity, integrity, interaction, judgemental, know them, listening, love, maturity, nurture, one-on-one, open-up, outsiders, parents, peer-pressure, personality, real, relate, relevance, respect, safe, struggle, sympathetic, time, together, trust, understand, vulnerable. Words relating to relationship centeredness were coded 1176 times; some examples of these words within the context concerning the responses of the participants were as follows.

> P3: *"There were bit of tough times for me because I never had to work with them and, you know, you had to **get into their minds** and, you know, **realise how they think** and … to **make sure** that you actually know that you are **connecting** with them." (P3L271)*

> P6: *"And so there is a sense on the one hand, that we can say the **responsibility** to disciple your children **rests with the parents**, but if we know that either their **parents** are not Christian, or **absent**, or, you know, um, maybe they come from, you know, **broken homes** and then, then their **parents** are not gonna to do that. Then who's gonna do that?" (P6L245)*

> B1: *"If you live **together** that does not mean you're close **friends**. You can maybe **barely tolerate each other**, or you guys could be **friends**, but it **does not necessarily mean** that you are **completely involved**." (B1L125)*

The theme of transforming spirituality and related issues were identified by indicators like describing the participant's personal faith understanding and experience. The following words were coded for themes relating to the youth leader's realm: baptised, belief, believe, Bible, Christ, Christian, Christianity, church, cross, decision, evangelise, faith, fasting, fellowship, follow, fruits, God, gifts, Gospel, Holy Spirit, Jesus, kindness, life-changing, Lord, love, Muslim, NG, passage, prayer, praising, preaching, save, sharing, singing, souls, spiritual, teaching, transform, walking a road, Word, worship, ZCC. Instances of words that were coded as referring to spiritual transformation were 1121.

The context of these words also clearly supported the theme of spiritual transformation. In the following are responses from the participants which describe these aspects by referring to some of the keywords I coded.

P4: *"In terms of **doctrine** and stuff we're **teaching** ... the basics of **Christianity** on Sunday's ... we go through the basics of **Christianity** ... why follow **Jesus** ... fearing **God** ... **baptism, communion, prayer, fellowship, fasting,** all that kind of stuff."* (P4L331)

P5: *"But also just **walking a road** with them, in terms of, so not just necessarily **preaching God** to them, but showing them **God** through **acts of love** and **kindness**."* (P5L34)

G3: *"I think, everything that works here in Youth in **church** is different than school, because not all of my friends they're not, they're **not in the same world** as we do, as **Christians**, as persons who come to **church**. And then we come here and we **talk** about the same **faith** that you have with the people who also **believe** in the same **God** as you do."* (G3L258)

The theme of the youth leader's realm was identified by references of the participants that described direction giving aspects of people. In the following are answers from the participants which describe these features by referring to some of the keywords I coded: able, adults, bigger picture, calling, commitment, dedicated, discipleship, discussion, dynamic, effective, experience, find, focus, full time, grow, intentional, leader, leadership, lessons leadership, mentor, maturity, ministry, natural, personality, phase in, phase out, preacher, process, relate, resources, spend time, students, talking, teacher, team, teamwork, teenager, train, volunteer, willing, younger adults, youth leader. Words conjoining to the realm of the youth worker were coded 836 times some examples of these words within the context concerning the responses of the participants were as follows.

P4: *"Sunday's we have a lot of **adults** ... being part of the **team**. **Adults** that are probably in their late thirties, forties, but **adults** who are **able** to **relate** ... to **teenagers**, and have that **dynamic personality** able to kind of ... join them in their **maturity** and*

*all that kind of thing ... I mean in terms of Friday's we have more **young adult's involvement**, which is great." (P4L440)*

P1: *"I ... think on a positive note Eastside has the advantage of always having people who are **willing** and **committed** and **dedicated** to the youth, and **involved** and it's the **focus** of the church and it's fantastic that we never had to shut down anything ... because of not enough people who were **willing** to do it." (P1L230)*

B1: *"It's always good to get a little bit of both in a **leader**, so that you can **understand** what they're **talking** about and so that you **don't fall asleep** while they're **talking** to you." (B1L287)*

Furthermore, even though not a theme, it is important to mention that in one interview the use of and engagement with multimedia was identified. The following words were coded as references to multimedia engagement: charts, compare, different way, example, games, help, Indiana Jones, Internet, listening, movie, music, popular, Prince Caspian, reference, remember, show, TV, useful, video, watching, website, YouTube. Words relating to multimedia engagement were coded 48 times; some examples of these words within the context concerning the responses of the participants were as follows.

P1: *"So, if there's an **Internet website** that's quite **popular** at the moment, try to **reference**, or even **show** them in the group, things like that." (P1L73)*

P1: *"... if you look at **'Prince Caspian'** or something ... and you **compare** that, you **watch** the exit from that and you use it, like a Bible chapter that **relates** to that, **compared** it to, it really **helps** to get the message across." (P1L80)*

The interview questions focused on the description of experiences within a specific framework rather than seeking to verify or analyse a pre-existing theory. The themes emerged from the data analysis, guided from literature related to multicultural youth ministry.

3.8 Research findings

From a descriptive-interpretive paradigm I sought to understand whether the current practices of youth ministry at Eastside Community Church are multicultural practices that can enable

relevant youth work. By using various research methods, I engaged the participants concerning positive and negative experiences of youth leaders in regard to leading a multicultural youth group, establishing how young people perceive multicultural youth ministry, and determining the contextual ministry challenges in youth ministry in the life of the Eastside Community Church.

From the data collected some important themes arose, as viewed in the diagram (Figure 1) earlier in this chapter. This revealed how the youth ministry leaders as well as the adolescents perceive multicultural youth ministry. The challenges and opportunities they face within the culturally diverse local Christian community can uplift and support, or frustrate and discourage all people involved in multicultural youth ministry.

In what follows I will explore the emerging themes, namely (1) multicultural understanding, (2) purposeful program, (3) relationship centeredness, (4) transforming spirituality, and (5) the youth leader's realm.

3.9 Emerging themes

The central argument of this study is to investigate whether the multicultural youth ministry of Eastside Community Church is relevant concerning culturally diverse adolescents today.

According to Parker and Girgis (2005:19) society is currently favourable concerning multicultural ministry. Available resources like the presence of diverse people, the social context, and the spiritual motivation and energy confirm this understanding. This specific local congregation has a natural culturally diverse community base, as described and discussed in the beginning of this chapter, as members come from different parts of the world (e.g. Africa, Asia, Europe, North America and South America) and from different cultural backgrounds within South Africa (e.g. Afrikaans, English and Sotho). This diversity is evident in all different kinds of ministry, including the youth ministry, of Eastside Community Church. I observed as well during the research that people within this Church, and especially amongst the young generation, experience a natural process towards a multicultural Christian community.

In the following I present the themes that I have observed emerging from the data collected. To support the importance of each theme I simultaneously outlined Parrett's (1999) ten

biblical commitments and combined them with the emerging themes, as seen below in the diagram (Figure 3). The biblical based approach from Parrett (1999:38-45) concerning multicultural youth ministry suggests ten specific commitments concerning ministering to and with adolescents from diverse cultural backgrounds. Each of them link up with the above-mentioned themes concerning this study:

(1) Fittingly concerning multicultural understanding is the great commission (Matt. 28:18-20; Acts 1:8), indicating to the Jewish disciples of Jesus that they were commanded to be concerned for all people in the whole world (cf. Parrett, 1999:39). As well as the need for the ministry of reconciliation, emphasising that through Christ God reconciled himself (2.Cor. 5:19) to the world, through it he committed to us the ministry of reconciliation (cf. Parrett, 1999:40). Furthermore, a healthy cultural self-knowledge is vital concerning a multicultural understanding (cf. Parrett, 1999:41). (2) Regarding purposeful program, it is of great significance to gain understanding about the ethnic and cultural influences which affect young people (cf. Parrett, 1999:41). Similarly, Paul was willing to "become all things to all people" (1.Cor. 9:22) concerning his ministry. (3) Regarding relationship centeredness, to love and respect each young person as individual is vital, as well as building relationships with and being informed about people from other cultures (cf. Parrett, 1999:42). (4) Concerning transforming spirituality, the greatest commandments are to "love the Lord our God" in (Deut. 6:4-5; Mark 12:30) and to "love" our neighbours as ourselves (Lev. 19:18; Mark 12:31). Honesty and faithfulness in our interpretation, application, and teaching of the Scriptures are important to consider. As each individual reads the Bible through a specific cultural lens, increasing attention to the historical and cultural backgrounds of the texts needs to be given (cf. Parrett, 1999:40). (5) Finally, in the youth worker's realm the multicultural endeavour stretches people personally beyond their comfort zone. This might suggest building relationships with, reading books, watching films, or listening to sermons from people with a different cultural perspective (cf. Parrett, 1999:43). Furthermore, as it bears a holistic understanding concerning multicultural ministry, it is imperative to regularly revisit and if necessary adjust the other mentioned commitments (cf. Parrett, 1999:44). As ministering amongst a diverse young generation can be overwhelming; endurance, cultural sensitivity and biblical identity are of vital importance in this regard (cf. Parrett, 1999:44).
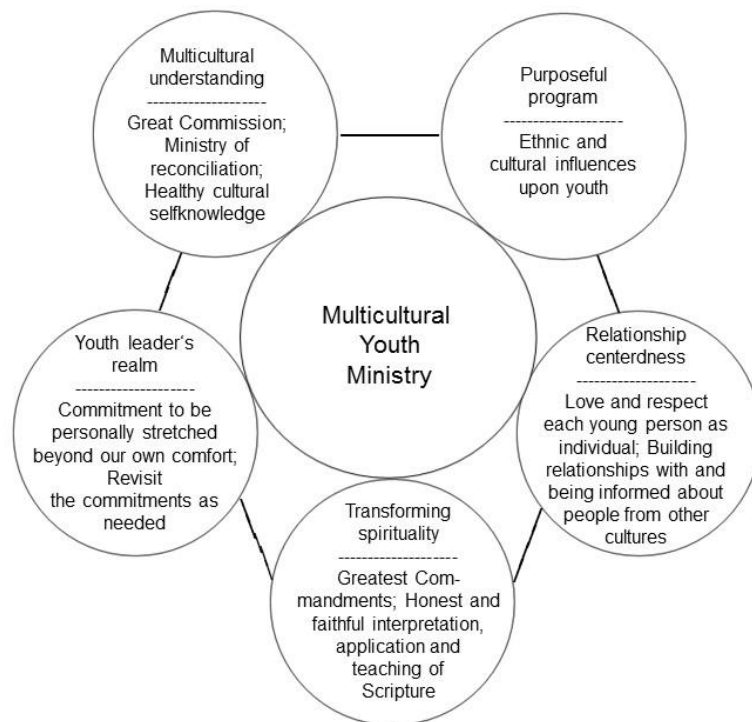
Figure 3: Diagram combining the representing themes of the study with Parrett's ten
commitments concerning multicultural youth ministry.

3.9.1 Findings from the responses to objective one

•   To establish the positive and negative experiences of youth leaders at Eastside
Community Church regarding leading a multicultural youth group.

The participants' sharing in the individual Skype interviews concerning good and bad
experiences within multicultural youth ministry showed the emergence of several pertinent
themes (multicultural understanding, purposeful program, relationship centeredness,
transforming spirituality and the youth leader's realm).

3.9.1.1 Theme 1: Multicultural understanding

Parrett (1999:39) uses the twelve disciples as a good example concerning multicultural
understanding, as Jesus specifically commanded them to be concerned for all people and from
all backgrounds. As young people are taught to be Jesus' witnesses (Acts 1:8) it must include
the instruction involving the call to the whole world. Furthermore, youth workers need to

explain and prepare adolescents to reach out into discomforting areas. In the following citation, participant 6 explains the complexity concerning cultural groups within South Africa's current society.

> P6: *"And I think in South Africa it's quite complex, we don't only have Black and White, we have Afrikaans and English, we have thirteen different major languages and tribes, well in those tribes we have different clans, and those clans have different let's say cultural norms and behaviours that they believe in and they adopted. Multicultural for me is about that diversity, by bringing the diversity together." (P6L97)*

All research participants explained the importance of cultural engagement. This became evident in aspects such as not to discriminating against others, being globally aware, keeping an open mind and to being willing to change mind-sets, striving for genuine equality, and engaging in cross-cultural learning. Participant 5 and participant 6 verbalised the idea of cultural engagement through integrating diverse people in the following statements.

> P1: *"And for us it's quite a big ... mind-set change to start integrating the cultures." (P1L84)*

> P6: *"And I think ... with the youth ... there is definitely ... there's a difficulty I think ... for the kids from different cultural backgrounds to integrate and to sort of interface with each other." (P6L148)*

Concerning a multicultural understanding, the focal point regarding multicultural youth ministry is having positive experiences that nurtures cultural engagement. Engagement is necessary in regard to the ever-growing generational gap between young people and their predecessors (cf. Kinnaman, 2007:22). In this regard, cultural challenges are part of cultural engagement. Therefore, ethnic differences build up between first-generation adults and younger as they face dissimilar challenges like heritage-language proficiency (cf. Wenh-In Ng, 1999:204). All research participants mentioned several cultural challenges like language, culture and sub-culture, different understanding of church, minority and majority, formation of natural cultural cliques, or different upbringing. Participant 2 mentioned geographical as well as generational differences in terms of language and culture.

> P2: *"They (teenagers) ... talk differently. So, trying to speak the same language as they do, if you can say that." (P2L61)*

> P2: *"Um, you know Pretoria is very Afrikaans, Benoni is very English." (P2L129)*

Participants 1 as well as participant 3 and 4 were aware of the significant challenge that people from different generations. They are shaped in different ways which also influences their approach to youth ministry, as younger youth worker grew up in the Post-Apartheid Era.

> P1: *"You got to realise that people like me, lived through, grew up during the Apartheid-Era and the one example I would remember was when one of the guys on the committee was a coloured guy and the leadership of the Youth wanted to go for a picnic to do planning for the next term, or the next year, or whatever it was. And we were driving around trying to find a picnic site and every picnic site said: 'White's only!' And it was the first time ever that I was actually confronted with Apartheid in a real way." (P1L115)*

For participant 3 as well as participant 4 multiculturalism was described a part of their normal daily life since birth, and a diverse reality was part of their daily lives.

> P3: *"In a youth ministry setup it's a lot easier, especially a lot of the kids nowadays they, I was born the year Mandela was released, we're brought up in a society where we faced multiculturalism on a daily basis." (P3L130)*

> P4: *"I grew up as a new South African in the new South Africa, I was only four years old when Nelson Mandela came, and my problem isn't Blacks or Whites or Indians, I love all of the guys." (P4L106)*

While these views sounded hopeful it would be unwise to relativise the ethnical struggle from the past, and promote colour-blindness. The love for all people can be expressed in the "awareness of the significance and worth of the other" (Parker & Girgis, 2005:58). Multicultural youth ministry would miss out on the beauty each culture possesses if differences would be ignored (cf. Sorber, 2010:138). Participant 4 urged not to focus on the

skin-colours, which displayed the fine line between the danger of cultural indifference as well as the need to look beyond.

> P4: *"... to realise that, um, souls don't have, um, colour, souls don't have language barriers and that kind of thing."* (P4L93)

> P4: *"Ja, I mean that's ... what I see as a new South African ... there are still major issues in terms of colour ... but to be very honest with you, I think the colour issue is more with the older generation than the new generation."* (P4L116)

Another important aspect concerning multicultural understanding is a commitment to a healthy, cultural self-knowledge. Each individual should understand their own cultural and ethnical backgrounds in consideration of how it affects one's view of God, life, faith, and Scripture (cf. Parrett, 1999:41). Participant 3 elaborated on this issue from a different angle.

> P3: *"It's the coming together of ... all the different cultures and being able to ... respect the other culture and be able to live with ... each other without stepping on toes or being hurtful or without realising that is ... not a cultural practice."* (P3L94)

Self-reflected individuals understand their own background and seek to understand where other people come from, with genuine interest, respect, and understanding. This is not possible within a mono-cultural setting building on an ethnocentric understanding. To accept and understand another worldview one needs a multicultural setting building on a broad understanding (cf. Sue, 2011:2). Participant 2 explained cultural self-awareness with all its nuances through a practical experience in the youth ministry.

> P2: *"We had that talent evening, and we had, and each child had to bring along a talent to share ... with the other kids ... and there, you know, the different cultures stood out."* (P2L157)

A naïve, shallow response in this regard would be less than appropriate as sincere and deep multicultural understanding includes understanding one's own prejudices towards others and how these can hinder obedience to God's will (cf. Parrett, 1999:41). In this regard reciprocal awareness can lead to a considerate response, if ethnical groups start to irritate each other, in a

multicultural setting. Participant 1 suggested a creative idea in order to change one's point of view.

> P1: *"I think if we had to go to a black church we might find that we're the odd ones out that don't know how to behave and that the black people are all lively and shouting at the same time and participating and that's how it works there, and our kids would look odd or a bit that they don't fit in." (P1L330)*

Sorber describes multicultural understanding, from a youth ministry perspective, as "reflecting God's whole body" (2010:145), which comes in all shapes and sizes. Multicultural understanding is a difficult and complex, though exciting and rewarding realm within youth ministry which needs to be diligently engaged with. Nevertheless, within this process cultural boundaries (e.g. Apartheid heritage, geographical dependent, dichotomy, past generational experiences, ancestral background influence, natural cultural cliques, gender issues) were discovered and cultural challenges (e.g. different languages, different social and family background, Religion and culture, different understanding of church, underrepresented mixed group, diversity) unveiled which need to be acknowledged and carefully dealt with. Participant 1 shared a story which shows the dichotomy of efforts, like learning another language to be able to communicate better, that can be interpreted differently.

> P1: *"... on the one hand you want to learn their language to make them things, like integrate them, to relate, to bond and on the other hand ... then it looks like though you're saying, you know: 'I think you can't speak my language.'" (P1L497)*

It is important to agree not to ignore and not to isolate different ethnical groups just because a situation seems almost impossible to bear (cf. Kalungu-Banda, 2006). Three important sources of resistance that need to be addressed are power and privilege, unspoken assumptions that divide, and habits of communication (cf. Parker & Girgis, 2005:23). An example that showed how quickly isolation develops can be found in the observation of participant 5 concerning underprivileged teenagers who stopped coming as the youth ministry progressed.

> P5: *"I kind of feel like as they were going to Youth ... the African kids get left behind ... I don't know exactly ... but I don't see as many of them around, for some reason XLR8*

attracted them ... maybe John answered that one better ... from the outside it looks like they got left behind." (P5L252)

Participant 4 acknowledged in the interview the challenge of sustained and developed culturally diverse youth ministry, but viewed it more as a growing socio-economic rather than an ethnical challenge.

P4: *"I'm working with ... one or two black guys ... who are a lot older, but ... they stayed until the end ... I got one or two that are still there so ... I don't know. I think it very much depends on the upbringing of the kids and ... the area they grow up and all that kind of things." (P4L215)*

The reasoning behind all the experiences, both the encouraging as well as the challenging ones, was not plainly understood as cultural issues. Most participants mentioned non-cultural similarities, challenges and achievements, (e.g. general illiteracy, involvement not culturally dependent, individual personalities, similar behaviour patterns, engagement and participation, comfort zone, personality is not determined by culture), as they surfaced individually amongst the teenagers. Participant 1 mentioned in his comment regarding parents in general, that it was difficult to get any parents interested in what their children experienced within the local youth ministry.

P2: *"Ja, it didn't matter on culture, it was the same experience, so the parents, they were the same, they didn't get involved, you know, except for Jim's mom (P2L281)*

Parrett (1999:41-42) stresses in this regard the importance of healthy cultural self-knowledge as well as recognizing the teenagers as individuals. Even more than that, concerning all people involved within a multicultural youth ministry setting it is vital to find common ground. In other words, if I know myself and the diverse people around me, I can establish common ground as much as I can identify cultural differences. Participant 6 shared from the past experience. His impression was a certain easiness amongst the teenagers to establish common ground.

P6: *"I don't think it's difficult for them ... I think with kids they just need to find something common." (P6L417)*

Participant 5 expressed this understanding through an intense experience with teenagers from diverse backgrounds who helped as leaders at a holiday club.

> P5: *"We had different cultures sleeping together, crying together … and just to watch that, I think it was neat. We had … leaders from that plastic land, plastic township they were into it … with wealthier children, and whatever. I think it was awesome, people from different cultures coming together … when you give people the same purpose … they really can work together." (P5L461)*

Elizondo stresses this understanding further because "it is in the recognition of our innermost existential poverty as persons, as cultures, and as races that we begin truly to appreciate and welcome the wealth of others" (1998:403). This kind of wealth might be what is missing in one's own life and vice versa.

3.9.1.2 Theme 2: Purposeful program

Youth ministry programs seem to be a never ending controversial issue. While well-arranged and planned special events and regular meetings are necessary still it can never be viewed as the end-product. This theme surfaced in the interviews with all the participants. Structure, which is needed within a regular program, provides sustainability in youth ministry. Participant 2 and participant 3 described the idea of the different structural regular programs within the whole youth ministry.

> P2: *"… they (Sunday program) were split up into three sections, there would be a game in the beginning or some kind of 'ice-breaker', then there would be a Bible study … and try and try to make it as interesting as possible by doing drama … there would either be a 'God Slot' which is sort of like a fun way of explaining the lesson of the day." (P2L309)*

> P3: *"Friday nights get-together … there always be some fun and games but there also be … a deeper part where you … do a teaching and we did a lot of one-on-one … small groups at that stage … then we all invite them to Sunday evening church." (P3L333)*

Some participants indicated the danger and difficulty of not becoming program and entertainment driven. The challenge is that entertainment is part of today's culture, and it is one of the things that compete for young people's time, attention, and affections (cf. Dunn, 2004:42). Resources will always be very limited within youth ministry and in order to attract young people the youth programs at church will always fall short compared to the entertainment of worldly programs (cf. Fields, 1998:105). In any case the focus should not be on entertainment rather than on so a called purposeful program. Participant 1 and participant 2 described situations where entertainment was employed to reach out to teenagers.

> P1: *"I know as teenagers don't like playing silly games, but I know that one time at Eastside the Youth went on one of these … kind of like amazing race. That you had to take a photo, like do stupid things, and take photos at every section and … I think that's the kind of activity that makes everyone have fun." (P1L440)*

> P2: *"… one time in XLR8 … we did a demonstration with water turned in colour and stuff like that. But trying to use those tools to, to keep them entertained … if we want to get across to them we need to … use that to our advantage and keep it busy and keep it entertaining … otherwise they not gonna want to come." (P2L113)*

While fun and enjoyment are important within a diverse youth ministry setting, competing with professional secular youth programs is unrealistic and not necessary as they serve different purposes (cf. Fields, 1998:105). A good and purposeful program can support ministry, but the various regular and extra activities need to be clearly embedded in good existential values. Therefore, it is of uttermost importance to understand the ethnic and cultural influences amongst diverse young people to develop amongst other things multicultural holistic programs which are imbedded in the commitment to reconcile and to understand the ethnical and cultural influences upon teenagers (cf. Parrett, 1999:40-41). The understanding of reconciliation does not just include the vertical reality between God and humanity, but horizontal between different ethnic groups as well. Participant 6 observed that culturally diverse engagement developed within specific youth ministry program settings amongst teenagers.

P6: *"So, wherever there were group activities and games they blended in together … when we had … games and activities, ja, then it kind of diminishes (cultural barriers), falls away."* (P6L408)

Progress was made in reaching diverse adolescents through variety and flexibility of different programs. This showed that the purpose of each program needs to be identified and necessary resources allocated in order to conduct the different activities. Participant 3 explored if and how a cultural diverse program could be part of a flexible youth ministry.

P3: *"So I think in the youth-ministry-type-thingy you could do, a lot … same thing especially like in schools … introduce a multicultural program of some sort to educate people about what we have in the country and what … the different beliefs people have in terms of culture, or traditions."* (P6L139)

Furthermore, the participants' understanding of a purposeful program indicated "expressing our God created uniqueness" (Sorber, 2010:145). Therefore, as we work with young people it is important to know them well, to strive to understand adolescents, and to understand their worlds. This will involve studying influences of popular culture, but we must also try to understand other cultural realities of their lives (cf. Parrett, 1999:41). Participant 4 explained how it was important for the local youth ministry to understand and focus on the teenagers.

P4: *"But we realised they weren't coming … we realised that the youth group was really old … and then we focused a lot on … ministering to the guy's in holiday club, … focusing on the teen ministry."* (P4L296)

The difficulty apparent within this diverse youth ministry, in other words how to reach them, was described by participant 5.

P5: *"There's not a lot material for it, kind of not knowing, figuring that transition out … I think when Gerald brought in a program, everything kind of ran around a structured program."* (P5L210)

Another critical understanding is that any ministry which has no connection to the social and welfare life of the surrounding community is out of touch. According to Codrington, "church

was never meant to be a showcase for saints – rather it is a hospital for hopeless sinners" (2010), indicating the call for need oriented social care in all ministry departments. Participant 6 described this understanding in a broader sense to build community within and through youth ministry.

> P6: *"… it should be about doing things together outside of a meeting …which could be a camp, an outreach or just an activity … but it's really about then building community."* (P6L43)

In this regard participant 5 critically indicated that only specific programs clearly helped diverse young people to work and be together.

> P5: *"I don't know what's so special about holiday club that it really brings people together like that. I don't know how an ordinary program would handle those combinations of, but I mean XLR8 had township kids with suburban kids. But I think, you know, because it's a once off a week kind of, its structures through the program, it worked well."* (P5L490)

Some negative examples concerning programs appear in meaningless engagement which reflects superficial or blind actionism, and indicates that things are done just to be done. Some programs seemed to be nothing more than meaningless engagement which participant 1 and participant 2 described as boring or babysitting.

> P1: *"I did notice sometimes on a Sunday that … if you teach them a Bible story and ask them to read the Bible at the following questions, or whatever you kinda lose them, it's too much like school."* (P1L186)

> P2: *"And they (parents) sort of treat the socials as babysitting rather than something … that their children are getting something out of, so I'm disappointed with that."* (P2L212)

Paradoxically, youth ministry leaders who seemingly babysit young people either ridiculously over-care or endlessly bore, teenagers. The response of participant 1 suggested the use of

youth ministry programs as an attempt to protect young churched people from the world, while participant 2 explained the frustration that developed in this regard.

> P1: *"So, I think that's one of the roles youth ministry fulfils, is to give young people an alternative to worldly entertainment on a weekend." (P1L155)*

> P2: *"I think from a not so good experience, I haven't found the socials to have been that great. I haven't found them to have worked that well as I have in the past. I think, I found that the youth who come to them don't come on a Sunday morning and they're very disruptive and they don't work." (P2L203)*

Other negative examples or limitations of youth ministry programs are time constraints, the challenge of having deeper relationships (as it is dependent on time), and the frustration of busy lives in general. Participant 5 described the challenges that became evident due to the limited time the youth ministry program offered.

> P5: *"I think we are limited with the time we have with them, like Teen-Church or Youth, we're limited with time … but this program, there is so much happening that there is not a lot of time where you just get to know people. So, I think the time-factor is one thing." (P5L57)*

> P5: *"… for some kids its due to time constraints, they can't get to the Friday program, or that sort of thing." (P5L172)*

It is vital to implement significant, purposeful programs with the adolescents. In our teaching, preaching, and relating to youth, this indicates that some aspects of their culture can be celebrated, some aspects will need to be challenged, some aspects must be wholly condemned (cf. Parrett, 199:41), and some need to be implemented.

3.9.1.3   Theme 3: Relationship centeredness

The participants showed a preference towards a genuinely inclusive, open, welcoming, and enjoyable approach regarding diverse adolescents. This is only possible if diversity among young people is vividly pursued, nurtured and enjoyed. Life opportunities are the focal point rather than productivity, achievement, or profitability (cf. Barna, 1995:110; cf. Parks, 1999).

It confirmed the importance of relationship centeredness which includes stances like authenticity, identity, involvement, friendships, and trust. It requires an intentional aspiration to build genuine and deep relationships with people who are ethnically and culturally different, as it is not sufficient to gain an understanding of different cultures through literature (cf. Parrett, 1999:42-43). Participant 3 described the significant and deep connection to the teenagers that developed.

> P3: *"… when I opened up to them it was subject opening and they just opened up … it was really deep and intense conversation. And you could really connect to them and really … be able to reach out to them and I think that was one of the big moments that stood out for me as a positive experience." (P3L304)*

Authentic relationships are vital as youth leaders try to relate to adolescents coming from diverse cultural backgrounds. According to Jones, a shift from "being relevant to being real" seems to be necessary. For example, when it comes to teaching the Bible it needs to be taught with its "contradictions, wars, infidelity, everything" (2001:37). There should be no censored version concerning faith, life, culture, God and related issues, but rather credible, truthful, reliable, trustworthy and personal engagement and involvement. Furthermore, identity should be formed in a critical manner as Lingenfelter and Mayers observed that "one's social or church identity is almost sacrilege to many people" implying that "our way of life is often equated with godliness, and we defend vigorously its apparent rightness" (2005:24). But identity should not imprison anybody, rather it is developed and further shaped through people with different cultural backgrounds, as new unexpected friendships will help everyone to develop new perspectives. Participant 5 explained that this understanding was established through personal relationships with the teenagers.

> P5: *"I mean in our kind of environment walking a road with a teen is firstly getting in a relationship with them … one-on-one basis with a teenager, to really walk a road with them … being involved in their lives." (P5L40)*

Relationship centeredness leads toward a commitment to respect each young person as an individual; in this regard, it is crucial to have a wider and simultaneously deeper understanding of each adolescent. Otherwise there will be the danger of putting a person into a "labelled box" which would almost certainly mean that one will never truly understand the

other (cf. Parrett, 1999:42). If a certain group is studied in order to understand them better, there is an inevitable danger of stereotyping. This would be short sighted because each individual in a specific cultural setting still remains unique. Participant 4 critically suggested to look beyond the typical appearance of a person.

> P4: *"... in terms of coming together that's the way I see it ... it's more, just me being friends with you despite context, or the way my eyes see you." (P4L98)*

Furthermore, Parrett (1999:42) stresses a commitment to building relationships with and being informed about people from other cultures. This can only be achieved if all people involved can trust each other, and especially the youth workers. Participant 6 described the importance and difficulty of this understanding clearly.

> P6: *"It's difficult to participate in their lives in a ... deeper ... meaningful way, because to do that you gotta build trust and building trust is ... a two-way thing ... the children must trust you and be able to, to kind of like open their hearts and disclose things to you. That they know you will protect them, you will keep things confidential ... you won't react, you won't judge." (P6L84)*

Another positive aspect that became evident concerning relationship centeredness is generational community, which includes parental engagement and love, involvement, influence and responsibility, as well as family background. A community that is defined along racial or age barriers does not a reflect the lived community in the Bible (cf. Jones, 2001:109). Parents play a pivotal part regarding relationship centeredness. According to DeVries (2004:105), once teenagers have become adults, they will ordinarily return to the core values of their parents. This indicates the great importance and influence parents generally have on the spiritual and ethical development on their children. Participant 6 described in his response the importance of parents in the lives of their children.

> P6: *"...the responsibility to disciple your children rest with the parents, but if we know that either their parents are not Christian, or absent ... maybe they come from, you know, broken homes and then their parents are not gonna do that. Then who's gonna do that?" (P6L245)*

Participant 1 shared concerning this understanding an experience with one of the children from church.

> P1: *"But, like the one little girl … always runs up and hugs me (in church) and I think that physical contact that being a parent to some of them who don't have a parent … just showing someone love through physical contact or whatever is also very important … but knowing your boundaries." (P3L364)*

Nonetheless, within a multicultural context, as family values most probably differ, the different standards and values might stand in conflict with each other, causing emotional stress and antagonism in relationships (cf. Lingenfelter & Mayers, 2005:117). This can cause a tendency that adolescents might be more drawn to groups with similar cultural standards and values, forming small monocultural groups within the wider youth ministry. However, participant 6 explained that this cannot be generalised.

> P6: *"… even in the same culture … I don't know if it's the personality or what it is, there is a sense that you connect with certain people easily and you laugh at the same things and it's not necessarily cultural, it's just something about how you're wired." (P6L428)*

As young people undergo a personal journey in their teenage years from dependence to independence, the so called "adolescence development" needs to be considered carefully (Boshers, 1997:83). In this research, it became evident that the youth leaders were conscious about issues like gender awareness, romantic relationships, and gender rivalry amongst the adolescents. Participant 1 clearly explained the challenge adolescents face concerning themselves and others.

> P1: *"I think at that age they are also very shy and aware of themselves and aware of the boys and more than anything the girls don't want to make a fool a lot of themselves. So, they're not going to open their mouth in case they say the wrong thing, or stupid." (P1L313)*

> P1: *"… romantic relationships start building and you have to … not discourage it but manage it, that youth group doesn't become a dating service almost." (P1L416)*

Engaging with young people needs to be a sensitive relationship centred process. Assuming general recommendations or suggestions concerning youth ministry practices can be applied evenly to every adolescent involved can lead to errors in understanding young people (cf. Parrett, 1999:42) and unnecessary setbacks within multicultural youth ministry.

Where people from diverse backgrounds come together, there will be conflict and cultural struggles. Young people today grow up in a world filled with ethnical and racial tensions and hostility (cf. Parrett, 1999:32). Some negative experiences mentioned by the participants concerning relationship centeredness were separation and segmentation, lack of parental involvement, time constraints, brokenness in society, or lack of belonging. Literal ethnical division like "Suburbanization" (Parrett, 1999:32) or "resistance to inclusion" (Parker & Girgis, 2005:23) further causes unnecessary difficulties and nurtures segregation. In terms of the participants, separation and segmentation was partly experienced in smaller groups, as seemingly young people formed ethnical groups. Participant 5 verbalised the concern regarding developing strong friendships amongst cultural diverse teenagers.

> P5: *"How do we get children or teenagers to develop really strong friendships here in this church family? Because I think it is even harder when you work with multicultural groups. So, how do you? How do you truly get the different cultures together? Not just be in the same room for a time, have fun and then leave, but I mean really connect on a deeper level." (P5L415)*

Concerning time constraints, Fields acknowledges that people involved in youth ministry need to work on well organised time management, as it is wise to "take time to save time" (1998:326). In other words, it is crucial to spend some time planning the entire week which can enable a person to handle all necessary demands and still be able to invest in relationships. Participant 6 mentioned the frustrating struggle concerning time, as it resulted in lack of opportunities to build genuine relationships with teenagers.

> P6: *"Because the reality is, I don't have the time. We were engaging with the children every, I would say, three weeks and in that kind of format it's very difficult to build authentic relationships." (P6L78)*

Furthermore, participant 6 explained that even the young people struggled to attend different youth gatherings regularly.

> P6: *"... and then also obviously, some of the kids ... were not coming consistently ... then you also kind of ... lose track of them. You lose, you lose touch of kind of how they are doing."* (P6L292)

A crucial bad experience is lack of parental involvement as teenagers experience the most damaging isolation today within their own families (cf. DeVries, 2004:41). While Black refers to the ancient days of Israel where the home was the context where children and parents encountered God (2001:54), this ideal has become extenuated as many families are broken and parents are challenged to be a good example in all dimensions of life. Therefore, the danger appears that the youth worker assumes a parental role which is a wrongful approach as "youth leaders can provide needed adult role models and some measure of nurture, but they can never fulfil the role of parenting that is so often missing in today's families" (Senter, Black, Clark & Nel, 2001:54). Participant 3 and participant 5 referred to the difficult family situations within the surrounding community of the youth ministry.

> P3: *"People ... from the eastern part of Pretoria ... from the better Pretoria, are up and coming and staying, but it's actually very-very seriously to see how much, you know, brokenness and hurt are actually in those families."* (P3L456)

> P4: *"I had a significant amount of people with drug problems ... sexual problems ... like parents beating them up ... there are so many issues and ... it's tough."* (P5L259)

Besides the issue of brokenness, a possible explanation for isolation within the family might be the cultural-generational gap between family generations which becomes more complex within a multicultural context. Wenh-In Ng explains in this regard that "within the family, tensions around issues of authority and autonomy are aggravated in the extreme case of a traditionalist parent confronted by the autonomy needs of a teen son or daughter in the conforming stage" (1997:204). While the separation of adolescents from the world of adults is healthy and natural as young people become independent individuals, the neglect of teenagers by adults is not (cf. DeVries, 2004,141). Therefore, the cause of damaging isolation and lack of parental involvement might depend on whether deep cultural differences, which can cause

severe challenges within the wider family, remain unresolved. Compared to previous youth ministry experiences participant 2 described the parental interest within the youth ministry as disappointment.

> P2: *"I found the parents not very involved in the Youth here. So, in the UK I knew all the parents, they'd come and talk to me, they were interested in their children … whereas here, haven't experienced that … I know hardly any of the parents they don't seem to get involved."* (P2L208)

Sorber simply describes the element of relationship centeredness as "coming together to learn and live" (2010:145). This obviously will only be properly established if opportunities to connect, learn, and live together are purposefully offered within the youth ministry and the wider church community. Participant 2 was strongly concerned that this was not taken seriously.

> P2: *"But I also found the church treats the children as something you must lock away in a back door and not hear during the service, what I found here is that children get locked in the back and aren't supposed to be heard during the service. I find that very disappointing, that's all."* (P2L215)

Peer pressure was another challenge the youth workers were concerned about, as young people have the desire to belong. They are willing to set aside their personal values to conform and belong to a certain group within society. While this can become evident within a Christian social group, in this research some participants referred specifically to peer pressure concerning their immediate daily environment, which are mainly the peers in school. Participant 1 described the pressure young people face from their peers, while participant 5 shared her personal experience.

> P1: *"I think with teenagers there is a huge pressure to conform and if you're not young and attractive and slim and, I'm talking about the girls now, and sporty or whatever you're just not quite 'in', you know."* (P1L387)

P5: *"I grew up at Waterkloof Baptist Youth and I was quite an outsider in terms of like, I was from the other side ... I was out of the world, and I didn't have money, most of us didn't have money, so I did not always fit in, in terms of that." (P5L152)*

These experiences are, according to Bosher (1997:89), part of the natural social development process within adolescents, nevertheless as being liked becomes a top priority the road toward autonomy and maturity can be a long and bumpy one as many teenagers will do just about anything to feel accepted. The peer struggle within a diverse cultural setting might be amplified as it turns on the pressure on the teenagers to know themselves and where they might fit in with their complex identity, "especially for youths who have not learned about their ethnic heritage" (Ratcliff, 1997:121).

Relationship centeredness proves to be vital to connect with young people, therefore Codrington postulates what he calls "relational evangelism" (2010), emphasising that adults enter the world of young people, form authentic friendships with them, and through it earn the right to model the life of Christ to them.

3.9.1.4　　Theme 4: Transforming spirituality

According to the participants the spiritual realm within a multicultural Christian youth ministry was viewed as vital. Most importantly concerning faith were transformational realities like activity (e.g. fellowship, evangelism, prayer), unity (e.g. unity in diversity, together in different ways, unity in Christ), authenticity (e.g. worship, celebrating God given talents, opportunistic, enjoyment) and development (e.g. personal reflection, critiquing personal faith, different Bible interpretations, growth and maturity). Even though these subthemes seem superficial at first glance, concerning transformational spirituality they are indispensable and profound, as well as interlinked with each other.

A vital expression in this regard is, according to Parrett (1999:38), the great commandment (Mark 12:31) which involves maintaining an attitude of pressing on to know God, of continuing to increase in love and obedience, and of an ongoing search of the soul to see where one's life needs to be adjusted to God's desire. Participant 5 expressed this understanding in the following explanation.

> P5: *"... in terms of sharing God with them, sharing the Good News with them, but also just walking a road with them, in terms of, so not just necessarily preaching God to them, but showing them God through acts of love and kindness." (P5L33)*

Most participants acknowledged a spiritual transformation process which is generally seen in active faith, authentic Christian living, Christian unity, and spiritual development. Participant 1 mentioned an example how the adolescents were challenged in the youth ministry.

> P1: *"I always, at the end of a lesson tried and really made sure the kids understand, 'Why have we even done this lesson? Why should it change your life? Why should it impact you? What can you do differently because of this?"* (P1L209)

Participant 4 explained that not just critical theoretical thought, but also practical spiritual action transforms lives.

> P4: *"Life that has been shaped and life that has been transformed, one that is conformed in the likeness of Christ becoming more and more like sons and daughters of God ... it's a mixture of all these different cultures coming together and praising God enjoying each other's company." (P4L63)*

This coincides with Parrett's (1999:38) understanding of the parable of the Good Samaritan (Luke 10:25-36) emphasising mercy on the neighbour and crossing ethnic boundaries towards a stranger. It is the willingness to love across cultural, social, generational and ethnical boundaries.

This is a positive reality which can be cherished. According to Codrington (2012), it is no surprise that the young generation longs for spirituality, as there is no need to convince them of a supernatural higher power, the challenge for them is rather why they should choose Christianity and not any of the other multiple spiritual options available today. Still it gains in complexity as teenagers coming from different cultural backgrounds have experienced Christianity in multiple ways. In this regard participant 4 shared his experience amongst culturally diverse teenagers.

P4: *"… it's good to see young people getting excited about Jesus, and be like: 'I actually would like to know more about him!' Which is what we're seeing a lot lately. So, it's really encouraging to be able to see people coming to seek him and find him."* (P4L275)

Participant 6 described the importance of ministering and engaging young people in different ways concerning their faith in Christ.

P6: *"I think engaging is on the one hand about … I guess let's say on a Sunday ministering to the group about Christ and the Kingdom … but it needs to be more than that."* (P6L40)

Therefore, adolescents need faith development skills that are about making faith work, answering questions that are asked, helping young people understand why God's word says what it says, and how to apply the obvious and work out the implied. It means taking seriously the experiential and the cognitive (cf. Codrington, 2012). Participant 3 explained the difficulty of spiritually educating and developing diverse young people.

P3: *"Well it's tough on you … it's getting children to … why he came to earth, to get to know their Bible and to put everything into context and not be side-tracked from, you know, today's society by what they source or what people think Christianity is."* (P3L45)

Furthermore, increasing attention needs to be given to a more honest and faithful commitment in our biblical interpretation since no person reads the Bible apart from their own cultural lenses (cf. Parrett, 1999:40). Participant 1 shared a personal impression of how to understand the Bible within cultural diversity.

P1: *"But I really marvelled now at seeing especially white Afrikaaner tannies, sitting next to black people in church and hugging them … and that is something a generation ago you would not have seen … I think also from a Christian point of view, multicultural is, is hugely important because … from a God, godly point of view we are all one and we should be first … to evangelise other cultures and other nations."* (P1L128)

Bainer and Peck mention that Simon of Cyrene, who helped carry Jesus' cross, possibly had a black cultural background, "not to make minority group members feel good, but to point out how Western history has distorted contributions made by people of colour" (1997:303).

Transforming spirituality is nurtured through active, authentic, developing, and unifying faith like an active prayer life, unified worship in diversity, serving in church or celebrating our different God given talents. Still there will always be the danger of changing it into religiosity which is "void of justice, mercy, and love" toward others and unacceptable to God (Parrett, 1999:38). Participant 2 shared a good experience with one of the teenagers and participant 3 a personal story concerning spiritual development.

> P2: *"He didn't talk much, he never spoke out, was very shy, quiet, and yet he was obviously taking all in and learning and was there every week and made the decision (to get baptised)."* (P3L353)

> P3: *"I didn't believe in exactly what they were teaching, and it just didn't feel right for me to go and stand on that stage just because the church told me to do that. Not because I, you know, I felt out of myself ... I was baptised at Eastside, I think it was earlier this year. Because ... then I was led to it and I felt this is now."* (P3L163)

Several participants acknowledged that prayer and musical worship are important to most adolescents today. Many see it as their way to engage spiritually as an authentic faith expression. Fields advocates a regular separate praise and worship gathering for "committed students who want to express themselves to God through an extended time of singing" (1998:219). But the way and style of worship might differ since "all human behaviour occurs within particular cultures, within socially defined contexts" (Lingenfelter & Mayers, 2005:17). Therefore, the type of music was partially dependent on their cultural upbringing. Participant 4 and participant 6 described praise and worship as integral part of the local multicultural youth ministry.

> P4: *"It's a mixture of all these different cultures coming together and praising God enjoying each other's company, so that's multicultural, from my perspective."* (P4L85)

P6: *"... they had worship (in the Youth service) at the beginning and at the end ..."* (P6L376)

Participant 5 shared that people from different cultures within the ministry desire diverse worship styles.

P5: *"I mean I was just challenged as I worked in children's ministry, when somebody said to me: 'Hey, the kids in worship, can't we make the music more, the worship more ... appropriate for all cultures?'"* (P5L521)

Concerning prayer, Parker and Girgis postulate for "an active prayer life in the congregation – both when members are together and apart" (2005:67), as within a multicultural and multigenerational setting personal and cultural may arise. Generally young people from different cultural backgrounds have a natural desire to grow spiritually. To learn how other people pray, as well as to be taught how to pray, will help adolescents in their spiritual transformation process and impact others. Participant 1 and participant 6 shared both an experience concerning prayer for and with multicultural adolescents.

P1: *"I don't know if I said that we would pray, or I can't remember exactly the context ... he wanted prayer and that he had just given his heart to God. I think he actually has given his heart to God in the meeting and that immediately changed it."* (P1L268)

P6: *"... there were kids that were, you know, praying out loud in the group, um, which is a mayor challenge for that age."* (P6L281)

Another important part is to create opportunities for all young people where they can find their meaningful life journey with God, and to live out their personal experience each day (cf. Sorber, 2010:145). It is crucial that the Bible is taught relevantly to adolescents, as it is a book about God and his dealings with people including young people; therefore, the Bible is rich in youth ministry principles, as it is in principles for any other ministry (cf. Senter, Black, Clark & Nel, 2001:14). Participant 1 and participant 3 explained critical Bible teaching and knowledge through examples.

P1: *"I always, at the end of a lesson try and really made sure the kids understand: 'Why have we even done this lesson? Why should it change your life? Why should it impact you? Why, what can you do differently because of this?'"* (P1L209)

P3: *"I just felt like it doesn't matter how well you know your Bible, it doesn't mean you got a relationship with Christ ... and if your relationship with Christ is what it's supposed to be."* (P3L185)

A bad experience for at least some participants was the understanding of traditional religious practice. In other words, adolescents look critically at the religious cultural habits that adults maintain and their expectation that the younger generation engage with and cherish their traditions. The difficulty is that the expectation of the older generation seldom matches the interpretation of religious traditions, or they are themselves detached and do not know how to communicate the Christian faith anymore (cf. Senter, Black, Clark & Nel, 2001:53). If these traditional expectations are not met, regardless of the viewpoint, conflict is inevitable. Participant 2 explained what to do in a situation like a faith debate with parents from a religious diverse background.

P2: *"Well, I suppose it's ... I mean I never had to deal with it directly, but you sort of have to keep it in the back of your mind ... that you need to stick to what the Bible says and try and if it would ever come up in discussion you would need to remain factual."* (P2L174)

Participant 4 described the internal struggle adolescents face not just to choose something out of family tradition.

P4: *"I think in terms of their spiritual life, I think grade eight or nine that's when people start seeking the most. Because they start coming and start asking, 'Okay, is this God my God, or is this God my parents God?' And I think a big thing for the young guys is to choose Jesus for their own."* (P4L167)

Unfortunately, instead of a reasonable, solution-orientated approach there seems to be the danger that short-sighted surface solutions like practical teachings (e.g. because it is in the

Bible) are almost forced upon teenagers. Participant 3 shared a personal experience with her previous church on how difficult it can be to stand your ground within a church.

> P3: *"It wasn't about me individually and where I stand with my relationship with God, it was more about, you know, practical teachings and they just wanted to make sure that you know your Bible before, before you get confirmed." (P3L183)*

Participant 1, on the other hand, explained how teenagers were introduced to the local youth ministry without forcing the Christian faith on them.

> P1: *"...so you could come on a Friday night and have fun without being threatened and without having the Bible shoved down your throat and things and that drew non-Christian's there." (P1L439)*

Even though it might need a daring approach to challenge adolescents concerning their personal faith and general theology, young people need to tinker with theology, with genuine guidance but still with freedom in mind (cf. Darnauer, 2011:3). Within the multicultural realm the struggle of traditional religious practice, which puts young people under pressure to conform concerning their faith, lies not just with Christianity, but within other religious backgrounds as well. Some parents come from different African tribes, Afrikaaner tradition or European background. The power of culture must be recognized as all people are shaped by the force of culture, and cultural views are meaningful and powerful for members of some cultures (cf. Parker and Girgis, 2005:27).

3.9.1.5 Theme 5: Youth leader's realm

Adequate, shared leadership is a vital necessity for any ministry. Understaffed youth ministries are often overburdened, stressed, and too tired for new vision (cf. Fields, 1999:271). Within this research it became clear that the participants were themselves part of the ministry because of personal experience, as several of them converted as teenagers to Christianity. They had clear role models and eventually followed in their footsteps. Participant 5 and participant 6 shared how youth and student ministry significantly shaped their personal lives.

P5: *"But I was very well accepted, and I had some friends in there and I grew up there. Like that was ... my station when I was young ... I got a lot of struggles at that age of my life and the youth ministry was there for me and they supported me, and they grew me."* (P5L156)

P6: *"... then I was involved in a more of a student youth ministry, I was very involved on campus, similar to things like Campus Crusade, we had a group that was very active."* (P6L178)

Parrett postulates for a commitment to be personally stretched beyond one's own comfort zone, indicating that a youth minister needs to take up the responsibility as a leader to walk a path with young people which might be foreign and strange in order "to equip them to be Christians with a world vision" (1999:43).

Concerning the youth leader's realm several important possibilities need to be considered as aspects of a holistic view, like diverse personalities, serving, visionary, support and care, or privilege and joy. Participant 1 mentioned that in natural situations young people experienced the versatility of youth workers.

P1: *"I think that, that's where (informal setting) they would learn to see you as a whole person and not just a teacher or preacher."* (P1L74)

But, participant 1 and participant 5 refer as well to the limits each youth leader faced and what would be needed.

P1: *"I think it would, it would be nice if we could have teachers who could at least interact a little bit in terms of relating to the other cultures better."* (P1L486)

P5: *"I don't know if they know how to build relationships with, because if they are from the east of Pretoria it's easier to relate to people from their culture ... I don't know how to relate to, to teenagers outside of that."* (P5L262)

As it is impossible for one person to achieve this holistic and versatile approach it is only logical and essential to build a good, creative and diverse youth leader team with qualities like

flexibility, different talents and abilities, commitment, developing a multicultural team with suitable youth leaders, and good team work. The various realities cannot be tackled by an individual, but only by a dedicated, gifted, equipped, mixed team (cf. Boshers, 1997:151; cf. Fields, 1998:271). Participant 4 mentioned the challenge to work amongst multicultural adolescents with a mono-cultural team.

> P4: *"It's non-multicultural; it's still relative to the context. I mean we have people come through every now and again who are non-whites, but I guess in terms of dynamics there is no reflection. But I think at the same time it's the reflection of the area Eastside is in and the context Eastside is in."* (P4L463)

Nevertheless, it is significant that young people from diverse backgrounds still participate and belong to this local youth ministry. Sorber (2010:133) stresses the importance of a diverse staff who are concerned to develop students from various backgrounds and cultures into one community of passionate followers of Christ. Still it might be more important to have devoted leaders rather than just youth leaders from diverse backgrounds. Participant 5 explained in this regard the importance of the youth leader's natural ability to engage with adolescents.

> P5: *"It's so dependent on people, there are some people that are just good with teenagers and they can interact with anybody. I think there are some people who weren't naturally, not naturally people-people, but are not naturally connected to youth."* (P5L337)

For the participants, finding personal significance and excitement in this ministry, using personal abilities to reach adolescents, and using it purposefully using it as a learning experience for future ministry were all motivating factors. Within the multicultural leadership realm, it is vital that the youth workers embrace diversity in all the different areas of their lives as they set the example for the generation they want to reach (cf. Sorber, 2010:134). Participant 2 shared an example on how practical ability motivated and enabled him to work better amongst adolescents.

> P2: *"I enjoy working with computers and music and movies and that kind of thing. I'm good at putting together ... finding something on YouTube, bring it on the TV ... and I*

found out I could do that and relate it back to the Bible ... and it was amazing."
(P2L368)

Another positive experience mentioned by some participants was volunteerism, as most youth ministries are dependent on volunteers. Many people within Eastside Community Church were willing to serve amongst adolescents. Participant 4 described the significance of the volunteering youth leader's genuine servanthood.

P4: *"In terms of leadership ... it's awesome to have people ... who are willing to serve ... willing to be a part of shaping these guys lives."* *(P4L449)*

P6: *"... everyone who was there was sort of volunteering and they volunteered because they had the heart to minister to the youth. So, in the sense of ... to minister to the children to kind of be a blessing to them."* *(P6L363)*

Participant 3 observed that some of the older volunteers viewed their commitment as re-investment in other adolescents.

P3: *"I think a lot of the volunteers are parents themselves and they have seen what the impact has been on their own kids ... and I think for a lot of the parents they also just wanna ... give a bit back."* *(P3L429)*

A challenging and brave step forward mentioned by some participants was to develop the youth ministry team into a possible youth ministry council, a mixed group including the youth leader, some parents, and elected teenagers (cf. Senter, Black, Clark & Nel, 2001:47). Adolescents themselves should form an integral part of this council or team as they can most probably relate the best to their friends. They have first-hand inside knowledge and grow up within the multicultural environment (cf. Parrett, 1999:32). Reaching out to their own generation can be referred to as "peer ministry" (Codrington, 2010). Some participants had positive experiences in this regard as these mature teenagers are of similar age, and mutual understanding seems likely amongst peers. Participant 1 envisioned a personal practical approach concerning peer-ministry.

P1: *"... maybe I'd say it would help to get some older teenagers involved, in XLR8 age group ... I think grade eight could relate well to maybe a sixteen- or seventeen-year-old who'd come to teach them."* (P1L541)

P1: *"... maybe we should have teenage assistance, or teachers with the guidance of an older one to, to just make it more relevant to the, to the kids."* (P1L549)

Participant 4 furthermore suggested a leadership pipeline where one generation ministers to the next generation.

P4: *"The way I like to see it is ... adult ministering to young adults, young adults ministering to teenagers, teenagers ministering to children. So, it's a, like generation to generation kind of thing and ... that's where I hope to see the youth ministry going ... in Eastside."* (P4L444)

Some critique worth mentioning, in regard to peer ministry, is that there seems to be a high possibility that churched youth will only reach adolescents similar to themselves, and adults seem to ask of young people what they themselves are unable or afraid to do (cf. Senter, Black, Clark & Nel, 2001). Codrington postulates for peer-to-peer ministry, as teenagers can "create an atmosphere create of trust and affirmation that enables young people" to experience Christianity (2010).

New youth workers can be developed through this approach, however the participants emphasised that in this process experienced leaders need to establish a nurturing leadership relationship (e.g. intentional discipleship, walking a road with a person, spending time). Participant 4 and participant 6 explained the significance of purposeful, intentional and sustainable discipleship concerning youth leader development.

P4: *"I think the big thing for the future would be discipleship, I want discipleship happening. But ... intentional discipleship not just: 'Hey, I'm your friend!' Kind of thing, so I think that's ... where I would like to see it going and I believe that if through discipleship happening, then then the guys will stay around."* (408-411)

P6: *"... tutoring and coaching and mentoring and discipleship ... and different things."* (P6L64)

Difficulties such as no clear defined responsibility, inexperience, lack of care, inconsistent youth leadership, flexibility and responsibility, or maturity are inevitable within the youth leader's realm and need to be addressed as well as possible. A great concern according to participant 5, was the opportunistic recruitment of volunteers.

P5: *"The sad thing here is that we kind of have to take who we get, because we are always so short of hands that's not so ideal, but sometimes you don't have another option."* (P5L372)

While an intentional selection process should be pursued, opportunistic recruitment as well as a lack of equipped volunteers are a reality. Even though some pedagogically equipped professionals were available, some volunteer youth leaders faced the personal challenge of staying motivated for youth ministry as they are saturated with their daily job amongst teenagers. The need to allocate clear ministry responsibilities was another great struggle mentioned by the participants, so that everything is taken care off and everyone is well looked after. These struggles made clear that even though this is coupled with financial responsibility, any serious attempt regarding youth ministry needs quality youth leaders with enough expertise and training (cf. Codrington, 2010). This counts as well in terms of developing a culturally diverse youth leader's team for multicultural adolescents. Participant 4 and participant 5 explained the need and the challenge of culturally diverse leaders within the youth ministry leadership team.

P4: *"I don't have a multicultural leadership team, but to be very honest with you it's got nothing to do with anything other than no other leaders of the other cultures."* (P4L471)

P5: *"I think we need multicultural leadership in the Youth, I think that would be good, or easy, ja, it's easier to carry."* (P5L501)

In culturally diverse efforts concerning youth ministry, a multicultural program and mission statement need to be imbedded in the lives of the student ministry's paid and volunteer staff

as they embrace diversity in friendship, as they interact with a wide variety of people, and as they show they are willing to teach and live in manners of reconciliation (cf. Sorber, 2010:134-136).

3.9.2 Findings from the responses to objective two

• To establish how adolescents perceive multicultural youth ministry at Eastside Community Church.

The outcomes of the participants from the two focus group Skype interviews concerning how they, as young people, experience multicultural youth ministry showed the emergence of several pertinent themes (multicultural understanding, purposeful program, relationship centeredness, transforming spirituality and the youth leader's realm). To my surprise the same themes emerged within the responses of the adolescents compared to the youth leaders, as there were great resemblances in their answers, which are as well evident in this chapter. Furthermore, the answers of the adolescents were unexpectedly deep and sincere for their age, as usually the "intense need for peer approval and declining social trust" might affect the depth and strength of the adolescent's answers (Norris, Aroian, & Warren, 2012:672). However, this sincerity might come through experiencing culturally diverse situations as the daily norm and from defining moments in the life of an individual, although the average adolescent may have a lower capacity to make an informed decision than that of an adult, regarding participation in research (cf. Mack, Giarelli & Bernhardt, 2009:449). In fact, due to their ongoing internalization of socially desirable responses, young people are likely to provide more spontaneous responses than some adult participants (cf. Vaughn, Schumm & Sinagub, 1996). In general, while the adolescents in both focus groups gave clear and sincere answers concerning the research, it became evident that the responses of the girls were more lengthy and detailed, which coincides with the understanding that in general "girls do better on verbal tasks, and boys are better at spatial tasks" during the adolescent developmental phase (Perry & Pauletti, 2011:61). This by no means reduces the significance of the boys' answers. However, it shows the cognitive advantage of girls during adolescence development, especially in verbal skills like in spelling, overall language measures, and writing. Some of these gender differences seem to get gradually smaller during adolescence (cf. Cook & Cook, 2014).

3.9.2.1 Theme 1: Multicultural understanding

The young participants expressed a natural understanding concerning a communal, honest and open, communicative, non-judgemental, and meaningful approach regarding multicultural youth ministry. This is only possible as diversity among young people is, at least to a certain extent, an apprehended and lived reality with all its racial and ethnic tensions as well as possibilities (cf. Kinnaman, 2011:29; cf. Parrett, 1999:32). Girl 4 expressed her understanding concerning the multicultural setup of Eastside Community Church and the local youth ministry.

> G4: *"And I think that we as a church need to go out and show them how interesting and diverse and open-minded we are ... it would welcome more people. I mean we have a very vibrant congregation ... there are a lot of colourful people and we're not all of them and we need more colourful people, but I think they're scared." (G4L533)*

In terms of communality boy 1 and boy 3 distinguished between the terms living and being together.

> B1: *"... but also doing it with a bunch of different people and with a bunch of different speculations and a bunch of different areas of expertise. So that you just work together for a common goal." (B1L143)*

> B3: *"When I like hear multicultural, I immediately think of two images. One is just like living together and the other one is being involved together. (B3L117)*

In other words, people can literally life next to each other without being together involved in each other's lives. Regarding a multicultural understanding the young participants interviewed considered stances like cultural engagement, diverse togetherness, no discrimination, respect, and understanding, open-minded and welcoming. Several young participants explained the importance of not discriminating against other people.

> B1: *"I was trying to say that it doesn't matter where you, what, how popular you are or whether your background is rich or poor." (156-157; C)*

B3: *"Living with each other ... where you don't really have feelings like being ... inferior or superior, obviously wrestling with it." (B3L152)*

G1: *"In our world we, we shun off certain people and of certain people we have, keep a high regard ... and to ... be able to connect to people on the same level ... we need that today ... very much." (G1L111)*

G3: *"Not ... discriminating against each other because: 'My friend's dad is from one race and the other is from a different race.' If, na, that's basically what it is." (G3L115)*

Parker and Girgis (2005:23) emphasise a proactive engagement in this regard, carefully examining power and privilege and confronting racism, classism and sexism. Furthermore, this coincides with the Scriptural requirement to intervene on behalf of those who are wounded, denounced, marginalized, ridiculed, or otherwise victimized (cf. Parrett, 1999:39). Girl 4 and boy 1 explained through two different examples how to proactively engage concerning discrimination.

G4: *"I think to respect someone's religion or culture is, just do not ... discriminate them because they do something differently than we do ... just because they worship a different god we do doesn't mean we should be like: 'Oh, look at you, look at me!' And ... compare or whatever: 'Whatever we do is the way we do it!' And also, I think, it's not making rude comments about like really stupid things." (G4L179)*

B1: *"So before you actually try to change anybody ... try and look through their eyes on what they see. And if once you've done that try and understand them for who they are before trying and press your religion on them." (B1L182)*

The willingness to engage with other cultures is, at least partially, dependent on personal experience and cultural knowledge. Theoretical knowledge concerning other cultures and self-knowledge, as well as practical experience (personal exposure) are indispensable in the pursuit of multicultural youth ministry (cf. Parrett, 1999:41-42). Girl 1 reflected on her own life and a shared personal experience within the youth ministry.

> G1: *"I've seen a lot of different cultures ... my family is a missionary family."* (G1L162)

> G1: *"Actually ... when we went to summer camp there was a Muslim girl who came with us and I didn't realize that, just when we were on the bus coming back ... and it was very interesting to hear her opinion about our faith ... I just found it interesting."* (488-493; C)

Surprisingly little was mentioned concerning their personal reflection on their own diverse situation, even though most of the young participants came from different nationalities (e.g. Korea, South Africa, Nigeria) and cultures (e.g. English, Afrikaans, Sotho). However, several young participants linked cultural diversity closely to religion.

> B3: *"I don't actually think it's, even though I'm not sure, I think it's like the way to keep your traditions, you know. Not a lot of changes to ... the concept or the intention to ... differ from your previous generation, so that's like using your tradition to the teenagers properly and really impacting their lives."* (B3L88)

> G2: *"I do think, like some cultures ... are linked to religion."* (G2L193)

> G4: *"Also, I think, certain religions do sort of 'hang around' certain cultures, but ... like in China, Communism or what you can't really have religion."* (G4L209)

Negative and positive experiences need to be evaluated, cultural challenges (e.g. differences concerning biblical culture, generational cultures and races, traditions of other cultures, unclear definition of culture and young generation understanding) need to be defined and cultural boundaries acknowledged (e.g. diverse family identity, culture and religion). Girl 2 explained the difficulty of nurturing a multicultural church environment because personal preferences differ.

> G2: *"I feel, like, our church, like, they have tried everything to incorporate different cultures, but where it comes ... like it's the people's choice whether they come to church or not."* (G2L478)

Boy 4 mentioned the difficulty of different religious backgrounds within one's own family.

> B4: *"Most of the time it might be a problem cause like, there's different families that like some, half of the family are Christians, half of the family are not Christians."* (B4L173)

However, cultural boundaries and challenges can possibly be decreased (e.g. change of perspective, incorporation of all into the local church, broadening personal horizon, strong persuasion of peers and church culture identity within the community). Girl 1 shared a situation where she got to know another teenager from a different religious background and was surprised of the openness to engage with each other in different ways.

> G1: *"I just found it so interesting that she (Muslim girl) was able to come and to be able to experience ... that amazing feeling ... it didn't change her mind. What was really cool by her was that she ... really like accepted and respected what we said, it almost felt like she was agreeing with us, like she was like very involved in our conversations about God, very cool."* (G1L495)

While the Christian response should be love and acceptance, as people encounter different cultures people may call either for acceptance or caution (cf. Parrett, 1999:34). The challenge some people might face is the difficulty of accepting that all people are invited, implying that status and privilege will no longer be of importance, and actually no longer tolerated (cf. Elizondo, 1998:403).

3.9.2.2   Theme 2: Purposeful program

A seemingly smaller but important theme in the focus groups interview with the adolescents was a purposeful program. The young participants expressed the desire that a purposeful youth ministry program would nurture an interactive fellowship. They looked for and expected consistency as well as a place to socialize impartially amongst peers. Boy 4 explained that he could participate because of the consistency, flexibility, and multiple opportunity the youth ministry provided.

B4: *"I come to Youth because like most Sunday's ... I go to two groups, this is why mostly on Sundays I have a lot of, I cannot go to church on Sunday, so I have decided to go to Youth."* *(B4L217)*

In terms of consistency in program girl 2 and girl 3 described a continued "red thread" throughout the different local youth ministry programs.

G2: *"I think it was the same (the different teen ministries), like I don't really see a difference."* *(G2L411)*

G3: *"Karin was right there, it's sort of no difference at all it's still the same. We had children's ministry in Club 35? Club 35, XLR8, Teen-Church it's the same people all the way through, so it's like not really different, change, except that we are older now, it's working out now, sometimes."* *(G3L423)*

Paradoxically within this consistency regarding a multicultural youth ministry program variety and flexibility was expected and partially needed (e.g. fun activities, educational and preparatory sessions, special and relaxing events and interactive games). This was and still is not always easy to maintain in terms of administration and operation. As multicultural youth are diverse in many ways, variety in all stances is needed. Furthermore, cultural diversity needs to be taught, learned and celebrated (cf. Sorber, 2010:139), and requires different activities to fulfil these different needs. Several young participants explained that they enjoyed the variety within and of the different youth programs.

B1: *It's just fun to, it's just fun to expect what might, it's just fun to know that I don't know what to expect, what's going to happen next (208-209; C)*

G2: *"Our youth went on summer camp and it was mind-blowing awesome ... I don't know, I go like something like three years now, I think, and this last one practically was really, it was actually like, oh my gosh, I don't know ... I can't even explain it."* *(G2L310)*

G3: *"We do trailer ministry and all that stuff and that is regularly happening every year ... it's okay, it's enough."* *(G3L522)*

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Nevertheless, the program needs to be identified through purpose, as the meetings should be relevant for the young generation. Church was never meant to be a showcase for believers (cf. Codrington, 2010). A program that is entertaining does not motivate young people to participate, rather ownership needs to be given to the youth (cf. Jones, 2001:84). Obviously, there are limitations to purposeful program. According to some young participants these are inadequate advertisement as diverse young people lack information or more significantly appealing invitation. Girl 1 and girl 2 mentioned that the way information is passed on and the youth ministry is advertised needed to be enhanced.

> G1: *"And it's important (information concerning Youth)." (G1L446)*

> G2: *"Again, the way things are done, I think, like it works at church. I feel like, there should be more, like, advertising or something more." (433-434; K)*

> G2: *"Ja, it's like information you need to have." (G2L445)*

Boy 2 and boy 3 critiqued that concerning the operative program itself more attention was needed.

> B2: *"They should make more interactive games." (B2L337)*

> B3: *I think like ... there's a little time of playing games before you go into a discussion. Maybe or possibly make that game like much more involving with like other people so that you build relationships during ... a game (322-324; J)*

Therefore, the explicit and implicit messages which a youth group program communicates to visitors in general should be questioned and evaluated (cf. Parrett, 1999:43). Also, the constant teenager fluctuation in the gatherings seemed to be a struggle, as well as the lack of need based programs as both seemingly hindered momentum building. Girl 1 explained the situation of the youth ministry as moderate, while girl 2 described the teenager attendance concerning the gatherings as a sign of the decline of the local youth ministry.

G1: *"At the moment ... like can I say this is something that ... works, but if we had more people ... it would be a lot better, because the message would go a lot further (442-444; C)*

G2: *"Like, the Youth used to be quite full, like four years ago our Youth was like huge, like people were flocking to Youth, and now it's kinda like what, twelve people? Oh, less than that, actually a maximum ... of really few people." (G2L434)*

Girl 3 viewed the lack of involvement within social life or welfare ministry as a disappointment concerning the local youth ministry program.

G3: *"I think if the youth were more involved in the church, like not only ... you know, Teen-Church, not being up here, but if we're involved like not soup kitchen, but being here involved with kids, like homeless children, orphanages and all that stuff, and something, stuff, whatever and we could like a whole lot ..." (G3L448)*

An unfulfilled desire to provide practical help, as ministry opportunities in this regard are limited, eventually fuels frustration. Any Christian ministry, including youth ministry, which has no input into the social life and welfare of the community is out of touch with the very people it claims to serve (cf. Codrington, 2010). The above-mentioned examples suggested that the young participants do not want to be entertained or just be taken care of. Today's adolescents have an urge to altruistic engagement, they volunteer, give back and search for meaning even as they illogically seem to be helplessly consumeristic at the same time (cf. Jones, 2001:35).

3.9.2.3   Theme 3: Relationship centeredness

It was no surprise that relationship centeredness was of pivotal concern to the young participants, as Jones explains that two core values in postmodernism are "communal and relational focused" (2001:35-36). This desire was met through a healthy nurturing environment which included, according to the interviewed adolescents, a safe place (literal and emotional), helpfulness (giving and receiving), non-judgmental environment (accepting different opinions), good communication, respect towards others, meaningful and deep connection (which is time intensive) and a family-like bond with others. Multicultural teenagers need a safe and accepting place where all are treated fairly, loved equally and

understood, like what most young people seek in a youth ministry (cf. Parks, 1995). Boy 3, girl 3 and girl 4 shared how they personally experienced a safe and open environment in the local youth ministry.

> B3: *"...at first it's really strange ... I'm very shy, I don't really talk with new people that much. So, it's just like weird, awkward to just sit there and trying to have a discussion and now it's like my close friends in church so it's much easier, I feel more comfortable." (B3L262)*

> G3: *"It's ... going to a place where ... you know a lot and you know you won't be judged ... on that you wear and talk." (G3L93)*

> G4: *"If I think of ministry ... it's sort of a safe place for young people. I mean in school they're always telling us: 'Ja, you can tell us anything, tell your teacher anything!' But you don't feel like it ... but here you feel ... like you're safe." (G4L59)*

Some of the young participants mentioned generational community, the individual family background, as well as cultural family background as important factors on how young people view and understand different cultures and youth ministry in general. The power of family and the impact it has on youth ministry is often underestimated (cf. Fields, 1998:251). Girl 2 explained the influence personal family background can have on a person's behaviour and decision-making process.

> G2: *"So, I think where we come from and like your background, your families background ... it effects what you believe and how you believe and how you act out." (G2L196)*

Controversially, while the older generations embrace homogeneity "as a means of minimizing disruptions and irregularities", young people experience that "sociocultural diversity is both normal and desirable" (Barna, 1995:109-110). Nonetheless, or maybe because of this, there is a genuine desire for participation and contribution amongst adolescents on different levels within the local multicultural youth ministry. This is manifested in peer interaction and a genuine desire to establish friendships amongst other Christian teens from diverse backgrounds as well as intergenerational relationships. Some of the young participants

expressed their desire for deep, true friendships as well as for having a positive influence amongst their peers.

> B3: *"Like if you come to Youth it's like totally chilled, you enjoy your friends and the company, Bible story or topic they give us. It's like really interesting, well spent time, so I come."* (B3L227)

> G1: *"It's where I interact with kids my own age ... and kids older than me, because I grew up with people around who are older than me. I never had that kind of ... kids my own age, I've always had friends younger or older than me. So, when I'm at Youth I'm kinda with people my age more than ... I usually had when I was a kid."* (G1L227)

> G2: *"To me practical, where we try to incorporate more cultures this, where we just ... we the youth are encouraged to invite all our friends, like your atheist friends or whatever, to come to church, to come to Youth just to try it out, like see what it's about."* (G2L552)

According to the teenagers, relationship struggles are inevitable as some struggle because of their personality (introvert versus extrovert), others face the reality of loneliness (literal or emotional), and many face peer pressure within school and the broader society. They have a desire to live uncompromisingly for their faith and values and try to strengthen their dedication through accountability amongst friends. While they experience genuine acceptance it seemingly often end in personal disappointment.

> G4: *"I think your friends at Youth hold you accountable, if you don't feel like coming to Youth, you're like: 'Ja, but so and so is gonna be there ... I actually cannot not go because otherwise she's gonna miss me.'"* (G4L294)

Their struggle is present in their natural personal development as well; while change is inevitable it can cause significant challenges. Societal as well as personal difficulties, challenges and struggles are part of development as, "this kind of debugging, filtering or scanning won't be easy or painless" (McLaren, 2006:205). Boy 1 described how he felt when he first joined the local youth ministry of Eastside Community Church, girl 1 shared in similar fashion her first impression concerning being involved within the local ministry.

B1: *"At first when I came to Youth I wasn't really known, and I was kind of the outside-kid ... and talked with the guys when we got into groups about God ... I didn't really know what to do with myself while I was there."* (B1L234)

G1: *"I was scared because I wasn't really involved in the church ... I came to church, I wasn't involved in Sunday school, it just felt awkward, I never really enjoyed Sunday school, but anyway I started holiday club and I started to be more comfortable with myself and other people."* (G1L388)

Another relationship area, mentioned by some young participants, were gender issues. In the adolescence phase, young people experience fast development in different areas of their lives and part of their social change is the developing interaction with the other gender. Some young participants mentioned the difficulty and tension between boys and girls during adolescence, regardless of their cultural background.

B1: *"To me it means actually to socialise with everybody else because usually when we come to Youth, girls are always like on one side of the room and the boys are on the other. I figure we should actually be more at ease with each other so that we can actually draw more people in. Let's understand a little bit more."* (B1L326)

B4: *"And in your heart, you're telling yourself you'll get this chick, but you can't, you're too shy to speak to this chick. But you can like come together, be friends, know each other for a long time ... know about her life and she must also know about my life, where I come from. Like teaching where I'm from, but like what kind of family you come from."* (B4L166)

G3: *"I think it's when a bunch of us people come together ... they talk about all week, guys and all that stuff."* (G3L52)

This complex dimension might become even more difficult as multiracial romantic relationships develop within the youth group (cf. Parks, 1999). Therefore, multicultural friendships between boys and girls need to be handled with care and special cultural awareness (cf. Parrett, 1999,42). Furthermore, according to Lingenfelter and Mayers

(2005:15), focusing on diverse cultural experiences will subject basic assumptions about life and every aspect of one's relationships to examination and questioning.

3.9.2.4 Theme 4: Transforming spirituality

In regard to spiritual matters, the young participants mentioned a desire for personal spiritual transformation within the local youth ministry. According to McLaren (2006:181), we need to magnify the importance of faith and its dimensions as scientific certainty breaks down from theory to real life; ultimate certainty is surely available to God, but part of our human predicament is the gap between our aspiration for absolute knowledge and our ability to attain it. Some young participants mentioned their genuine spiritual desire they seek in life.

> B3: *"So, it's like opening our mind on what our future like, Christianity and so on."* *(B3L42)*

> B4: *"So, what we have to do is like, we have to come together and speak about the Lord's name and they have to understand why we are doing this ... where we're at to come ... why we're together."* *(B4L174)*

> G2: *"I feel ... like my soul, like used to be fed and like the way that happens is by having a godly consensus with people and I don't really have that at school ... when I come to Youth, like the friends I have here ... it's even more like in depth, kind of ... welcoming ... you're allowed to talk about your faith, like it's not weird cause it's cool."* *(G2L266)*

The theme of transforming spirituality included sub-categories like active faith (e.g. evangelism, grace and love like Jesus, encouragement, teaching about God, prayer and joy) and authentic Christian living (e.g. spiritually appealing, worship, united and rooted in God, similarities and differences in faith). Boy 1 and girl 2 mentioned the importance of prayer and evangelism within the local youth ministry.

> B1: *"... when it comes to praying, opening with prayer and ending with prayer. I think that everybody makes sure that they have a chance to do that."* *(B1L333)*

> G2: *"... like showing them God's love and not dissing them."* *(G2L160)*

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Several boys significantly critiqued duration, linguistic, and theological stances concerning musical worship.

B1: *"And the ones that we worship with that they actually, if we don't understand some of the words that we're singing in some songs, that they explain what it means, so that we can know what we sing before we're actually singing."* (B1L310)

B2: *"We can make the worship longer and some more songs at Youth."* (B2L308)

B4: *"I think ... it's about like ... if you don't understand the words, like Carl said, you can't just keep on singing and singing and not understand what it means. You have to ask, and they have to explain to you what it means and cause sometimes we can sing something, but you don't know what it means to you."* (B4L315)

Furthermore, Christian unity (e.g. community of faith, Christ centeredness, common faith, church identity, or holistic worship) and spiritual development (e.g. Bible interpretation, spiritual maturity, biblical basis, learning about God, studying and reflecting) were of significant importance among the adolescents. Several young participants shared their understanding on specific spiritual matters concerning transforming spirituality.

B2: *"You know more about the Bible, about God."* (B2L215)

B4: *"I think it's when you come together and build each other up and you teach the children about God."* (B4L54)

G2: *"... their faith form a community, so they should be like godly those people ..."* (G2L68)

G4: *"And in this community, that would be Christ ... we're all brought together by Christ."* (G4L81)

Elizondo's (1997:404) understanding towards multicultural religious education within Christian groups is similar to the above mentioned sub-categories as he encourages prayerful

insight, patient trust, and to pursue a welcoming and inclusive home for all. In all the mentioned areas of spirituality of these diverse adolescents a profound willingness to accept different perspectives on faith emerged. Boy 1, girl 1 and girl 2 described the general willingness of adolescents to accept the opinion of others concerning faith.

B1: *"I think people also need to prepare the future generation for new challenges and new changes to the lost, new challenges towards the lost. Some people who are, who don't believe in God or believe different and you want to bring the Gospel to them, they always have new ... different questions and nobody has all the answers for that. And there just needs to be faithful answers that have already been asked and they need to be prepared for new answers that might be asked."* (B1L79)

G1: *"I mean cause everyone there, not, doesn't necessarily believe exactly like we do, they may have opinions on ... certain things ... but they do believe in the same God like you."* (G1L290)

G2: *"We need to respect what other people believe and not try to force our own, like: 'I don't need this, you shouldn't need this too.' I believe we also need to respect more, like: 'Well if that's what you believe, then that's cool. Let's talk about what I believe, because we can compare things and stuff.'"* (G2L130)

The greatest challenge for the young participants seemed to be any aspect of faith forced onto anybody, like superficial Bible teaching, preconceived understanding, or a judgmental attitude towards others. Boy 1 challenged to reflect on old traditions, girl 1 shared her experience with superficial Bible teachings at school and girl 4 critiqued judgemental attitudes concerning other friends.

B1: *"It depends on the traditions, but usually when it comes to Christian traditions you just wanna keep some and improve old ones. Keep those that are important in being a Christian and then just improving on a different one, you know, you need to keep, but you just wanna add a little on to it."* (B1L103)

G1: *"I used to have that environment of school where ... it was awkward to talk about your faith and there was, in the mornings, there was a Bible class, but all you do, did*

was either read a book or if you didn't have a book you'd read the Bible, that was pretty much what you did during Bible class. You don't learn about God during the ... Bible class at school." (G1L280)

G4: *"My best friend is agnostic and all of her friends who are Christian ... she's at Girl's High so she has quite a few Christian people who are willing to speak to her about it ... she keeps feeling like they're hitting her over the head with the Bible, they're telling her she is wrong, that she has to believe this ... She knows some who don't even want to speak to her because they know she's not a Christian." (G4L527)*

To point out that something seems to be wrong in another person's life, or to exclude and to marginalize others was unacceptable for the interviewed teenagers. According to McLaren (2006:182), being judgmental is fuelled by being self-righteous, a misguided inner motivation to elevate one person over the other by comparison. Or as Elizondo critiques, "we need to go beyond the sacralised divisions of the past so that we can become one very diverse and beautiful human family before we destroy one another in the name of the God we confess" (1997:405).

3.9.2.5 Theme 5: Youth leader's realm

A holistic view concerning the youth leader was, according to the young participants, defined by a versatile youth ministry team, which included different personalities, as different leaders can relate to different teenagers, versatility defined by every person's talent selection, and feasible communication (e.g. language, context and content) concerning the youth workers. Several of the young participants shared some experiences concerning their impressions of the youth leaders at Eastside Community Church.

B1: *"And there are those that are much fun, you understand a little bit more what they're talking about. It's always good to get a little bit of both in a leader, so that you can understand what they're talking about and so that you don't fall asleep while they're talking to you." (B1L289)*

B4: *"It's hard to like, to understand what they're speaking about sometimes." (B4L296)*

G1: *"I went the first time (to Youth) and John welcomed me ... Milo did as well ... and Tasha ... I felt like I was accepted for the first time in my life." (G1L394)*

G2: *"Who is talking to us, it's not like only John is talking to us ... like Anita would talk to us girls and then Kamila would talk to us." (G2L439)*

Language is one of the primary message systems in a culture (cf. Lingenfelter & Mayers, 2005:27). Speaking and understanding the same language is important, but to truly understand means to recognize one's own and other's habits of communication (cf. Parker & Girgis, 2005:28).

According to the interviewed adolescents, in addition to discipleship and holistic teaching the youth workers needed a good attitude (to leave a positive impression) towards the teenagers, who are also new leaders to be formed and nurtured. Therefore, a purposeful and natural pipeline to bring young people gradually into leadership positions should be the youth ministers' concern. According to the young participants adolescents needed to be nurtured and trained, enabling them to minister to their peers as they themselves impart vision, ideas, abilities and possibilities that need to be recognised within the youth leadership. Boy 3 and boy 4 mentioned example how they learned and were trained from the local youth leaders.

B3: *"With certain leaders you've got a deep discussion which like makes us think and look back at the past what we've done." (B3L285)*

B4: *"When I started to come to Youth it was hard to like understand: 'Why I do this?' But it took me time to understand ... 'Why do I have to learn from other people?' (B4L249)*

Jones describes the current young generation as "more communitarian" (2001:105), as they are less individually spiritual and long more for community. This increases their opportunities to be a living example among their peers. According to Codrington (2010), adolescents can create an atmosphere of acceptance and understanding that allows young people to hear and relate to the gospel message. Girl 1, girl 3 and girl 4, described their desire to be equipped and excitement as they were enabled to lead within a youth ministry setting amongst their peers.

G1: *"And if there are more people it would go further, and those people could teach, like tell their friends." (G1L446)*

G3: *"Like I was a leader this year (at holiday club) ... I think it was the first week." (G3L331)*

G4: *"And then I wanted to be a leader at holiday club for the longest time." (G4L357)*

The desire of the young generation, not just to be ministered to, but to be empowered to minister is an opportunity not to be missed. As the young generation of the local ministry operates within a culturally diverse setting, these adolescents are a good nurturing ground to develop more multicultural leaders within the youth ministry of Eastside Community Church. Churches should understand that young Christians are, "the best opportunity to launch a vital Christian witness to shape the faith Community for the next generation" (Senter, Black, Clark & Nel, 2001:117).

3.9.3   Findings from responses to objective three

(3) To determine the contextual ministry realities from a planning and practice point in youth ministry in the life of Eastside Community Church.

Concerning this research, the youth ministry at Eastside Community Church was not perfect. However, it demonstrated a certain degree of effectiveness in terms of a multicultural approach as diverse young people were an integral part of the whole. The entire data set was also analysed in terms of contextual ministry realities and the below mentioned themes were identified in this study. Within the suggested critical findings of the two above mentioned objectives regarding the research (e.g. multicultural understanding, purposeful program, transforming spirituality, relationship centeredness and youth leader's realm), several underlining contextual ministry realities were determined; namely authenticity, inclusiveness, intentionality and limited diversity.

3.9.3.1   Authenticity

A vital contextual reality regarding multicultural youth ministry is "authenticity" (Boshers, 1997:29; Jones, 2001:37), as discussed in chapter 2 of this research concerning different youth ministry approaches. The desire to be real, accepted, loved and respected as an individual with

no-strings-attached, was expressed by several participants. This revealed the understanding that authenticity nurtures relevance and not vice versa. Participant 2 explained that he used things that personally touched himself to reach out to the adolescents.

> P2: *"I've always, even with myself, when used on myself, when here's a movie that I've watched and then they show the movie and they relate it to something in the Bible." (P2L78)*

Within the realm of musical worship boy 4 explained that he did not hesitate to ask the youth leaders if he had questions.

> B4: *"So most of the time you have to like find ... you have to find help who can like cope with the song, who you can like ask more about what it means." (B4L318)*

According to Parrett (1999:42), culture is very complex and each individual within a given cultural setting is unique. The assumption that the cultural information and experience gathered will enable us to properly relate evenly to all people involved in the youth ministry can be misleading. In order to be able to credibly speak and relate to a diverse young generation, cultural engagement has to be done in a real way, accepting that one will make mistakes along the way (cf. Jones, 2001:42-43). Participant 4 and participant 5 looked critically on the challenges and mistakes that were made concerning the local youth ministry.

> P4: *"In terms of ... motivation I think there've been really tough times ... trying to relate ... to youth is difficult, especially because youth are changing all the time and what they are." (P4L255)*

> P5: *"I believe that ministry leaders have changed so much and it's only building momentum now ... looking at it from my point of view now is a lack ... of I would say relationships." (P5L167)*

In all of this an authentic approach is crucial. As the stakes are high the call is of utmost importance for each youth worker to echo an honest, vulnerable, and humble lifestyle (cf. Kinnaman, 2007:201; cf. Lingenfelter & Mayers, 2005:111). This is not an attempt to put

pressure on the individual Christian to "get it right" (Savage & Collins-Mayo, 2006:131), but rather a call that allows the individual Christian to "be real" (Boshers, 1997, 29).

An evidently and undeniably clear reality as well as was that the multicultural youth ministry testified to the unifying reason of their groups existence. Similarly, to the way the early believers in the New Testament were characterised by their oneness of purpose, a closely-knit group can clearly communicate their common witness to society (cf. Erickson, 2002:1140). Within this youth ministry the central unifying stance is obviously and evidently the life-changing message of Jesus. Participant 3 described the mutual understanding concerning faith as she could freely decide to become part of the Christian community.

> P3: *"It was really awesome because I was in a place where everyone ... understood what I was going through and no one ... felt that ... it has to be done now (baptism) because it has to be done." (P3L191)*

Girl 4 clearly explained the centrality of Christ within the local diverse youth ministry.

> G4: *"... And in this community, that would be Christ ... we're all brought together by Christ." (G4L81)*

But if culture and context dictates the ministry too much, the message of the living Christ can get lost as the central message within the local youth ministry (cf. Cramer, 2010). For this reason, youth ministry in all its dimensions should recover its prophetic responsibility not to condemn an inevitable societal movement, but stand up to strains that clearly contradict the truths Christians believe (cf. Jones, 2001:42).

3.9.3.2   Inclusiveness

Gibson's five core ideas (cf. Wilkerson, 1997:16) as well as Bennett's four broad principles concerning multicultural education (2011:4), which were extensively discussed in chapter 2 of this study, rest upon the clear and essential reality of inclusiveness. The inclusive and impartial approach that derived from the participants indicated that the diversity of experiences, attitudes, and perspectives that are shared and thought through during a multicultural exchange needed the vital dimension of seeking out multiple perspectives. Lewis, Cram and Lee (1997:335) derive this inclusive development process from the biblical

encounter of the Apostle Peter with the roman centurion Cornelius. Participant 3 and boy 4 described this inclusive understanding, to respect and encourage all people involved within the diverse youth ministry setting.

> P3: *"It's the coming together of ... all the different cultures and being able to ... respect the other culture and be able to live with ... each other without stepping on toes or being hurtful or without realising that is ... not a cultural practice"* (P3L94)

> B4: *"So, that's why I said God wants ... each one of us to come together and to build each other up."* (B4L76)

As any ministry depends on relationships, it became clear that this culturally diverse ministry is not exclusively, but existentially nevertheless dependent on relational ministry which builds on inclusiveness. According to the participants, genuine caring and loving individual friendships needed to be established within relationship dimensions such as generation, society, family, culture, religion and gender. Participant 1 and girl 1 explained the importance of Christian friendships within the local youth ministry.

> P1: *"Expose them to people with similar interests and views, especially from a Christian point of view obviously. Because if they don't find Christian friends at school ... it's very hard to stay strong as a Christian, but if you've got a youth ministry or ... where you can find other Christians, then you've got your other friends there."* (P1L244)

> G1: *"And I met so many amazing people, I made friends with people I didn't really know existed in the Church."* (G1L391)

Participant 5 described the significance of developing friendships between the youth workers and the adolescents.

> P5: *"And friendship, but you gotta be in relationship with them which will open doors to that."* (P5L36)

According to Parrett (1999:42), the initiative to develop these relationships might rest greater on the youth workers, as there is no substitute for any leader to personally know the adolescents given into their care. Of crucial support in this regard is a sometimes-subliminal process of mutual trust through which significant friendships across all walks of life can be developed over time. Parker and Girgis (2005:66-67) explain that this course can be actively supported through listening (without judging), practicing cultural humility, sincere and ongoing prayer, as well as reciprocal opportunities.

3.9.3.3 Intentionality

Through the individual interviews with the youth workers a lack of intentionality concerning the need to minister properly to a culturally diverse young generation surfaced. Parrett stresses a clear intention to reach out to multicultural adolescents, stating, "as we work with teens let us do our best to know them well, to strive to understand them and their worlds" (1999:41). This coincided with the openness and desire of the young participants as some expressed their excitement regarding multicultural engagements and opportunities. Girl 3 explained her idea how to invite and incorporate more culturally diverse young people in the local youth ministry, receiving support from the other young participants.

> G3: *"Um, we should have like a cultural open day and then they should be all from other schools and from everywhere and then like come together whenever you can and learn about culture and then mix it all. Different foods, different music, different dancing, everything, just mix it." (G3L545)*

> All: *"Like, ja we should, yeah, we should do it (have a cultural open day)!" (G1-4L562)*

Participant 1 explained the intentional focus concerning the youth ministry to reach all adolescents through formal teachings as well as informal relationship building events and activities.

> P1: *"I think in those more informal environments you also have the opportunity to build relationship more than when you teach them in an official capacity and I think that, that's where they would learn to see you as a whole person." (P1L73)*

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Intentionally searching for, celebrating with, understanding why, and learning from young people coming from several different cultural backgrounds already benefitted and will further support the partially mixed youth ministry. Being intentional about diversity in youth ministry should show value to other cultures as all perspectives from all people involved are of equal importance (cf. Sorber, 2016).

3.9.3.4 Limited diversity

In terms of the adolescents who form a significant part of the multicultural youth ministry at Eastside Community Church a limited cultural and social diversity scope became evident. There seem to be multiple reasons for this reality since location, society, language and style restrict the ability to reach people from all walks of life. It is important to realise that for decades, as the ethnic makeup of urban centres has drastically shifted, white-middle classed families moved to the suburbs isolating themselves and ignoring the multicultural shift (cf. Parrett, 1999:32). Participant 3 showed that issues remain often between people from English and Afrikaans family background, while participant 5 acknowledged the struggle for black African adolescents.

> P3: *"Very small things like manners ... for Afrikaans family's, manners are extremely important ... one of the things that can get you into big trouble as a kid." (P3L84)*

> P5: *"I kind of feel like as they were going to Youth ... the African kids get left behind ..." (P5L252)*

Furthermore, as members of different races and cultural background nurture multicultural relations reciprocal engagement as well as equal status simplify this process (cf. Wilkerson, 1997:26). But as young people are regularly confronted in their daily lives with diverse cultures including different social dimensions, and even though cultural diversity forms an important part in the local church, critical questions surface as this reality is not entirely reflected in their local youth ministry.

Another vital and even frustrating limitation, mentioned only in the individual interviews with the youth leaders, is the lack of culturally diverse youth ministers. Young people should not only see the multicultural value through programs, mission, and value statements but also

from the lives of the entire ministry staff (cf. Sorber, 2010:134). Participant 4 explained the challenge of not having a culturally diverse leadership team.

> P4: *"It's non-multicultural (the leadership team) ... it's still relative to the context ... I mean we have people come through every now and again who are non-whites ... but I guess in terms of dynamics ... there is no reflection. But I think at the same time it's the (P4L461)*

Participant 5 critiqued that because of it not enough care went into ministering to the different cultural adolescents within the youth group.

> P5: *"Often the more multicultural children don't fit into that picture." (P5L261)*

Girl 1 suggested to purposefully individually invite more young people from culturally diverse backgrounds in order to incorporate all possible cultures.

> G1: *"I don't think everything has been done to ... incorporate all kind of cultures ... I don't think enough of the youth, ask if they come." (G1L485)*

Monocultural youth leaders have their limitations. As a matter of fact, all youth workers are bound within their cultural heritage, even though every individual grows with each multicultural exposure and experience. A youth ministry team that reflects the same diversity in personal interests, cultural heritage, and social background that is represented in today's multicultural young generation will be of great benefit to the ministry. Parker and Girgis emphasise that "members of the leadership group need to represent diverse culture, race, gender and age found in the congregation" (2005:64). This principle should be reflected in a multicultural youth ministry approach as well.

3.10   Summary

The aim of this research was to explore the current practices concerning the youth ministry at Eastside Community Church. All three objectives treated in this chapter support the understanding that the youth ministry towards culturally diverse adolescents at Eastside Community Church provides a relevant or purposeful youth ministry approach. The positive and negative experiences of youth leaders, the perceptions of adolescents, and the contextual

ministry challenges from a planning and practical perspective illustrate the relevancy of the culturally diverse youth ministry at Eastside Community Church.

From the data collected as well as from the analysis and reflection on essential themes that have emerged from this research it became evident that the local youth ministry at Eastside Community Church is on a multicultural road that can enable relevant youth work in relation to Parrett's (1999) youth ministry model which advocates specifically for a multicultural youth ministry approach. This is supported by the similar multicultural approach of Sorber (2010).

Furthermore, with Parrett's ten biblical commitments (1999:38-45), namely greatest commandments, great commission, reconciliation, honest and faithful interpretation, healthy cultural self-knowledge, understanding ethnical and cultural influences upon the youth, love and respect, building relationship and being culturally informed, personally challenged beyond comfort and revisiting all commitments, underlying contextual ministry realities within the emerging themes were established, (e.g. authenticity, inclusiveness, intentionality and limited diversity), concerning Eastside Community Church's local youth ministry.

Nevertheless, as misunderstandings, inequality, and discrimination surface it is a continuous challenge to walk the multicultural path concerning youth ministry. This growth process is not an automatic one. It most probably will need ongoing adjustment and "can prove to be perplexing and overwhelming" (Parrett, 1999:44). But with all the difficulties that might come concerning culturally diverse young people it is important to adjust and embrace the new youth ministry situation as it is gradually becoming the norm (cf. Sorber, 2010:143).

Chapter 4: Discussion of the Findings

4.1   Introduction

Within this research I wanted to investigate whether the current practice of youth ministry at Eastside Community Church is a multicultural model that can enable relevant youth work. The major themes which emerged were (1) multicultural understanding, (2) purposeful program, (3) relationship centeredness, (4) transforming spirituality, and the (5) youth leader's realm, as well as the underlining contextual ministry realities, namely authenticity, inclusiveness, intentionality, and limited diversity. In support I drew on Sorber's (2010:145) approach concerning multicultural student ministry which focuses on community, diversity, creativity, and relevancy, nurturing all these aspects through guiding adolescents towards Christ-centeredness.

Regarding multicultural religious education, furthermore, insights were drawn from Bainer and Peck (1997), Parker and Girgis (2005) and others. General important insights concerning youth ministry were considered from youth ministry veterans like Fields (1998), Senter (2001), Black (2001), and Clark (2001), as well as local scholars like Nel (2001), Codrington (2010), Parrett (1999) and others. I would like to summarise and discuss the major findings of the research. Even though Shenton (2004:69) explains that focusing on a single case makes it difficult to demonstrate that the findings and conclusions are applicable to other situations, Stake (1994) recommends not to reject the prospect of transferability immediately, as each case may be unique it possibly is an example within a broader group. Therefore, some general insights might be drawn concerning multicultural youth ministry.

4.2.   Multicultural understanding – bravery for otherness

Multicultural understanding seemed to take a simple, unavoidable reality in the minds of the participants. Especially with the adolescents and young youth leaders the multicultural understanding appeared natural, as part of their daily lives. Paradoxically some of the younger leaders subconsciously stepped into the "colour-blind" trap (Sorber, 2010:38), which endangers equality within the youth group and might uphold or even strengthen "white privilege" (Blaser, 2008:93). Statements like, "souls don't have colour, souls don't have language barriers" (P4L93) or "it's not intentional, it's just because where we are situated" (P3L507) showed that more intentional and purposeful ministry amongst diverse young people is needed.

The more mature youth workers who grew up in a mono-cultural environment and experienced Apartheid first hand in their youth seemed to be more able to recognise and differentiate multicultural issues than the younger generations, as they most probably had to deal more consciously with situations regarding racism and inequality. Therefore, they had more to contribute and seemed to deal better with current cultural differences such as recognising cultural misunderstandings, appreciating different cultural traditions, and cherishing cultural customs, as discussed in chapter 3. To nurture these cultural traditions and customs sometimes might be perceived as focusing on unimportant "surface issues" (Bennett, 2011:34), but in time this provides a trustworthy foundation to tackle culturally complex situations and issues.

As discussed in chapter 2, a helpful path is laid out through key concepts of multicultural education derived from Gibson (cited in Wilkerson, 1997), namely, recognition of diversity within an ethnic group, out-of-school learning as multicultural holistic education, intensive interaction with competent culturally diverse people, not to reject one's own cultural identity, and to avoid divisive dichotomies between cultures. Bennett (2011) describes four broad principles regarding multicultural education, namely cultural pluralism, antiracism, cultural teaching, and the need for excellence and equity. These provide the basic premises made up of four pedagogical dimensions, namely equity pedagogy, curriculum reform, multicultural competence, and social justice concerning multicultural education (cf. Bennett, 2011:5-8).

This understanding concerning multicultural education with all its benefits and challenges urges youth ministers to constantly work on a culturally diverse understanding that shows bravery for otherness. It suggests to break with mono-cultural standards and to promote cultural pluralism, antiracism, cultural teaching, and the need for equity (cf. Bennett, 2011:4, cf. Parker & Girgis, 2005:28).

4.3 Purposeful program – flexible structures

Planning and implementing a holistic, exciting, and creative program seemed to be important to all participants. The diversity, intensity, and variety of the youth program suggested a seriousness and purposefulness as the driving force. Besides spiritual, social and recreational factors the reality of cross-generational and cross-cultural friendship building seemed pivotal in impacting young people's lives in a deep end genuine way.

However, it is important to create a flexible and creative program that meets specific target needs (cf. Boshers, 1997:212). In other words, this means to meet young people where they are (cf. Sorber, 2010:145). Some participants confirmed this understanding since in their opinion youth ministry is "also about doing life … as there are needs it could begin to involve things" (P6L62), and "just asking the people if they need any help with anything and just serving there" (B1L68).

To genuinely identify different needs Ratcliff (1997) uses Maslow's "Hierachy of Needs", perusing and embracing multiculturalism within a religious education context. The satisfaction of physical needs does not only motivate learners, but implies Christian love and compassion; security and safety needs can be met through multicultural religious education as it helps provide a context that enhances receptivity to instruction (cf. Ratcliff, 1997:100). Social needs like belonging, love, and affection also involve valuing the different culture and incorporating components of that culture. The need for esteem gives the opportunity to build up self-esteem and provide experiences of success to minority groups which are impoverished and powerless (cf. Ratcliff, 1997:100). The highest level is the need for self-actualization needs, moments of mystical awareness are affirmed by followers of different religious faiths and can be supported by religious education (cf. Ratcliff, 1997:101). As simple as this sounds it needs sensitivity and care on the one hand and good planning plus flexible structures to adjust constantly to the different needs of diverse young people.

However, some youth leaders critiqued the side-lining and marginalising of the adolescents within the wider congregation in general, as young people have only partially been given the opportunity to be "involved in the service" (P2L296). The reason behind the marginalisation of the younger generation might be the struggle of a "mismatch" as a sign of "the growing cultural gap between world and church" (Savage & Collins-Mayo, 2011:156), but also amongst the generations within a local church. Some adolescents mentioned the lack of programs within the youth ministry concerning social and community involvement. But, critical statements like "we used to go to like orphanages … the Teen-Church never does that type of thing" (G2L453), and "there could be a little bit more involvement in ministry when it comes to the youth" (B1L348), showed the desire and need for community programs where the teenagers can be practically and purposefully involved.

While these attitudes and ambitions towards a creative, purposeful, helpful, and diversified program are admirable, youth ministers will need good connections, enough resources, and especially flexible structures to accommodate the different varieties mentioned.

4.4   Relationship centeredness – appreciative acceptance

Relationships played a pivotal role for all the participants within all shapes and sizes such as family relations, peer friendships, or trust relationships with the youth workers. Several adolescents expected and received guidance from individual youth leaders as they sought to find a "safe place" within the local youth ministry without judgement or discrimination. The youth leaders as well as the adolescents advocated for a secure environment because "children must trust you and be able to ... know you will protect them" (P6L86), and because youth ministry should be "sort of a safe place for young people" (G4L59).

A significant factor in avoiding cultural misunderstanding and in significantly communicating with culturally diverse adolescents is to know about and purposefully use the different cognitive learning styles (field-independent and the field-sensitive style) which have been linked to cultural differences (cf. Bainer & Peck, 1997). According to Bennett (2011:215) field-sensitive learners tend to draw upon those around them for guidance, for information in unfamiliar or ambiguous situations; field-independent learners tend to be more analytical than field-sensitive learners. Within the research some participants shared experiences that integrated both learning styles and used creative methods to holistically educate culturally diverse adolescents through different interactive and multifaceted activities.

Furthermore, young people enjoyed the genuine, deep friendships that developed with other Christian peers since most faced a hostile environment within their everyday lives. The youth leaders understood the growing friendships amongst the adolescents as a necessity for personal and communal growth within the youth ministry. For Sorber (2010:137), it is undeniably crucial to show culturally diverse adolescents genuine care and as youth leaders to be humble towards them and their situation. This helps to build deep friendships with culturally diverse adolescents.

Some youth leaders critiqued a lack of interest from the parents toward their children and youth ministry. Unfortunately, some parents are unwilling or struggle to fulfil their parental responsibilities towards their children, and therefore isolation between the generations

develops (cf. DeVries, 2004:41). Nonetheless youth leaders can only support with adult guidance and cannot replace the role parents play in the life of their children (cf. Senter, Black, Clark & Nel, 2001:54). Also, the challenge to form proper friendships with teenagers due to time constraints and personal busyness was immense for some of the youth leaders. The struggle lies between the youth leaders wish not to be overloaded with ministry and the adolescents need for genuine time with adults, because "although it's nice to give everybody a break … it just makes it harder for the kids ... they don't get to know you as well" (P1L532). However good and proper time management plays a pivotal role as one works with young people. It actually frees the youth minister to have enough time to nurture deep friendships with the teenagers (cf. Fields, 1998:326). Some youth leaders as well struggled to relate to culturally diverse adolescents. It is important for the youth leader to be willing and interested not only to minister to the adolescent, but to be informed and know about their culture, interests and personal life story (cf. Parrett, 1997:42).

Besides all the differences, difficulties, misunderstandings, and struggles, genuine and honest relationships that appreciate and accept all young people form the core of multicultural youth ministry. Cultural barriers can be diminished through deep and sincere friendships.

4.5   Transforming spirituality – faith enhancement

Another significant theme that surfaced was transforming spirituality, since Christian youth ministry focuses on issues regarding faith. As discussed in chapter 3, some participants described amongst many other spiritual realities evangelism, Bible interpretation, prayer, musical worship, unity in diversity, love for another, and servanthood. To generally understand young churched people's spiritual journey, it is vital to consider biblical faith understanding and faith development theories.

Westerhoff (1976) referred to four stages with the analogy of rings in a tree, as each ring remains while the next one is developed. The four stages include experienced faith during childhood), affiliative faith and searching faith from adolescence to late adolescence and finally owned faith in adulthood (cf. Tittley, 2016). Fowler (1981) identified seven stages including intuitive-projective faith within early childhood, mythic-literal faith during later childhood, synthetic-conventional faith in adolescence, individuative-reflective faith as young adult, conjunctive faith during middle life and finally universalising faith in later life (cf. Keeley, 2010). In the early adolescence stage, a teenager's faith is strongly characterised by a

strong sense of belonging to a group which will influence their understanding of faith, values and actions. It eventually develops further in questioning what they believe in and experimenting with different faith expressions (cf. Tittley, 2016).

Significant challenges might additionally appear in a young person's faith development process within a cultural diverse family setting. Wenh-In Ng (1997:201) explains, that issues of ethnocultural identity for minority groups are of distinct concern to young people from differing backgrounds, owing to the often-contradictory nature of their socialization. This multicultural challenge within the identity forming process concerns also the faith development process of a diverse adolescent, and was partially recognised by some participants as they worked amongst a black African minority within a dominantly white African local youth ministry.

Several participants clearly critiqued and perceived traditional religious practises, which can be forced upon young people from their families, or a forced faith, from Bible-bashing peers, as problematic. An important reaction or prevention concerning a faith approach that is forced upon young people is humility. Youth ministry needs to be imbedded in spiritual humility (cf. Sorber, 2010:137), practically accompanied by cultural humility (cf. Parker & Girgis, 2005:67). Dunn explains, "When we humble ourselves to that vulnerable place, we are making a statement that being real is more important than being right" (2004:22).

Especially within a diverse cultural and religious youth ministry setting the different spiritual realities and preferences can weaken. However, if properly addressed they strengthen the youth ministry in general and healthy transformative faith enhancement concerning diverse young people can be further nurtured.

4.6   Youth leader's realm – release of potential

As explained in chapter 2, there are numerous well thought through approaches to youth ministry. Amongst many others, Fields' (1998) youth ministry approach puts a high emphasis on "purpose" as he argues for healthy leaders, clearly identified audience, well planned programs, process orientation, and more. This goes in accordance with Boshers (1997) four-point-strategy concerning student ministry as he recommends to re-evaluate the purpose of the ministry, to minister with purpose, to structure the ministry, and to program with purpose. DeVries (2004) on the other hand prioritises the focus on building a faith-nurturing

intergenerational community for teenagers, enabling young people to access, empower, and connect with the nuclear family and extended family, which consists amongst other things of the Church as well. The significance in this approach lies in impacting a teenager's life through caring attentiveness by the older generation to the younger generation. The above-mentioned approaches discuss vividly crucial issues like purpose, family relations, church involvement. and teenager inclusiveness, all of which are important in establishing a relevant youth ministry. Still, Parks (1999) and Sorber (2010) raise the concern that not enough attention is given to multicultural teenagers. Parrett's (1999) biblical based approach concerning multicultural youth ministry seems more theologically sophisticated, suggesting several specific commitments, mentioned in chapter 2. Since every individual reads the Bible through a specific cultural lens, increasing attention to the historical and cultural backgrounds of the texts needs to be given. Concerning this research, focusing a multicultural approach seemed essential and Parrett's (1999) approach proved to be insightful and necessary.

The youth leadership team with all their abilities, challenges, differences, and uniqueness play a pivotal part in a holistic approach to youth ministry (cf. Boshers, 1997:151). Youth ministries are typically run by a fulltime, part-time, or volunteer ministry team which engages with the adolescents and holistically nurtures the lives of the young people they minister to. As discussed in chapter 3, most participants acknowledged the high willingness to volunteer, many of them themselves parents, within the local youth ministry. Fields (1998:298-309) mentions several important factors that encourage volunteers for ongoing ministry; responsibilities should be wisely assigned to give meaning and purpose, expectations need to be well communicated, ongoing appreciation is pivotal, engage veteran youth leaders, design enjoyable staff meetings, and plan recreational times as a team.

This reality of volunteerism within the youth leadership team was contrary to the above-mentioned critique that parents lacked involvement in their children's lives and the youth ministry. Several participants acknowledged that purposeful selection and specific deployment should be initiated as different people have different strengths and weaknesses. The difficulty that remains if well trained leaders are unavailable or inaccessible, therefore, is that opportunistic recruitment becomes necessary. "Sometimes you kind of struggle and you use what you got" (P5L383).

Furthermore, it was critiqued that a basically mono-cultural leadership team is leading a culturally diverse youth ministry. Staff training and modelling are vital to develop an effective multicultural ministry, but even though volunteers have a heart to serve God in a diverse community, they do not always understand how to live and teach in a manner that enhances reconciliation (cf. Sorber, 2010:136). Even more than that, some participants also implied the importance of nurturing the adolescents from a young age into peer-ministry and youth leadership, which would as well create a multicultural youth leadership team over time. As the potential of young diverse people is nurtured and developed they can finally be released into ministry themselves. Even though disappointments will occur from time to time, this investment will not have been in vain.

4.7 Authenticity – celebrate distinctiveness

It became clear in this research that all people have a significant amount of similarities, as for example presented within Maslow's "Hierarchy of Needs" (Cherry, 2012; Ratcliff, 1997:100) in chapter 2. Nonetheless distinct individual differences appear during the different developmental stages personality development that form and define a person (cf. Schellebach, 2007). This should result in an independent, mature person connected within different realms of society, but individualism unfortunately can cause isolation (cf. DeVries, 2004:148) or assimilation in a group setting. As discussed in chapter 2, concerning multicultural ministry, assimilation is one of the possible multiracial ministry settings and is led by one dominant race. Even though the social interaction between the cultures within the local church might be high (cf. Ganiel, 2008:266), this is not desirable. In my opinion, authenticity of the individual should be an integral part of the entire ministry. Furthermore, the importance and significance of honesty, personal identity, being real, and personal uniqueness were expressed by the participants in chapter 3. Being honest and real to others and showing one's true personal identity can obviously create misunderstandings, differences, tension, and uncertainty, but this should not hinder a person as disagreements enable the individual to see the perspective of another person (cf. Parker & Girgis, 2005:66). Actually, celebration should be inevitable as a person's authenticity and uniqueness contributes vitality and strength to a cultural diverse youth ministry and to the whole church (cf. Parker & Girgis, 2005:28).

4.8 Inclusiveness – desire new experiences

It is my understanding that in a time and society where foreign policies, cultural division, and hardship are a daily reality for many (cf. Bailey, 2017), inclusiveness needs to be part an

integral part of culturally diverse youth ministry (cf. Elizondo, 1997:404). as expressed by the participants in chapter 3, a desire for new experiences and multiple perspectives on life, work, and faith should be encouraged, exclusivity of any kind extinguished, mutual trust established, and unexpected friendships with unfamiliar people consciously nurtured. Unfortunately, people often feel they are too busy to really understand individuals from another ethnic group, or they may isolate themselves, so they do not have frequent contact people from other cultures, or at least not in a meaningful way (cf. Ratcliff, 1997:117). Lewis, Cram, and Lee (1997:334) build in this regard on the biblical story of the Apostle Peter with Cornelius, the Roman centurion (Acts 10). What is entrusted to Peter is not an exclusive message, but rather an inclusive message to be shared with all. As discussed in chapter 3, similarities (e.g. family background, generational dynamics, gender issues or cultural habits) and common interests (e.g. sports, music, arts or faith) can help to a certain degree as a starting point to strengthen relationships, and through it diverse friendships can be built.

4.9   Intentionality – contemplate on the purpose

Multicultural youth ministry seldom happens by accident, and should not happen unintentionally as it requires purpose at its core. As mentioned in chapter 2 any youth ministry serves a design, motive, or purpose (cf. Boshers, 1997; cf. Fields, 1998). A ministry that wants every culture to feel at home requires intentionality, yet people struggle to apply the principle of intentionality to cultural diversity (cf. Sorber, 2016). In my opinion, if intentionality is well implemented it will create influence. Ratcliff (1997:116) mentions three methods of influence in multicultural religious education, (1) compliance, which implies to understand and appreciate a different culture which can result in engagement and interaction; (2) identification, which occurs when a culture appears interesting and attractive, creating further interest in the topic; (3) internalisation, when people adopt another's perspectives as their own, rather than simply responding to examples. In other words, intentionality needs focus, a willingness to learn from each other, mutual trust (cf. Parker & Girgis, 2005:66), and gradually understanding other cultures. Most importantly, intentionality shows appreciation toward the other person. Young people are attracted to communities where they feel valued, places they feel known and understood; this sort of atmosphere needs to be created for the culturally diverse adolescents (cf. Sorber, 2016).

4.10   Limited diversity – interlace more cultures

Limited cultural and social diversity became evident in participants responses concerning this research, which coincides with the principle of cultural pluralism (cf. Bennett, 2011:4; cf. Wilkerson, 1997:14) discussed in chapter 2. As long as human respect and the rights of others are not violated, it anticipates a society based on equity and social justice, as well as the freedom to maintain one's language and culture (cf. Bennett, 2011:4). Diversity has its natural and societal limitations, therefore purposeful nurturing is vital to pursue, as mentioned in chapter 3 by some of the participants, such as relationship development between people from different cultural and social background (cf. Parrett, 1999:43), intentionally planned cultural events, and cultural diversity in church and youth leadership (cf. Sorber, 2010:134). In my opinion there is an ongoing need to incorporate and interlace more cultures and interests within multicultural youth ministry. But it is important to understand that there is no ideal state of culturally diverse ministry to be reached, as it cannot be static. Rather a process within the multicultural endeavour should be recognised (cf. Parker & Girgis, 2005:71). Furthermore, helpful practical advice on this journey can be found as well from those one wants to reach, as youth workers need to genuinely learn from culturally diverse adolescents (cf. Blanks, 2015).

4.11   Synthesis of key findings

The more I explored the youth ministry practices at Eastside Community Church concerning multicultural youth ministry, the more I increasingly realised the interconnectedness of the different themes that emerged from the study. Beatty (2016) mentions several connected issues that youth ministries commonly face amongst diverse adolescents; these are of spiritual and theological, cross-cultural, relational and of practical nature and should be addressed. These realities partially coincide with the themes discussed in this research. Regarding the central purpose of the local Christian youth ministry to connect with culturally diverse young people, all of the themes that emerged in the research seemed to correlate at times with each other. Moreover, the intertwinedness of the different themes and contextual ministry realities became more visible through the colour coding process within the coding process, as mentioned in chapter 3.

For example, participant 6 described that in one answer several themes emerged during the study concerning his personal understanding about youth ministry. As the ministry to adolescents is understood as ministry to a certain age group, "youth ministry has quite a wide

range, probably from children of the age of twelve or thirteen up to at least twenty-four" (P6L24). This emphasized having a purposeful program to genuinely interact with teenagers. "To understand youth ministry is obviously engaging with this age group" (P6L27) and "building relationships and friendships" (P6L43). This required relationship centeredness and inclusiveness. Furthermore, youth ministry was described to be all about Christian living, "ministering to the group about Christ and the Kingdom" (P6L41). This indicated transforming spirituality and suggested authenticity. The necessity in youth ministry for pastoral responsibility suggested the youth leader's realm and intentionality, as there is "a dedicated commitment of pastoring, or discipling adults, but there's not always the same commitment to the youth" (P6L38). Participant 6 mentioned, "I'm not sure what the setup is in Austria" concerning youth ministry (P6L54). This comparison of how youth ministry is done in other countries clearly referred to themes of multicultural understanding implied limited diversity. Theses descriptions of genuine youth ministry made evident the need for understanding the interconnectedness between the themes.

Concerning the explanation of the multicultural term a partial intertwinedness proved to be evident. Participant 1 for example mentioned that in order to explain the term multiculturalism in terms of ministry, a so called common ground is needed as "multicultural means embracing people of different cultures, races, backgrounds, and languages and trying to make it possible to find common ground" (P1L98). This obviously referred to a multicultural understanding and inclusiveness. As Christian faith unifies, "assuming that everyone there is of Christian belief, or at least considering Christianity, would be the first base of common ground" (P1L104), indicating the themes of transforming spirituality and limited diversity. Furthermore, in this regard different events were suggested since "if you have the social things like sport or camps or braais you find common ground" (P1L105), obviously requiring a purposeful program and intentionality.

Regarding personal experiences about multiculturalism and youth ministry the participants described also a linkage between the different themes. For example, participant 2 mentioned a specific situation where "we had that talent evening, and each child had to bring along a talent to share with the other kids" (P2L157) which required a purposeful program and implied intentionality. The adolescents were able to celebrate their God given talents as "the different talents there were used to talk about Jesus and to show how he gives you something that you need to celebrate" (P2L162). The different cultures had the opportunity to present themselves

in the gathering and "the different cultures stood out" (P2L159). The clear focus on transforming spirituality and authenticity referred to a conscious multicultural understanding and implied limited diversity.

Also as participants described their personal experience within the local youth ministry at Eastside Community Church, interconnectedness proved to be evident. Participant 5 mentioned that different cultures responded to different things as "the cultures do learn differently and the way they think and enjoy different things and respond differently" (P5L407). This referred to a genuine multicultural understanding and authenticity. The challenge of constant change within the youth ministry as "working with, or changing leaders is something that needs attention" (P5L412) reflected the themes of the youth leader's realm and intentionality. Participant 5 critically questioned the significance of relationship centeredness and inclusiveness. In terms of local youth ministry practice among culturally diverse adolescents the question, "How do we get children or teenagers to develop really strong friendships here in this church family?" (P5L415) illustrated the need for teenagers to develop strong friendships in this diverse setting.

For ministry amongst a diverse, young generation these examples from the interviews describe the tone as perplexing, innovative, challenging, multifaceted, disturbing, interrelated, and multidimensional. It further implicated the necessity of a sincere and well thought through approach. Multicultural youth ministry needs to build upon the underlining contextual ministry realities namely, authenticity, inclusiveness, intentionality and limited diversity, as well as the six surfaced themes of the research which I discussed in detail in chapter 3. All these parameters find their place within a multicultural youth ministry understanding.

Nonetheless the discovery process of this study engaged the world view of unique and diverse individuals who are in different stages of their personal journey concerning their understanding of multicultural youth ministry. We cannot succumb to the temptation to compartmentalise or generalise multicultural engagement. Therefore, in the process of engaging the participants in reflection upon their experiences concerning this issue it is vital to consider one's own culture not as the norm (cf. Parrett, 1999:36), nor to be cultural insensitive or even blatantly prejudicial (cf. Parrett, 1999:37). Pivotal in all stances is the understanding of inclusiveness, or as Parker and Girgis suggest, to-open your eyes and "see

the creative opportunities for embracing differences. This requires imagination, discernment, and recognition" (2005:35).

Chapter 5: Conclusions and Recommendations

5.1.   Introduction

This research has been a journey into the lives, minds, and experiences of youth ministry workers and adolescents in a multicultural youth ministry setting. To provide an understanding of the culturally diverse realities being constructed concerning youth ministry, it was necessary to see the participants' world as described from their perspective. I did this in the previous chapters by exploring their lived experiences, engaging the youth ministry workers in individual conversations, and engaging the adolescents in small group discussions via Skype. Creating an appropriate environment gave the participants the opportunity to express and explain their views concerning the ministry among multicultural young people within a church setting.

The exploration of this study was located within a specific context of a qualitative descriptive-interpretive study and sought to gain an in-depth understanding of whether the current practices regarding youth ministry at Eastside Community Church represent a multicultural model that can enable relevant youth work. This took place within the theoretical framework of Parrett's (1999) biblical based multicultural youth ministry model and was supported by the similar approaches of Parks (2009) and Sorber (2010). Important insights came from youth ministry authors like Boshers (1997), Fields (1998), DeVries (2004), Senter (2001), Black (2001), Clark (2001), as well as local scholars like Nel (2001) and Codrington (2010). Wilkerson (1997) and Bennett (2011) gave guidance concerning multicultural youth ministry and multicultural education.

Here in this last chapter, I seek to unpack the relevance and limitations of the study. I focus on recommendations for the further development of the multicultural youth ministry at Eastside Community Church. At the same time, I consider future areas of research in terms of multicultural youth ministry.

The youth ministry of Eastside Community Church has sought to reach out, engage with, develop, and morally educate adolescents from different family, social, and cultural backgrounds concerning the Christian faith and life in general. In this culturally diverse endeavour different volunteer, part-time, and fulltime youth leaders have used a variety of methods, ideas, youth ministry curricula, and programs. This natural approach has borne some

fruit, but as the ministry continues to experience shifts in numbers of attendance as well as limited multicultural growth, these issues need to be addressed.

5.2   Recommendations concerning this study

The following recommendations are by no means either conclusive or immutable, but rather contribute to the discussion concerning multicultural youth ministry. The focal interest is to purposefully strengthen the continuous ministry amongst culturally diverse adolescents at Eastside Community Church. The hope is to positively contribute to their multicultural endeavour.

I arrived at the following suggestions by looking and working through the themes (e.g. multicultural understanding, purposeful program, relationship centeredness, transforming spirituality and the youth leader's realm) together with the underlining contextual ministry realities (e.g. authenticity, inclusiveness, intentionality, limited diversity) that emerged through this study and were discussed in the previous chapters. Furthermore, I found helpful guidance from the various insightful literature concerning multicultural education, motivational and individual learning styles, critical voices concerning multiculturalism, numerous veteran youth ministry, and several multicultural youth ministry approaches.

5.2.1   Culturally diverse leadership development

Leadership, amongst other realities, plays an important part in any ministry, so it is not less important for ministry amongst diverse young people. Especially concerning culturally diverse youth ministry, "youth workers must stand with conviction, embracing the wisdom of Christ across all colours, across all sectors and denominational backgrounds" (Bailey, 2017).

Culturally diverse leadership development should be divided into two important categories, (1) identifying and promoting diverse youth leaders, (2) developing a leadership pipeline for diverse adolescents. The former focuses on the process to find suitable adults and young adults to join the local multicultural youth ministry, while the latter concentrates on the process to grow young leaders out of the existing culturally group of adolescents within the local youth ministry.

5.2.1.1 Identifying and incorporating diverse youth leaders

Concerning this research, it became clear that a diverse youth ministry with all its different abilities, challenges, individualities, difficulties, and opportunities cannot be tackled by one trained and committed individual alone, but only by a gifted, equipped, dedicated and mixed team (cf. Boshers, 1997:151; cf. Fields, 1998:271). This affirms the importance of a diverse staff who are committed to developing students from various backgrounds and cultures into one community of passionate followers of Christ (cf. Sorber, 2010:133).

Volunteer leaders struggle with having enough time, or being well trained, as made clear in the previous chapters. Even though it would mean additional financial responsibility, any serious attempt regarding youth ministry would highly benefit from quality youth leaders with enough expertise and training (cf. Codrington, 2010). It would be highly unlikely to be able to afford several well-trained youth workers who are talented in different areas of adolescence ministry. However, it is advisable to put in place a scouting process to identify incorporate suitable adults and young adults to join the local multicultural youth ministry.

It would be a great mistake to simply superficially mix leaders from different genders, cultures and ethnic groups to reach multicultural adolescents. Therefore, the selection process concerning multicultural youth workers would benefit from considering the underlining contextual ministry realities which surfaced during this research. It is my understanding that a youth minister needs to be genuinely authentic, honest, and real with young people (cf. Boshers, 1997:29; cf. Jones, 2001:37). Furthermore, is it vital for a multicultural approach that the youth leaders have an inclusive understanding diminishing racism, inequality, and any kind of discrimination (cf. Bennett, 2011:4; cf. Lewis, Cram and Lee, 1997:335). Another important reality which the youth leader should internalise is intentionality (cf. Sorber, 2016), as opportunistic ministry seems half-hearted and might cause more harm than good to the adolescents. And finally, any youth leaders should be willing and able to embrace limited diversity (limited, because genuinely most ministries are only partially culturally diverse) (cf. Parker and Girgis, 2005:64).

5.2.1.2 Developing a leadership pipeline for diverse adolescents

I believe that in order to avoid a lack of well-trained, culturally diverse youth leaders it is important for local youth ministry workers to engage in a process that will grow young leaders out of the existing multicultural local youth ministry. Therefore, I want to briefly look

in the development of a so called "leadership pipeline" concerning youth ministry (Charan, Drotter & Noel, 2001; Metanoia, 2017). There are several secular and religious management books which deal with leadership in general and others deal in detail concerning "leadership transition" (Charan, Drotter & Noel, 2001:1).

An interesting example concerning a general youth leadership pipeline is the after-school program implemented by Metanoia a Community Development Corporation. Its holistic and effective initiative builds community from the inside rather than depending on outside agencies (cf. Metanoia, 2017). The three pillars on which this youth leadership pipeline stands are (1) working with strong leaders (identify) to create a generation of community leadership that is capable of transforming the community from within (2) year-round (release), offering a continuum of leadership-building opportunities through the entire year, (3) getting parents involved (disciple), as parents have to be involved in students' lives to make them great leaders (cf. Metanoia, 2017). This concept coincides in essence with my understanding as I believe that a proper youth ministry pipeline within a local multicultural youth ministry needs to, (1) identify young people who have a heart for leading a culturally diverse youth ministry, (2) disciple adolescents holistically, in all areas of their lives and (3) release the young diverse youth leaders gradually into ministry.

It is vital to understand that young people themselves can most probably relate the best to their friends as they have first-hand inside knowledge and grow up within the multicultural environment (cf. Parrett, 1999:32). Unfortunately, there seems to be a high possibility that churched youth will only reach young people which are similar to themselves (cf. Senter, Black, Clark & Nel, 2001). But as teenagers today have many different connecting points to their peers they are able to create an atmosphere of trust and that enables others to experience Christianity (cf. Codrington, 2010).

5.2.2 Purposeful drafted culturally diverse program

Within the previous chapters several important factors (e.g. diverse worship styles, different social and sport events, relevant Bible teachings, community, …) were mentioned by several participants. As it is an important value to intentionally plan all factors around its purpose (cf. Sorber, 2016), a thoughtful and purposeful program can support ministry. Therefore, it is of uttermost importance to understand the ethnic and cultural influences amongst diverse young people. This helps to develop amongst other things multicultural holistic programs which are

attached to the promise to reconcile and to understand the cultural influences upon teenagers (cf. Parrett, 1999:40-41). In my opinion, the various above-mentioned and desired activities can be summed up in two stances namely, (1) relational community involvement (e.g. different social and sport events, community service, …) and (2) creative multicultural religious education (e.g. diverse worship styles, relevant Bible teachings, …).

5.2.2.1 Relational community involvement

Another important factor that was discussed in the previous chapters, and seemed especially evident amongst the adolescents, is the desire for community involvement. This is of relational character towards those who receive help (e.g. homeless), together with those they feel comfortable with (e.g. friends), as it gives young people purpose and nurtures genuine relationships. According to Codrington, "church was never meant to be a showcase for saints – rather it is a hospital for hopeless sinners" (2010). The call is for need oriented social care in all ministry departments since any ministry which has no connection to the social and welfare life of the surrounding community is out of touch.

In order to show the importance and helpfulness of a purposefully designed program I want to draw on Boshers "ten step outreach program plan" (1997:228). He explains important steps and asks relevant questions concerning reaching out to the community. Three out of the ten steps can give guidance, with my own questions added, concerning relational community involvement. (1) Purpose. Why are you helping? (2) Message. What are you communicating? (3) Produce. What is the outcome? In my opinion, if the purpose is to nurture genuine deep relationships with others, convey Christ's message of love to all and show this through merciful acts to all, relational community involvement is achieved and will support the local multicultural youth ministry.

5.2.2.2 Creative multicultural religious education

Religious education is generally understood as "education for knowing, valuing, and living one's religion" (Wilkerson, 1997:3). Furthermore, in religious education, regardless of its formal structure, the context significantly affects strategies for effective ministry or any other educational work (cf. Cramer, 2010). The foundation of religious education is understood as God's revelation in Christ, through his Word and his people (cf. Erickson, 2002), with the commitment to be more honest and faithful in interpretation, application, and teaching of the Scriptures (cf. Parrett, 1999:40).

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Furthermore, it is important to genuinely know the young generation we want to reach (e.g. what they like, where they go, how they think, what makes each of them unique, what are their differences, …). According to Parrett (1999:41), in our teaching, preaching, and relating to adolescents we will find some aspects of their culture that we can celebrate, some aspects we might need to challenge, other aspects we will need to condemn, and some features of the culture we will simply want to connect with for the sake of the gospel. Elizondo displays creative multicultural religious education in his beautiful statement:

"It is in the very radical acceptance of our personal and collective mystery of giftedness/ lack, wealth/ poverty, blessing/ curse, health/ sickness, understanding/ blindness, saintliness/ sinfulness, truth/ ambiguity, knowledge/ ignorance, that we become truly human. It is in this recognition of your innermost existential poverty as persons, as cultures, and as races that we begin truly to appreciate and welcome the wealth of others. It is in this radical acceptance of God's love for us as we are that we receive the courage to accept ourselves as we are and truly rejoice in the acceptance of others as they are, not as we would like them to be" (1997:403).

5.3   Limitations of the research

Due to the wide geographical distance between the participants and the researcher concern towards openness in conversation with each other might limit the research. But as genuine relationships were already established with all participants before the research reticence was not a concern.

Using Skype and other technical programmes and devices concerning the individual and focus group interviews might cause communicative barriers and disturbances. But the limitations were not critical as only a few minor disturbances occurred during some of the interviews. Furthermore, all participants had good equipment available and were all experienced in using communication technologies.

The social and ethnical mixture of the participants, especially concerning the youth leaders, was limited as the majority of the youth leaders came from similar backgrounds. However, their genuine interest and concern for diversity spoke for each participating individual.

As mentioned earlier in this chapter single case studies lack of generalisability. While this can limit the research concerning application, similarities with other cases might be identified and insightful contribution to a certain extent can be possible.

Another possible limitation was the strong personal loyalty of the adolescents towards family and church that may have prevented deep personal sharing concerning multicultural youth ministry. However, trust was established since a genuine relationship with all participants was already developed.

5.4   Aspects for further research

This study sought to gain an in-depth understanding of whether the current youth ministry practices at Eastside Community Church represent a multicultural model that can enable relevant youth work. This study was conducted in the light of theories concerning multicultural religious education and youth ministry development.

From the research the following aspects provide opportunities for further research regarding young people growing up in culturally diverse youth ministry settings.

•   This study was situated in a particular social context, namely sub-urban middle class. Research is needed in other urban stings and in other denominational traditions in South Africa.

•   More research is needed on how churches can generally embrace diversity in South Africa.

•   This study was exploratory in nature, but research concerning multicultural curricular efforts to enable a genuine mixing of racial and cultural groups is needed.

5.5   Conclusion

This research has shown that the youth ministry of Eastside Community Church is at least intrinsic and subconsciously multicultural at its core, as diverse young people are regularly participating and identifying themselves with this local ministry. An important factor is that the multicultural journey in general is still emerging, and will expand and grow as more people and ministries engage in the journey (cf. Parker and Girgis, 2005:71).

The meaning of "unity in diversity" (Elizondo, 1997:395) can be unique and specific in an ever changing, pluralistic, diverse, postmodern society where the local church with its ministry toward young people has the choice to either engage and embrace, or reject and dismiss, this new development. Furthermore, while the biblical commission to "make disciples of all nations" (Mt. 28:18-20) seems to state an obligation to be focused on cultural diverse ministry, the youth leaders and adolescents within this research, made it look more like a heartfelt invitation.

When confronted with differences, otherness, the unfamiliar, or foreign it often seems logical, after some initial excitement, to retreat and be suspicious or even discriminate instead of being brave and embracing the other person or people group. The participants of this research are permanently confronted with comfortable and challenging situations. From their childhood on they are challenged to grapple with how to understand and respond to a culturally diverse society, how this affects them, and how it is reflected in the local church ministry of which they are an integral.

Hence, I conclude that the youth leaders at Eastside Community Church are willing, caring and loving towards adolescents in any circumstance or setting, including generational, social, gender, and cultural diversity. Nevertheless, the youth ministry still needs to walk a long road in order to fight discrimination, teach equality, and further embrace diversity. As young people at Eastside Community Church reflect diversity in several different ways they can benefit from their differences as they pursue a Christ-like life and desire to reach their multicultural peers with God's love.

"Living and ministering among youth in such a diverse world as ours can prove to be perplexing and overwhelming. But let us press on for the sake of the kingdom."
(Parrett, 1999:44)

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Appendix

Appendix A

<center>Letter of Consent</center>

This study is a case study concerning:

Multicultural youth work: A case study of multicultural youth ministry at Eastside Community Church.

Participation will take approximately 90 minutes, via a Skype interview, answering several semi-structured questions, probably sometime between July and October 2013.

I understand that my participation this study is completely voluntary. I am free to stop participating at any time without any negative consequences.

I further understand that, in the researcher's opinion, this research creates no potential risk.

I understand that if indicated, my name will appear only on the consent form. If I want so, no identifying information will be associated with the answers I provide. A copy of this agreement has been given to me.

If you have any further questions regarding your participation, the results, or this study in general, please feel free to contact me:

Alexander Strecker
stalmi2@gmx.at
0043 (0)650 9565735

_____

Participant   Parent/Guardian   Date

_____

Researcher   Date

PARENTAL CONSENT FORM TEMPLATE FOR THE PARTICIPATION OF MINORS

Research Topic: Multicultural youth work: A case study of multicultural youth ministry at Eastside Community Church.

Your child is invited to participate in the study, "Whether the current model of youth work at Eastside Community Church is a multicultural model that can enable relevant youth work".

My name is Alexander Strecker and I am a Master's Student at UNISA, Department of Practical Theology. I am asking for permission to include _____ in the study. I expect to have 8 adolescents participating in the research.

If you allow your child to participate, he or she will participate in one of two focus groups, conducted by me via Skype, answering several semi-structured questions, probably sometime between October and November 2013.

Any information that is obtained in connection with this study and that can be identified with your child will remain confidential and will be disclosed only with your permission. His or her responses will not be linked to his or her name or your name in any written or verbal report of this research project.

If you have any questions about the study, please ask me. If you have any questions later, you can write me on stalmi2@gmx.at or call me 0043 (0)650 9565735.

You may keep a copy of this consent form.

You are making a decision about allowing your child to participate in this study. Your signature below indicates that you have read the information provided above and have decided to allow him or her to participate in the study. If you later decide that you wish to withdraw your permission for your child to participate in the study, simply tell me. You may discontinue his or her participation at any time.

_____

Printed Name of Participant

_____   _____

Signature of Parent(s) or Legal Guardian   Date

_____   _____

Signature of Researcher   Date

Authorization Letter

Date: 25.10.2012

Dear: Rev . Riaan Niemand;
              Senior Pastor of Eastside Community Church

Research Project Title: Multicultural youth work: A case study of multicultural youth ministry at Eastside Community Church.

Researcher: Alexander Strecker   **Supervisor:** Prof M Naidoo
                                                        Department of Practical Theology:
                                                        Religious Education; UNISA

You have been asked to authorize this study as a result of your position within Eastside Community Church and your knowledge of the organisation's policies and practices. The purpose of this research is to explore whether the current model of youth work at Eastside Community Church is a multicultural model that can enable relevant youth work. Your authorization is very important, as it will allow the research to be undertaken and used as part of my dissertation.

Participants will be asked to provide information regarding the current situation of multicultural youth ministry at Eastside Community Church. Their answers will provide the data whether the current model of youth work at Eastside Community Church is a multicultural model that can enable relevant youth work.

In order to obtain sufficient information for the research, participation will involve:
- interviewing five youth leaders (one full-time and four volunteer leaders) via Skype between March and May 2013
- conducting two focus group interviews via Skype with ten adolescence from the younger youth group between March and May 2013
- providing documents and/or data if necessary related to the project

Participants will be given the attached letter prior to being interviewed and will be asked to sign a consent form. They may decline to answer any of the interview questions if they so desire. Furthermore, an individual can decide to withdraw from the study at any time by simply advising myself. Shortly after each interview I will provide a copy of the transcript, providing an opportunity to confirm the accuracy and to clarify any responses.
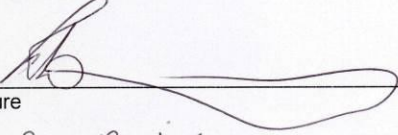
All information gathered through the interviews will be completely confidential. The names of interviewees and organization will not appear in my dissertation or reports based on this study if desired.

There are no known or anticipated risks to participants of the study. All participants will be offered a full debrief upon completion of the research project, including a copy of the final dissertation.

There are no financial costs to Eastside Community Church other than providing interview time from the participants.

I hope the findings of this research study will benefit the organisation, the participants and the academic research community. Thank you in advance for your assistance in this study. If you have any questions or issues concerning this research you may also contact me at 084 7343882.

1

161

By signing this letter you are giving me permission to collect data through interviews and review church documents relevant for the study. I as well give permission to include details attributed to Eastside Community Church.

_____   24 / 10 / 2012
Signature   Date

_____
REVERANT
Title

Transcribed interviews

Appendix B
Interview with Participant 1: Pseudo name Claire

1   P1: How is your doctor's going?

2   A: No, it's masters.

3   P1: So, it's a master's, not a doctorate, okay.

4   A: It's going okay. Um, but it's important to start with the interview. I wanted to do the
5   first interview with you to see how everything goes and stuff.

6   P1: Ah, I am the one you're beginning with?

7   A: Ja, you are the one to start with. But it's good, it's exiting.

8   P1: Ja.

9   A: Um, I thought maybe I just quickly explain to you what the research is about and
10   just that you know like I said just now, um, I record the things, but I will handle them
11   diligently. If you don't want your name to be used I can always, um, use another
12   name for it, so. Um, yeah and …

13   P1: I don't think it matters too much.

14   A: Ja, but just that you know you have the choice. So the …

15   P1: Thank you.

16   A: Sorry?

17   P1: I said thank you.

18   A: Um, I want to read you just a very short paragraph that you maybe know more
19   what's it about …

20   P1: Okay.

21   A: … and then we can start. Um, so the project, I call it: "Multicultural youth work. A
22   case study of multicultural youth ministry at Eastside Community Church." That's the
23   basic project and what it means is that: "In the last decade there has been an
24   increase in the diversity of cultures blended together in society, and Christian youth
25   workers have the privilege, and responsibility to effectively lead young people within
26   this context" …

27   P1: Right.

28   A: … and, "This research is based on Eastside Community Church and its youth
29   ministry, and the aim is to explore the youth work practices at Eastside Community
30   Church based on a multicultural model that makes for a more relevant youth work."

31   P1: Okay.

32   A: So the focus is on "multicultural youth ministry".

33   P1: Ja, interesting.

34   A: Ja, um. So my first question to you, what I want to explore with you is: "Can you
35   explain what the term 'youth ministry' means to you?"

36   P1: Okay, um. To me youth ministry means, um, getting involved with young people,
37   in such a way as to spread the gospel of Christ and in a way that's relevant to
38   them and age appropriate.

39   A: Okay. Can you explore that further? What you just said.

40   P1: And I think I would also add, um, that it's important to build relationship with the
41   children, um, or the youth, um, in order to be able to, um, earn their respect and their
42   trust. So that when they do, um, when you do want to get a message across to them
43   it's believable and honest and, um, I don't know, comes with integrity, that's real.

44 A: Okay, um, if you, if you say, um, "integrity, trust and real", how would you see that?
45 I mean you could even use an example or, um, two to understand?

46 P1: I think things like, um, first of all being sympathetic to where they're at. So, um, if
47 they're in a bad place in terms of their lifestyle or whatever, I think, sympathetic and
48 trust means that you don't judge them, you don't criticise, um, you don't have to
49 condone what they do. That you still accept and love the person for who they are,
50 that, that's the sort of real part. Trust means, um, if they confide in you about stuff
51 that's maybe confidential that they know it's safe with you and you're not gonna go
52 and spread it, or blow it out of the water or whatever. And, integrity, I mean that the
53 things you say and the way you behave are sincere and, and that they can see that
54 you're not two-faced, you're honest, um, and even in terms of real, sharing your own
55 life, you know where, um, if you have a conversation maybe to share something that,
56 um, applied to you when you were young, or even something you are struggling with
57 now makes you a real person to them. That's what I'm thinking.

58 A: Mhm so, so what you're saying, it's important to be yourself if I understand that
59 correctly and, and to get involved. Would you be able to, to explain what, what
60 "involvement" is? Makes sense, like we talked about being real how, how can it be in
61 involving young people? To explore that a bit further …

62 P1: How to be involved with them?

63 A: Mhm.

64 P1: To show them that?

65 A: Mhm.

66 P1: Um I think, I think primarily through the programs that are arranged by the church
67 for the different age groups, by youth I presume. You're referring to the teenagers and
68 not to the children's ministry, hey?

69 A: Ja, from, from the, from twelve, thirteen year old's on.

70 P1: Okay, okay. So I think, primarily through the programs that are arranged, that's
71 how you get involved with them, um, the Sunday school. The thing you also got, the

72   more social events, like soccer matches or game days or picnics, or, ah, camps and

73   I think in those more informal environments you also have the opportunity to build a

74   relationship more than when you teach them in an official capacity and I think that,

75   that's where they would learn to see you as a whole person and not just a teacher or

76   preacher.

77   A: Mhm. Ja, it, it does give me a good answer. Um, so let me move for now to the

78   second question. We can always go back to the first one. Um, is now we've talked

79   about youth ministry, now the question is: "Can you describe the term 'multicultural',

80   what does that mean for you?"

81   P1: Um, in the context of South Africa I think it's very relevant because, um, it's quite

82   new and so we're all aware of it. I think in possibly other countries, um, you don't

83   even notice maybe that there are different cultures or they are more accepting of it.

84   And for us it's quite a big, um, mind-set change to start integrating the cultures. I think

85   the biggest, um, obvious part of it is the integration of Black and White after

86   Apartheid, but, um, at Eastside I think another, at Eastside and also just in Christian

87   circles in South Africa the Koreans, um, presence is quite large. Um, and I know that

88   at Eastside we did have a Korean family, black families, and even just, um, if you

89   want to talk about sort of European or White, I don't know what the politically correct

90   term is, there are plenty different nationalities. There are people like you for instance,

91   and Portuguese, and South Americans and it's, it's more than just the black and

92   white issue that's with it. You know, Eastside was home to people from, um, all

93   around the world, in small, in small, obviously small percentages. But definitely they

94   were, are all there with even different languages, um, you know, not just the black

95   and white languages but the other global languages that came in like Korean, um,

96   you guys being Austrians, um, I'm thinking of the South America families. We had

97   Brazilian families, even though they did not have kids in the Youth, stuff like that, ja.

98   So multicultural means embracing, um, people of different cultures, races, back-

99   grounds, languages and, and trying to, um, make it possible to find common ground.

100   A: Mhm. If you say common ground, how could that be found? Or what, how would

101   you think that we can go to this "common ground"?

102   P1: Well I think obviously in the context of ministry, um, your base is your Christian

103   faith. If you, if you don't have that in common, in terms of ministry, you've got a bigger

104   challenge. But assuming that everyone there is of Christian belief, or at least

166

105   considering Christianity, that would be the first base of common ground. And then as I
106   said earlier if you have the social things like sport or camps or, um, braais then you
107   find common ground around eating and playing and music and stuff like that.
108   Although music could be quiet different for different cultures, but you could find
109   commonality in the enjoyment of music, stuff like that.

110   A: Mhm. Um, if, um, also you said, um, earlier that you think it's very relevant for the
111   South African context, um, multicultural, um, ministry, um, or the term multicultural in
112   general. You think that's just because of the history or what? Why do you, why would
113   you say it's very important for South Africa?

114   P1: Well, I think there, there are two approaches, two reasons. The one is the history,
115   that, um, you got to realise that people like me, lived through, grew up Apartheid-Era
116   and the one example I would remember was when I was one of the leaders in our
117   Christian youth, um, one of the guys on the committee was, um, coloured guy and
118   the, the leadership of the Youth wanted to go for a picnic to do planning for the next
119   term, or the next year, or whatever it was. And we were driving around trying to find a
120   picnic site and every picnic site said: "White's only!" And it was the first time ever that
121   I was actually confronted with Apartheid in a real way. That we couldn't enter a picnic
122   site with our friend because he wasn't white and, um, that was, that was the first time
123   it actually struck me how wrong Apartheid was, you know, I've grown up with that, the
124   way we lived, it was fine. And eventually we had to have our picnic on the side of the
125   road, because we could not go anywhere, you know, and, um so, so in that sense
126   those of us who lived through it had to adjust hugely to … and I don't say it was a
127   difficult adjustment, but for some of us, because some of us didn't have a problem
128   with it. But I really marvelled now at seeing especially white Afrikaaner tannies, you'll
129   have to find the word for that in your thesis, but the Afrikaaner tannies sitting next to
130   black people in church and hugging them and things, you know, and that is something
131   a generation ago you would not have seen. So I think in the South African context,
132   from a Christian point of view, embracing the cultures that before where, we didn't
133   even associated with except as servants, was huge. But then I think it's important for
134   South Africa at that point of view, but then I think also from a Christian point of view,
135   multicultural is, is hugely important because, um, you know from a God, godly point of
136   view we are all one and we should be first to, you know, eventually evangelise the
137   whole world and so if the whole world has come to us then it's even easier, you know,
138   to evangelise other cultures and other nations and things like that.

139   A: Ja, it's like it. So, ja, let's move on to the third one. Um like, like I said we can

140   always go back, like when you want to add something to what we've said before, we

141   can always do that as well.

142   P1: That's it.

143   A: Um, so more specifically, now can you say more about, um, some of the

144   experiences you had in your life concerning youth ministry? Like there can be several

145   ones, not just one, but you in general how you experienced, um, youth ministry?

146   Maybe when you were young, but also you can move on to when you were now

147   involved with young people at Eastside.

148   C: Alright, so when I was young, as I said first, I was part of the Youth, and I became

149   a Christian through youth ministry. Um, when I was in standard nine, which is grade

150   eleven, which is what, one year from finishing school, about sixteen, seventeen?

151   A: Mhm.

152   P1: Um, it was through youth ministry and through my church then that I became a

153   Christian and I think the appeal of the Youth is then, was, and I think it still is

154   something for young people to do on a Friday night rather than go partying or drinking

155   or whatever. So, I think that's one of the roles youth ministry fulfils, is to give young

156   people an alternative to worldly entertainment on a weekend. Um, and, and I mean

157   we did crazy, fun things. Um, the one time I remember in Jo-burg we dressed up as

158   punks, and we walked through the streets of, of Jo-burg and people were actually

159   terrified of us, they actually ran away and closed their windows and this was like, you

160   know, what twenty-odd, thirty-odd years ago and they were like already winding up

161   their windows. Um, stuff like that and then, um, my involvement in Youth after that,

162   um, ja, in, in Lüderitz in Namibia, um, I was involved with a little Sunday school and

163   we were so tiny, the church, I think there were like three children or whatever, but, but

164   it was exciting because the church was very small and that's when I realised that,

165   um, your faith gets tested and you've gotta dig your roots in deep, um, because

166   around you is literally a desert, you know, spiritual and, and real. And so I was

167   involved then in Sunday school and then at Waterkloof Baptist when we came to

168   Pretoria, um, Annemarie Gerold and I started a toddler's ministry. Okay, that's not

169   Youth but anyhow I'll tell you about that anyway, and that was literally when we would

170   sing and tell Bible stories, to like Greta was six months old when we started and when

171   she started ever to talk, the first thing she did was start singing those songs. So it was

172   amazing to know that even in the baby, before they can talk, the words were going in

173   and, um, so that was exciting and we started that ministry there and ran it for a few

174   years. Then at Eastside, um, Eastside I did the crèche for a while, and then I did, I

175   don't think I did Sunday's, I don't think I ever did Sunday school. I did Sunday school

176   once in a while, um, during school holidays, when other teachers needed a break, I

177   was standing in and did Sunday school and I think what I enjoy about the children is

178   that they're always just so enthusiastic, you know, the younger children. And then as

179   you know, just a few years ago I got involved with the grade eights. And, um, I really

180   enjoy that group because they're in-between, being children and so you can still

181   excite them and can have fun with them and be silly with them. But they, they're old

182   enough to also be critical about what you say to them, you can't talk rubbish to them

183   and think they're gonna believe you, you know, so in that way honesty and trust and

184   integrity start coming in, you've gotta be real and relevant to them. And, um, I think

185   the, the importance of the program is just to keep them dynamic and alive and, sho,

186   exited. Because, um, I did notice sometimes on a Sunday that if, if you teach them a

187   Bible story and ask them to read the Bible at the following questions or whatever you

188   kinda lose them, it's too much like school. Where if you do a play, a skit or, um, a

189   game, then you get their attention again.

190   A: Mhm.

191   P1: Or if you tap into their creativity, ask them to make a poster like we used to do,

192   then suddenly they are all involved again. So, ja, but I think it's very valuable, and I

193   think it's important and, and I must say I haven't done youth ministry with the older

194   teenagers, um, in any church, I think first I thought I was too young and then I got off

195   too old, so that didn't work. So, um, I think with them it's from, from when I was a

196   youth, it's a lovely age, because they're receptive and got all the issues and they are

197   trying to find their feet in adulthood and, um, to have mentors there who can lead

198   them in that period is very exciting.

199   A: Um, so we, we slipped already more into your grade eight ministry when you were

200   in XLR8. Um, so can you describe personally that youth ministry for you? Like in,

201   more in detail?

202   P1: Okay, well I didn't do it for a very long time because, you know, it was once like

203   every two weeks and then I did it for about a year or so, maybe two. Um, I think as I

204 said I enjoyed, um, trying to build relationship with the kids. I enjoyed making myself
205 almost a bit of a clown, um, I liked it when I got asked to act, because if I act I over-
206 act and I know I keep their attention, um, and, and I think the other thing for me which
207 was very exciting is that, um, from teaching at Hatfield Christian School I, I realized
208 you don't just teach the Bible and then say: "Well that was a nice day and now we can
209 all go home." Um, I always, at the end of a lesson try and really made sure the kids
210 understand: "Why have we even done this lesson? Why should it change your life?
211 Why should it impact you? Why, what can you do differently because of this?" Um,
212 and pray for them and believe that miracles can happen, to change things in their
213 lives, and that's something I didn't always see there, but when I got the opportunity I
214 did use it. And, there were wonderful times where kids actually shared what's going
215 on in their lives and in their hearts and how God had answered prayers and things.
216 And I think that for me the, the biggest challenge is to make sure it's not just, um, a
217 sermon, and you listen and you say: "That's nice. I survived Sunday school!" And you
218 go home. It has to be life-changing, otherwise it's pointless, and I know you don't, it
219 doesn't have to be life-changing for everyone every week, but it should be life-
220 changing for at least one person once a week otherwise, um, you know, even if you
221 just sowing seeds they've got, those seeds have to get securely buried in their hearts,
222 so that they can develop later at, I get upset if I think they all walked out and said:
223 "Oh, we made, you know, we made paper planes at Sunday school." So that's what
224 they'll remember. You know, I need them to remember the relevance of the Word of
225 God, um in, in every lesson. And, and that's why I quite enjoyed at the end always
226 closing I think, sometimes I irritated whoever was leading, cause I would say: "No
227 wait, wait! We are not finished. Have you guys just realised what we've just said?
228 And why it is important and why it should make a difference in your life?" And then I
229 I tried almost paraphrase the whole lesson, into one punchy statement at the end that
230 hopefully sinks in. That's, that's my perception of, um, the youth ministry but I, um,
231 think on a positive note Eastside has the advantage of always having people who are
232 willing and committed and dedicated to the youth, and involved and it's the focus of
233 the church and it's fantastic that we never had to shut down anything because of, um,
234 because of not enough people who were willing to do it. And maybe as a parent I can
235 talk about my kids doing from grade six, I think they did that group, I can't remember
236 what it was called, with um, the Brook's with Daniel and Ciara Brook.

237 A: Mhm. Not sure if it was called "Geckos" or something, or?

238   P1: Ja, it changed names a few times. I think it was "Gecko" for a while, ja. And, and

239   that was really fantastic for them as well, that really got them involved in the church,

240   they made friends there, they had fun. I think that's another aspect of youth ministry

241   is, is now that I think of it, is making friends. Giving teenagers the opportunity to make

242   like-minded friends, to make quality friends.

243   A: Mhm.

244   P1: Expose, um, them to people with similar interests and views, especially from a

245   Christian point of view obviously. Because, um, if they don't find Christian friends at

246   school, um, it's very hard to stay strong as a Christian but, but if you've got a youth

247   ministry or where you can find other Christians, then you've got other friends there.

248   A: Mhm. If we stay there a bit more with, um, with the group you've been involved in,

249   especially the grade eight's. Um, do you have like, if you think about it, some really,

250   um, significant experiences? It doesn't matter if they were positive or negative, but

251   some significant experiences which you could share? Where you think that was, they

252   were really, um …

253   P1: Ja, what I think that was, really stood out for me right at the end …

254   A: … teaching moments for you?

255   P1: … before I left was, um. It was one of those days where I said: "Guys, this has to

256   be real and this has to be life-changing!" You know, that kind of talk. And one little

257   boy, um, he was always quite quiet and a bit on the side-line and things and he said:

258   "Ja." I think, I don't know if I said that we would pray or I can't remember exactly the

259   context, but he opened up and he shared he had real issues in life and that he

260   wanted prayer and that he had just given his heart to God. I think he actually has

261   given his heart to God in the meeting, um, and then, and that immediately changed it,

262   as I realised the seriousness where he was at. And then he said that he had issues

263   and he and his dad were working through these issues and that we could please pray

264   for them and it completely changed my, um, my, my feelings about going to XLR8,

265   my feelings about this kid, because suddenly I had a bond with him and I wanted to,

266   to maintain that in his life, you know, and to make sure he knew that I, I sincerely

267   cared about what was going on in his life. He never told me what the issue was, um,

268   and then he actually said to me, you know: "My, my mom wants to come to your

269 house and talk to you." And things, you know. I said: "Sure, come!" But they never

270 did, I don't know what happened. But, just watching this one little guy, who was a bit

271 of an outsider, a bit of a side-lined kid open up and shared real, real heart stuff was a

272 really significant time for me. Um, I think the other one was when, when, whenever

273 one of the timid kids would, would be brave enough to participate. I would have

274 celebrated, you know, so ja, ja, I think that was it. I think the other significant thing for

275 me talking, maybe going back to multicultural was, um, we often went around reading

276 the Bible in a circle. Gerald used to like every kid to try to read one verse and, um, it

277 was very interesting for me to see how many of our kids are practically illiterate in

278 grade eight, that they could not read a sentence of English correctly and that actually

279 saddened me, um, because I don't know if it's, you know, they're all from different

280 schools and I don't know what schools they are from and it wasn't specifically always

281 the black or the white kids, some of the black kids really struggled to read, but not all

282 and some of the white kids really struggle to read and I was actually quite

283 disappointed to realise the standard of, of literacy in, in our kids, and these are, you

284 know, fairly wealthy do, wealthy Pretoria East kids who shouldn't be in the worst

285 schools, um, and yet they can't read in grade eight. Ja, I think it's just a reflection of

286 where we are at. That was something that struck me.

287 A: Mhm, and, um, because you moved back yourself a bit to the multicultural issue,

288 um, in terms of, of XLR8 how did you experience that?

289 P1: I think my main thing that stands out for me, I mean we didn't have many black

290 girls, um, I think there was only Marla who was sometimes there. But I found that the

291 attentive mind that the black boys had, they were struggling more to concentrate and

292 take an interest in what was going on. I don't know if it's part of, I don't know if that's

293 cultural, but they were restless. They would rather play with toys or kicking each other

294 or whatever. And it might be that the schooling they come from there is less discipline

295 and so therefore they've never learned to sit quietly and listen to someone talk. But

296 that's the one I really noticed and I would often make a point of sitting next to one of

297 the black boys and just put him a hand on his leg and say: "Shh, listen now listen!

298 Watch what's happening!" Um, because I found that they were very distracted

299 and disruptive. Um, whereas Jim, the Korean boy, was completely different, and it

300 might be one person so I can't judge the culture, um, if I had to generalize, that

301 culture is much more disciplined, um, hardworking that kind of thing and he sat

302 there, he participated, he loved it. You know it might be his upbringing, it might be his

303 culture, I don't know, but that I did notice. There is a cultural difference between the

304   white boys and the black boys generally. There are obviously exceptions on both
305   sides, but …

306   A: Mhm, and if you, um, focus on the boys, if you reflect that on the girls. Would you
307   say that there were similarities or not, or difficult to compare? What do you think?

308   P1: Well, the only black girl that was ever there was Marla and she was, um, very
309   loud, and enthusiastic and had a lot to say and again in that sense it was a positive
310   thing that she was participating and things, but maybe, um, also didn't always
311   understand the boundaries of that it's not always your turn. Most of the white girls I
312   found more timid, um, it might just be the bunch we had there. But it was quite difficult
313   to get them to say or participate much at all. They're very shy, I think at that age they
314   are also very shy and aware of themselves and aware of the boys and more than
315   anything the girls don't want to make a fool a lot of themselves. So they're not going
316   to open their mouth in case they say the wrong thing, or stupid, you know. Um, I think
317   that's where, well if you think of grade eight and from my experience teaching at
318   Hatfield, that's where the hormones kick in, ja. And, ja, they start becoming aware of
319   the opposite gender and having issues and whatever. Ja, I think, um, that might
320   have had a lot to do why the girls are so quiet, and maybe that's different in a black
321   culture, I don't know. As I said we only had Marla to really use as a comparison.

322   A: Mhm, and so, um, now if you put them all together, um, like then if you would say
323   with the different cultures in the group and the different genders in the group. How do
324   you think, how did you experienced that, as a, as a whole together?

325   P1: As a whole, I find, um, the black culture more relaxed, more outgoing, um, and
326   maybe less disciplined and the white culture more, um, more disciplined in terms of
327   structure, more used to discipline, let's put it that way, more used to discipline and
328   maybe more socially aware. But that's again a cultural thing, cause with socially
329   aware I mean they understand how white people tick and want things done, you
330   know. Um, I think if we had to go to a black church, um, we might find that we're the
331   odd ones out that don't know how to behave and that the black people are all lively
332   and shouting at the same time and all participating and that's how it works there and
333   our kids would look, um, odd or a bit that they don't fit in. When I say, you know,
334   used to discipline, they're used to our formal structure in a meeting or in a classroom.

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335   A: Mhm, and actually if I can go back a bit to the first question. Um, where you said

336   that, um, that we have in the church, or second question. We have in the church

337   different cultures not just like, um, black Africans and white Africans, but also

338   Europeans and everything. How did you experience and, and to a certain extend

339   that also reflects in, in every ministry, so with children and youth and everything. So

340   how did you experience that? Did you, did you, um …

341   P1: I didn't, I didn't really have much experience with the others. I mean I can tell you

342   from, from my life that obviously the, the Latin cultures are very warm and outgoing

343   and expressive and things. You know, the South Americans, the Portuguese, the

344   Italians, whatever, but I, I never experienced that in the youth ministry. I don't know if

345   there were any of those kids I ever worked with. Um, I haven't, I can't really

346   comment on that.

347   A: Ah, Okay, good, um. Do you have maybe, um, another, um, like personal story,

348   um, with, with the kids you worked with now in grade eight, like with the church, um,

349   were you would say, because we, we talked a bit about that, um: "The blacks are a bit

350   more outgoing and the others seem to be less like that." Do you, like, is there

351   something which comes to your mind that you can describe?

352   P1: Well, I remember, I remember sitting there, you know we had this Sunday school,

353   there was a meeting there in that, in that classroom, um, and behind the chairs, um,

354   on the one side was a whole table full with toys, and it was almost impossible to

355   stop these little black boys reaching back and grabbing one of the toys to play with.

356   And I don't know if it was just those informational toys they never see, or whether they

357   were distracted or whatever, and, but that, you know, they were either playing with

358   the toys on the table behind them or they were, um, ah, like I said, folding paper

359   planes or playing with their nose or, um, you know, throwing tantrums at each other,

360   whatever it was, but I, not any other specific, it was more like a trend that I saw, ja,

361   um. The other thing I can say about it in terms that was special to me is I, I'm a very

362   affectionate person and I know that, um, one of the things I didn't experienced

363   there so much, because I was only there once a month and I didn't build it with the

364   girls. But, like the one little girl, I never even taught her in Sunday school, of, of

365   similar age always runs up and hugs me and I think that physical contact that being a

366   parent to some of them who don't have a parent, um, or like just, just showing

367   someone love through physical contact or whatever is also very important, um,

368   but knowing your boundaries. You know, you don't hug someone if they're going to

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369 feel uncomfortable, or whatever. But I think a lot of kids in this generation don't

370 have enough of that, of just good, clean affection, um, and, and it's also important to

371 me, to be able to hug kids, or to put my arm around them, or pat them on the head

372 and let them feel all that contact.

373 A: So, you just said, um, that one example with the girl that you, she was not in your

374 Youth? Not in your group?

375 P1: Ja.

376 A: So how do you, um, experienced that then in, in the bigger church, or?

377 P1: Ja, what happened was I think I taught her a few times when I did Sunday school

378 when she was younger and in the meantime she's grown up, but somehow she just

379 related to me, um, and I always like greeted her and things, um, and I mean now

380 she's a real young lady and she comes up and tells me what she's gonna do with her

381 life and all that, you know.

382 A: Mhm.

383 P1: Um and, I think, I think there's just a bond there, and, and maybe, or no I was

384 going to say maybe also the fact that the other one who shared the story, the young

385 boy who shared the story was actually her sibling and so it might gone out like that,

386 but I don't think so. I think I always had a relationship with her and it's, it's just that,

387 you know, being kind to someone who is a bit of an, an outsider sometimes, um, I

388 think with teenagers there is a huge pressure to conform and if you're not young and

389 attractive and slim and, I'm talking about the girls now, and sporty or whatever you're

390 just not quite "in", you know, and I tend to favour the underdogs. I always befriend the

391 outsiders and, um, I think they just appreciated realising that, you know, there is

392 someone who likes them the way they are, even if their peers don't. I just make them

393 feel accepted and worth something and ja.

394 A: Ja. Does that, does that come from your personality or what would you say? If you

395 say …

396 P1: I think, I thinks it's, I don't know if it's my personality or even my past experience,

397 you know, I was never one of the cool, in-crowd, either at school or at Youth. I mean I

398 wasn't, I wasn't one of the outsiders in that, that I was a nerd and I was rejected, um, I
399 always had friends because I was an extrovert and things. But I was never one of the
400 in-crowd and I think maybe from that I just got a soft spot for people who just are a
401 little bit different, you know, and, and realising that there's something special in
402 everybody, um, that when they are a bit different you gotta go and dig a bit deeper to
403 find what you can relate to, and where, where there is that common ground and
404 where they actually have their own story to tell, stuff like that. Um, I don't know if it's
405 my personality, or whether it's just in a mom, or whether it's from my background or
406 whatever.

407 A: Mhm, ja it's sometimes probably difficult to know where it comes from, hmm.

408 P1: Ja, maybe it's a God given thing, cause he knows we need it.

409 A: Mhm, if you can go a bit further with the bigger group of, of the, um, Youth. From
410 maybe not now so much from, what, what, you experienced with them, but if you, I
411 mean I'm sure you also observed them, um, whenever you were with them together.
412 Are there may be some crucial things, you've observed maybe the way they
413 interacted with each other and things like that?

414 P1: Sho, not really from the older youth in that sense. I think, um, from having kids
415 that age, um, I can maybe relate a bit that, I think the one thing that comes through
416 obviously, um, romantic relationships start building and you have to, um, not
417 discourage it but manage it, that youth group doesn't become a dating service almost,
418 you know, um. But you're there for other reasons, um, and that's why, um, the
419 program is very important. You have a program where everyone has fun, and its, um,
420 you know, bringing people about to being real again. I, I know as teenagers don't like
421 playing silly games, but I know that one time at Eastside the Youth went on one of
422 these, um not, not quite amazing race, but kind of like amazing race. That you had to
423 take a photo, like do stupid things, and take photos at every section and I know we
424 used to do that in Youth, you know, we'd all pile in people's cars and drive around
425 town and do crazy things, like we had to try and see how many people we could fit
426 into the car, in the back of a police van, take a photo of it, stuff like that. And I think
427 that's the kind of activity that makes everyone have fun and just let their hair down.
428 So there's a challenge, and so you don't have time to worry about, you know, um, that
429 guy is noticing you, or your hair is perfect or whatever, and um, I think that's the
430 difficult balance to find. I also think it's difficult to decide how spiritual you can make

431   the activity, because you don't realize, you draw people from outside who might not
432   be Christians and to, you try to attract to the service. So if you do fun stuff, they'll
433   come for that, but then if you have a worship evening or a prayer evening then you
434   might chase them away. But on the other hand, it's gotta be more than just fun,
435   because you try to change lives and save souls and things, and so I think, I think if I
436   am that balanced in the older Youth is, is the challenge. Um, I think, what, what we
437   did, which I think we got right when I was in our Youth, was that Friday night was fun-
438   night and then Sunday's we would meet, I think before church or something, and that
439   was spiritual stuff and so you could come on a Friday night and have fun without
440   being threatened and without having the Bible shoved down your throat and things
441   and that drew non-Christian's there, and then once they felt comfortable you would
442   say: "Well, we also have a Sunday night program. Do you wanna come to that?" And
443   then, if they did you knew they were seriously interested in the Christianity part and
444   not the [word unclear]. Cause I think the problem is with making the Friday nights very
445   spiritual you don't draw non-Christian's there. So, ja.

446   A: Na um, because you mentioned the, um, program, and programming Youth. Um,
447   how would you explain, describe the, the program we, we still have or, and you
448   were involved in with, with XLR8?

449   P1: How would I describe the program?

450   A: Ja and, and maybe also just explore it a bit from your point of view?

451   P1: OK, I think …

452   A: What was happening and what do you think about it?

453   P1: Ja, I think that the program, first of all its during church time, and therefore I think
454   it's important that there is, um, biblical teaching, it's not a funny, it's, it's not a social or
455   whatever, like the Youth on a Friday night. I think it is important that there is biblical
456   teaching. It's more like Sunday school, then, um, in the Youth and so I think the
457   program we were using was really nice, um, because it had a combination of a
458   teaching and then it had, it had the activities that went with it to, to bring the lesson to
459   life. Like a little drama, or a game or whatever, which I think for that age group is
460   important and then usually there was a group activity like making a poster or, um,
461   thinking up twenty words relevant to whatever and things like that, and when you put

462 them into groups and work like that, I think that's also valuable cause they are not just

463 sitting and listening, they're interacting and I think that's what's important in the

464 program. Um, I think, at that age definitely whenever we made groups, it was girls

465 versus guys, and I think that's just where they're at age wise. Any girl would rather die

466 than to be put with boys in a group or vice versa. And, um, so they rather would be in

467 groups of different sizes than have to be in groups of ten each and then, you know,

468 have to mix. So, I think the, the program itself was very nice, um, I think the important

469 thing to, to remember, to keep it dynamic. I did find sometimes, and without judging

470 the teachers, that some of the teachers were more dreary, um, and they lost the kids

471 if you could, if you couldn't hold the attention. But then I also realised, that some of

472 the people who might be dreary in teaching, um, are very good in holding

473 relationships, but, um, because they were willing to be there every week, or every

474 second week or whatever. They actually had, actually more time to build relationships

475 than someone like me, because I come bouncing in and make a big scene, has them

476 more laughing, but then I'm gone again for three weeks, you know, I think that's the

477 difference. To be honest, um, being present regularly is almost more important,

478 because I didn't get much opportunity to build relationship with those kids.

479 A: Mhm. Um, so, um, if you, if you …

480 P1: Just so, on the whole multicultural thing …

481 A: Ja? Please, please …

482 P1: Um, you know none of us can speak, um, any of the black languages, or Korean,

483 or anything else and I think that's, that's quite a pity, that would be great if we could,

484 like, I know, being Portuguese if someone walks in and speaks Portuguese or Italian

485 or French, ah, I just even greet them in their languages because it draws a, a bit of a

486 bond. Um, and so I think it would, it would be nice if we could have teachers who

487 could at least interact a little bit in terms of relating to the other cultures better, um,

488 and then I think the interesting thing is that last night I was having dinner with a friend

489 and, um, her dad is speaking Zulu fluently.

490 A: Okay.

491 P1: He is a lecturer at university, and so, when South Africa changed and Apartheid

492 changed and he suddenly started to get black students in his class, he made the

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493 effort to speak Zulu to them and to greet them in Zulu and answer their questions in
494 Zulu. And apparently some of these young students came up to him and said: "We
495 really appreciate that you're doing that, but actually would you mind speaking to us in
496 English, because we feel almost patronised being spoken to in our language as
497 though we don't understand English." You know, so that's an interesting dichotomy
498 although, like on the one hand you want to learn their language to make them things
499 like integrate them, to relate, to bond and on the other hand, um, then it looks like
500 though you're saying, you know: "I think you can't speak my language." So, ja, but I
501 think to always approach someone with something of their language, even if it's just a
502 handshake, I mean, I think, you probably test it out how people shake hands, um, and
503 if you shake hands their way and hold your elbow while you shake hand, I think, it's
504 just, it's just so that you relate to their culture and understand their culture a bit. You
505 know, those things are important and maybe if we just could get a little bit of training
506 on the multicultural aspect, how to greet, what's acceptable, what behaviour is
507 acceptable, what wording is acceptable, stuff like that.

508 A: Mhm, I mean, because you earlier mentioned a bit, um, also the leaders. You said
509 some of them might be not, not that strong in the way they, they teach maybe, but
510 then they're very strong in relationships. So, what do you think about the, the leaders
511 dynamic?

512 P1: Look, I think, I really believe in a church environment that the people who are
513 busy feel it as a calling and, and God, you know, we always say God needs your
514 availability, not your ability. So therefore I really believe that God will use each
515 person's gifts and talents, um, because, they made themselves available, and
516 therefore I don't think it needs to be the perfect structure, the perfect person, the
517 perfectly trained person, the perfectly equipped person, I think it has to be a God
518 willing person, you know. And, um, and so I have no problem with the dynamics of the
519 leadership, I found everybody worked well together, and I found that because there
520 was a common interest and a common goal and that was commitment to these kids. It
521 was, it was really a strong team, and you know, that worked well together and, um, I
522 also found that really amazing that whenever someone was suddenly unavailable and
523 said: "Look, I won't be able to be there this Sunday." And the Email went out
524 someone would say: "That's fine I'll take your place." You know and I, I, I think that
525 just shows that genuine commitment to the cause. It's not like: "Oh well, let's just
526 cancel this week, cause there's no one there to do it." It was like: "No, no, we will
527 make it happen, someone else will do it. Three times if I have to!" So, I think that was,

528 you know, the leadership it was good, um, the teamwork was good, and, and the
529 commitment of the people was very, very sincere.

530 A: Mhm. That's good that sounds really good. Is there anything you wanna add, you
531 realise as you think about the whole past and your involvement with the Youth, or?

532 P1: I think the only thing, and I said it already, I would say again is that although it's
533 nice to give everybody a break where you only do it once every two to three weeks or
534 whatever, um, I think it just makes it harder for the kids, because they, they don't get
535 to know you as well. They only see you once in a while and they see you for an hour
536 and then they don't see you for three weeks again. And I think, I think that goes back
537 to the individual, I think I definitely didn't get as involved as I could have. I didn't make
538 camps or events, but it was also because, because of being a teacher I, I saw kids all
539 day, all week, all terms and so I didn't really feel the need and that's why I'm not
540 doing it anymore. In my holidays I need to get away from grade eight, not to find
541 more grade eight's. So, I think, um, ja, I think that's, that's the one thing and maybe
542 I'd say it would help to get some older teenagers involved, in XLR8 age group,
543 because, um, I think grade eight could relate well to maybe a sixteen or seventeen
544 year old who'd come to teach them. Um, I'm just again thinking of the dynamic at
545 Hatfield Christian School, you know, where Greta's now in Matric and the younger
546 kids really gravitate to her and, and talk to her and ask her opinion and she, she can
547 guide them and lead them and give them advice from, from her experience which is
548 only three or four years more than them. But she can also relate better to where
549 they're at, because it's only three or four years and that maybe we should have
550 teenage assistance, or teachers with the guidance of an older one to, to just make it
551 more relevant to the, to the kids.

552 A: Mhm, ja. These are, good I, good ideas, I think.

553 P1: Ja, just that one, that one occurred to me now.

554 A: Ja, mhm. Very good, Okay. Na, um, I mean the, the hour is almost over, but I think
555 that was really, um, good.

556 P1: Good, I'm glad I could help.

557   A: Oh ja, you can always help. No, um, I just wanted to know something else, um, like
558   if ... I also made a video of it, if that is used maybe, um, from my supervisor for one of
559   her classes just when she talks about, um, using the media in interviews, would that
560   be fine for you, if yours is used?

561   P1: Ja, it's fine.

562   A: Okay.

563   P1: It's fine, I trust you Alex. It's not going to get anywhere where it shouldn't.

564   A: Good, no that's fine.

565   P1: Sorry, the quality of my camera isn't that great, my aunt says she can't even see
566   me on it, but anyway, I tried.

567   A: No, I could see you and I know how you look like. Hahaha [soft laughter].

568   P1: Okay, that's good and at least when you show it in class it's all blurry, they'll think
569   she blurred it on purpose. So, they can't recognize me.

570   A: Okay, let me quickly stop the video and everything.

Interview with Participant 2: Pseudo name Gerald

1 A: So, here we go. Great now, um, I can see you well.

2 P2: Okay, good.

3 A: Ja, um.

4 P2: So, is it eight o'clock there as well?

5 A: Sorry?

6 P2: Is it eight o'clock there as well?

7 A: At the moment I don't understand you properly. I'm just turning the volume up.
8 What did you say?

9 P2: Is it eight o'clock there?

10 A: Ja, it is eight o'clock.

11 P2: [Soft laughter] I didn't realise…

12 A: Ja, also, at the moment. You didn't realise it's the same time?

13 P2: No.

14 A: Now, um, at the moment we have the same time. Um, but, I think in a week or, in
15 two weeks we are changing into winter time in Europe. And then we should be one
16 hour behind you guys, because we turn our clocks back.

17 P2: Oh, okay.

18 A: Ja, then, then basically when you have eight o'clock we have seven, I think. Ja.

19   P2: Okay.

20   A: That's how it works. So that we have it, um, lighter in the morning, you know,
21   otherwise it's really dark already, in the morning in winter time and if you don't …

22   P2: Well …

23   A: If you don't turn back the clock, I mean it's the same in England, or? When you
24   were in England …

25   P2: Ja, although even in Sunray it was an hour difference, it was two hours in winter
26   and one hour in summer.

27   A: Ja, because you are in a different time zone as well with England, that's the thing.

28   P2: Ja.

29   A: Okay. So, let me explain everything and then we can start. The plan is to basically
30   talk an hour and I just wanted to say, um, if you want, um, I don't have to use your
31   name in the interview, later like if I quote you or something, but it's up to you if it's fine
32   for you to use your, um, real name or otherwise I can use another name for yours. So
33   that's your choice, you can always let me know, if you want to stay anonymous or
34   not.

35   P2: Um.

36   A: But it's, it's actually, ja. But it's the way it is. Um, tja, so I thought maybe I read to
37   you what's it about, a short explanation, and then I have some questions for you and
38   you can just answer them as good as you can. And the idea is to do it in more or less
39   one hour.

40   P2: Okay.

41   A: Okay, cool, great. Okay, let me read it to you, the explanation says: "In the last
42   decade there has been an increase in the diversity of cultures blended together in
43   society. Christian youth workers have the privilege and responsibility to effectively

44   lead young people within this context. This research is based on Eastside Community

45   Church and its youth ministry. The aim of this research is to explore the youth work

46   practices at Eastside Community Church based on a multicultural model that makes

47   for a more relevant youth work." Okay. Does it make sense?

48   P2: Ja.

49   A: Good. So, the topic is "multicultural youth ministry" and the first question I wanna

50   explore with you is: "Can you explain what the term 'youth ministry' means to you?"

51   P2: Sho, it's about sharing God's Word with, um, with our youth. So anything under

52   eighteen, I suppose would fall into that category. Um, getting them to know about

53   Jesus. Understand what it's like to be part of a church, to, to make them feel at home

54   and, and be relevant to, to them. If possible and try make social events that are

55   relevant to their age group, and get them to know other people who share the same

56   beliefs like them.

57   A: So, um, you mentioned the word "relevant" several times. What, how would you

58   describe relevant? In, in your opinion, how you experienced it?

59   P2: Um, so, ja. So, you know, they, they're brought up with a certain culture that they

60   experience, so, you know, they watch certain TV Show's, they listen to certain music,

61   they have certain ideas, they um, talk differently. So, trying to speak the same

62   language as they do, if you can say that. Ja, just trying to use material and examples

63   and stuff that they're familiar with. What they are watching on TV, what they are

64   listening to, what's happening at school. Ja, trying to use that. Um, rather than use

65   examples that they, they don't know anything about or can't relate to, and then edge

66   that out.

67   A: Mhm, is there may be an, an example which comes to your mind which would

68   explain that, how to be relevant? If you think of your past ministry now …

69   P2: I try, we try to use from YouTube sort of, use the Internet, use YouTube, use

70   movies that they, that are popular, use music that, that is, and are on the charts, you

71   know, I don't know, it's trying to, to use things that they will relate to, you know, in a,

72   you know, so if there's, I don't know, I don't, like for example, if there's something on

73   TV that's topical at the moment, trying to use that, within the, within the group. So, if

74   there's an Internet website that's quite popular at the moment, try to reference, or
75   even show them in the group, things like that.

76   A: Mhm, and, and you experience that this would, um, positively help to reach them in
77   youth ministry? Like you experienced usually that this would really work?

78   P2: Ja, um, I think it does. I've always, even with myself, when used on myself, when
79   there's a movie that I've watched and then they show the movie and they relate it to
80   something in the Bible. I know like, if you look at "Prince Caspian" or something like
81   and you, and you compare that, you watch the exit from that and you use it, like a
82   Bible chapter that relates to that, compared it to, it really helps to get the message
83   across, a lot better than … I mean "Indiana Jones" like the thing around faith, if you
84   relate that to … I mean even now I can remember that, even now I saw it four or five
85   years ago, like I can still remember that, that … and that's why I think it helps, you
86   relate it to something you've watched on TV, you bottle that to something into the
87   Bible, a long time ago you, you are to show it in a different way that people will
88   remember.

89   A: Mhm, can you, can you just, um, say the last, um, thought with "Indiana Jones"
90   again? Because, um, it was just quickly, like the tone was not on. I couldn't
91   understand.

92   P2: Ja, where I said basically about faith, you cross the, um, you, um, what you call
93   it? There is a big gap, and there is no, you can't see, you can't see that there is a,
94   is a bridge and you have to step out in faith. And that's, that's um, I've all, I
95   remember that, and I think I remember an example of faith using that, that exit from
96   "Indiana Jones". I think that's why it's so useful you can, because it can help you to, to
97   remember things. And you can use it, um, use it to relate that to the Bible. It's not so
98   foreign. Ja.

99   A: Um, it sounded like that, you said that sharing God's Word in creative ways is, is
100   central for youth ministry. Could you explain that just a little bit: "Why do you think it's
101   the most important thing in youth ministry?" Because it could be a lot, you know,
102   youth ministry.

103   P2: Ja. So, say, say it again?

104   A: Um, why do you think it's the, it sounded like: "It's the most important thing in youth
105   ministry for you." Um, could you just explain a bit why do you think it's the most
106   important thing to come across, like to, get across the, to kids in youth ministry?
107   Cause youth ministry can mean a lot.

108   P2: Ja. Well from my perspective, um, youth ministry is really around teaching the
109   Bible on a Sunday morning, but not, um, but not just having them in a classroom
110   talking through, um, the Bible, and, and really trying to make it exciting, and
111   entertaining and relevant. So, it's, it's around trying to mix it up, using music, using
112   video, using examples, using, um, maybe doing a demonstration. I mean, the one, the
113   one time in XLR8 we, we did a demonstration with water turned in colour and stuff like
114   that. But trying to use those tools to, to keep them entertained. Nowadays they, you
115   know, they got their, their games and TV and the Internet, they got to keep busy all
116   the time and, and if we want to get across to them we need to, to use that to our
117   advantage and keep it busy and keep it entertaining, um, otherwise they not gonna
118   want to come, um, ja, that's my take on it.

119   A: Mhm. So, the, the other important term is "multicultural". So, can you describe the
120   term "multicultural"?

121   P2: For me it's, you know, if people come from different backgrounds, um, different,
122   um, it can be a different country, it can be a different race, it can be a different
123   language, um, it can be a different town, where they grow up in different
124   environments, ja, that's for me what multicultural is.

125   A: So even, um, you make a distinction from towns, that sound's interesting. Can you
126   explain that a bit?

127   P2: [Small laughter] Ja, I don't know, for me Pretoria, I never, I never grew up in
128   Pretoria. I grew up in Benoni and Pretoria is a very different, um, place to what
129   Benoni is. Um, you know, Pretoria is very Afrikaans, Benoni is very English, um, the
130   schools are very different, there's you know, the sports you play is a more … [words
131   unclear] Pretoria there to Benoni ja, ja just little things like that.

132   A: And do you have maybe from your own growing up experience, or also what you
133   experienced the last few years with XLR8. Do you have a clear example for what you

134   could see the differences, the different cultures and experienced them in different
135   ways?

136   P2: I think even if I look at coming from the UK teaching there, to teaching in South
137   Africa, um, you pick up a lot of differences between, between the youth in England
138   and the youth in South Africa, you pick up many differences, um. So, um, getting back
139   to your question, um, I've picked up even a difference in learning ability between the
140   various cultures, so, um, you know, some people sort of can speak and are more
141   outgoing than others, some people can read better than others, um, so, ja, some
142   people are more, have more freedom, more freedom than other children, there's lot's
143   of differences, ja.

144   A: Could you explain a bit what you mean with some "have more freedom" than
145   others? Like do you have maybe one example you think would describe it well, or so?

146   P2: Also, I mean some of the children walked to church, um, from their homes, where
147   as other children wouldn't be allowed to do that. They have to come with their car with
148   their parents, um, they would be dropped off by, at a social and picked up on time
149   while other children would be left to do their own thing, be asked to walk home on
150   their own, that kind of thing.

151   A: Mhm, and are there, um, other things which, were you would say: "Wow, this is
152   really something!" Where I can see cultures show me that, um, you know the
153   understanding of, um, one to see maybe where the cultures come together and might
154   make it interesting and new and different to work with them together? It would be
155   great if you maybe remember one or two examples where you could really see the
156   term "multicultural" meant something specific to the situation?

157   P2: [Pause] Um. I don't know, maybe an example would be where we had that talent
158   evening, and we had, and each child had to bring along a talent to share with, um,
159   with the other kids, um, and there, you know, the different cultures stood out, that they
160   were, they were all, at the end they were all, um, about one thing which is celebrating
161   talents and celebrating Jesus and being, being together. Um, at a youth camp away
162   the different talents there were used to talk about Jesus and to, to show how he, he
163   gives you something that you need to celebrate, um, so that would be an example
164   where it worked well. Um, I don't know, I don't have any, I remember with Rendani

165   where he, his parents also had another religion, um, I can't remember what it was,

166   it was ZCC, um …

167   A: It was? Sorry, it was?

168   P2: Um, I think it was a ZCC church.

169   A: Ah, ZCC okay, um.

170   P2: And, and there was, you know, a bit of culture there that doesn't fit in with being a

171   Christian, um, and that's an example of maybe where it's, where it's more negative.

172   A: Mhm, and the, and the challenge in that was for you? How would you describe the

173   challenge for you there?

174   P2: Well, I suppose it's, it's I mean I never had to deal with it directly, but you, you sort

175   of have to keep it in the back of your mind that, that you need to stick to what the

176   Bible says and, and try and if it would ever, ever come up in discussion you would

177   need to remain factual and it's difficult because, um, as a child you also got to believe

178   what your parents say. So you have to try and, um, balance that, with what you say.

179   A: Um, just one more thought on multicultural. In your own life how did you

180   experience that? Like maybe even in, in growing up, being a youth yourself some

181   years ago, um, did it made, um, I mean the meaning back then, was it different than

182   what it's now, or would you say it's similar? Because I mean you've been a youth

183   yourself and now you worked with the young people.

184   P2: Ja, when I was young it was very different, there was no, there wasn't really a

185   multicultural environment. Um, ja, it was really different, you know.

186   A: Mhm, so, so to pick something from your past to, um, to work with the young ones

187   now was, is, was a bit more challenging for you, or difficult to describe?

188   P2: Ja, I think if I had, if I hadn't gone to the UK, and experienced a multicultural zone

189   there, I think I would have had a very different way of, of looking at it, if I stayed in

190   South Africa. So it definitely helped me to, to have that experience outside of South

191   Africa, coming back here, than if I hadn't gone at all.

192   A: Um, the third question is, can you say more about some experiences you had
193   concerning youth ministry? So a bit was in it already, but maybe you have, um, two
194   experiences where you say: "Wow, these are really strong 'wow' experiences." And
195   maybe you also have two where you would say, these were, these were challenges
196   for you in the past few years when you think about it. Like, um, situations you could
197   maybe draw on and explain and describe.

198   P2: In the last three years?

199   A: Ja, or in your youth ministry, I mean if there is something significant concerning
200   youth ministry which you experienced in, in the UK you can share that as well. But
201   obviously the last three years are interesting as well, for the research.

202   P2: Ja. [Pause] Ja, I mean, I can't say I had as many "wow" experiences than I did in
203   the UK, but, um, [pause] I think from an, a not so good experience I haven't found
204   the socials to, to have been that great. I haven't found them to have worked that
205   well, um, as I have in the past. I think, I found that, um, the youth who come to them
206   don't come on a Sunday morning and they're very disruptive and they don't work, um,
207   the way I've experienced them in the past, um, they're a bit disappointing from that
208   perspective, um, and the child, and I found the parents not very involved in the
209   Youth here. So, in the UK I knew all the parents, they'd come and talk to me, they
210   were interested in their children, um, whereas here, haven't experienced that, um, I
211   know hardly any of the parents they don't seem to get involved, um, and they sort
212   of treat the socials as babysitting rather than something that, that their children are
213   getting something out of, so I'm disappointed with that, um, those are the
214   disappointing things. The "wow" [laughter], um, ja, I think also I got more
215   disappointing things, than "wow" unfortunately, but, um, I also found the church, um,
216   treats the children as something you must lock away in a back door and not hear
217   during the service. So I'm used to the children being involved in the service doing
218   Bible readings, praying, um, doing drama and really being part of the service. What I
219   found here is that children get locked in the back and aren't supposed to be heard
220   during the sermon and don't get involved in the service. I find that very disappointing,
221   that's all [pause].

222   A: Um, to …

223   P2: I suppose a "wow", a "wow" experience for me would be when Eddie, um, got

224   baptised, that was quite nice. Ja, and also, um, I was told that, ach what's his name,

225   now, um, the South Korean guy …

226   A: Um, Jim …

227   P2: Jim, I don't know why I forgot his name, ja. I mean his mom was very involved

228   in, in, um, in Jim's life and she said that he really got a lot out of XLR8 and, and

229   you know, he was there every Sunday. You know, he was out, called and that was

230   just great to have someone to, who you get feedback on and, you know, you do

231   something that changes their life.

232   A: Um, you mentioned the socials. What in your opinion, what was your idea of doing

233   socials? Maybe you can explain that and why do you think it was difficult? Maybe

234   you can hook into that then together? Like "this was my idea" and "this is what

235   happened", so maybe it would be good to go into that a bit.

236   P2: Ja, so the idea is just to, to build, as I said in the beginning, to build the church

237   family and know that you have, um, friends that, that are fellow believers and you're

238   building up relationships, and making them stronger. And you can't do it on a Sunday

239   morning, because you, you don't have, they're not relaxed, they're not, um, the, you

240   know, it was, we don't have the same kind of entertainment that's fun, that's, you

241   would on a Sunday morning. So, it's really about getting out of the classroom, getting

242   to know each other, and building relationships, and knowing that you, that the church

243   family is there for you, um, ja. And then also it helps to, for people, for the youth to

244   start talking more, they feel more comfortable among their peers to talk on a Sunday

245   morning because they, they know each other and they can, they can feel more at

246   ease to talk about their, their problems and their issues and what they need to be

247   prayed about and all those kind of things.

248   A: Mhm, good. Um, and, um, you also said that the parents seem not to be involved

249   so much here with their kid's lives. Can, um, why do you think that should be, like

250   what is your take on, cause it sounded like it should be different? Can you maybe

251   explain why you think it should be different and how do you think should it look like, or

252   is it hard to say? It can look like that …

253   P2: Ja, I think, I think they should want to be, they should want to know, preferably

254   what is taught to their kids. They should be talking to the teachers, they should find

255   out what's going on in that class. "What, um, how can I help? Am I comfortable with

256   what they've been taught?" Or, they should know the teachers that are teaching them,

257   they should build a relationship with, with them so that, so that they can find out, um,

258   about what their kids are going through and you know just, just know that, that the

259   right thing is happening. And, ja, I suppose it's just, um, when it comes, I mean, I had

260   in the UK, I had parents to get so upset with me because I missed communion,

261   because we talked in too long or anything. Here, um, I don't think they would care if

262   their children would come to communion or not. Um, so and they would also, they

263   would be passionate about their children, they want the best for them, they want to

264   find out what's going on and I don't get that here at all.

265   A: Um, if you, if you just think about it also in terms of multicultural, do you think that

266   could do, could have, like it's, be one of the reasons? Or you have any idea what the

267   reasons could be why it's like that, or do you think it's, it's just the way it is here? Um,

268   do you maybe had other experiences in South Africa? Because, I mean mainly you

269   said in the UK it's different. But would you say you've seen it somewhere else in

270   South Africa as well or is it maybe the culture in the country? I don't know, maybe you

271   have some suggestions?

272   P2: I think, I think the couple of churches that I've been to it seems to be the same

273   sort of, um, scenario, where the children don't really get involved in the service, um,

274   as much as it is in the UK, but um, ja, it does seem to be a South African thing. Um,

275   not, I don't know if it's depending on what sort of religion you are, if it's Anglican, or

276   Baptist, or Methodist, I'm not sure if that's got to do with it. But, um, I don't see it

277   [pause] as a, um, ja, I think it's more a South African thing, I don't know why.

278   A: Mhm, now if I, if you say it's a South African thing, but now we, we also said that

279   there are different cultures in the group. How does that, how would you say, um, do

280   those two fit together?

281   P2: Ja, it didn't matter on culture, it was the same experience, so the parents, they

282   were the same, they didn't get involved, you know, except for Jim's mom, there was,

283   you know …

284   A: But she is not South African.

285   P2: Sorry?

286   A: But she is not South African, or?

287   P2: No, but, it didn't matter what culture they were, it was the same experience with
288   the parents.

289   A: Mhm, okay. So, maybe from, to go a bit to, to the technical point of view. Can you
290   describe in general how, how the youth ministry looks like in your church or in
291   Eastside? Like a bit explain how everything worked out. How, what did you do with
292   the youth in your time there? And everything, like, ja …

293   P2: Ja …

294   A: … like the different, the different things you did, regular and non-regular. And how
295   would they look like?

296   P2: So ja, I, I, I prefer the youth to be involved in the service a little bit, so I introduced
297   the staying in for the thingy whereas all the other groups went out immediately, um, I
298   preferred that we stayed in the church service until the worship was finished. So that
299   kind of an hour, um, before going out, um, and then we introduced a new curriculum
300   from Scripture Union for the group XLR8, um, and then we tried to have socials
301   every quarter. I tried to, um, get the, various teachers to build relationships with them
302   by having a braai, maybe twice a year, um, and also with the, the youth minister, um
303   or no the children's minister, Rhonda, trying to build a relationship with all the
304   teachers and with her. Um, ja, and then at the end of the year sort of trying having a
305   joint social with the children coming up to XLR8, to try and get them to be more
306   comfortable by having a joint social with them, at the end of the year, ja.

307   A: Um, and the, so the Sunday was usually the regular one. How did that, um, look
308   like? Like if you go through, through the program. What did you guys do?

309   P2: They were split up into three sections, there would be a game in the beginning
310   or some kind of "ice-breaker", then there would be a Bible study where we, we go
311   deep into the Bible, read a couple of chapters or verses and then talk about it, um,
312   and try and try to make it as interesting as possible by doing drama, um, movies,

313 music. And then there, there would either be a "God Slot" which is sort of like a fun
314 way of explaining the lesson of the day, or there would be some kind of music, or
315 prayer or, um, drawing activity, art activity to finish off with.

316 A: Mhm, and, what was your experience in, with the kids, would you say all of them
317 re-acted mainly the same, on the way you did those, um, Sunday mornings? Or did
318 you see different responses from different kids? If you think about it …

319 P2: You always get the ones that are easy and talk and try find a way to take over,
320 um, and that didn't seem to depend on culture. Um, but from a, you know, obviously
321 reading the Bible was something I had to be aware of, um, I found it a lot of the
322 children didn't want to read, um, or couldn't read properly. And then, um, ja, the
323 dramas there wasn't really much difference in culture there, um, and discussions not
324 too much difference either. I don't get too much cultural differences in discussions.

325 A: Mhm, so, if you, if you then think about the group what would you say is then, um,
326 distinctive for them? If it, if you think it's not so much about their cultural background?
327 If you say "some are more outgoing" than others.

328 P2: Um.

329 A: Do you think, um, would you have an explanation for that? Why some would be
330 like that, some would be like that, if it's not necessarily, um, the culture which seems
331 to have an impact on that? Or what would be your take on that?

332 P2: No, it's about their personality.

333 A: Mhm, so then you experienced that in different cultures, but similar personalities?
334 Do I get it right?

335 P2: Ja, ja.

336 A: Okay, um, if it's okay, I, I would like to jump on, um, one thing back again.

337 P2: Yes.

338 A: What I found interesting is that you, you said for you one of the not so many "wow"
339 examples was when Eddie got baptised. Can you maybe describe the whole
340 thing?

341 P2: No sorry, it was a "wow".

342 A: Hm?

343 P2: It was a "wow" one.

344 A: It, it was?

345 P2: It was a "wow" example.

346 A: Ja, it was a "wow" example, that's what I mean. It was a "wow" example. Um, but,
347 but can you maybe explain, um, what it meant to you? How, how you felt about it, and
348 also maybe your whole reason, like relationship with Eddie, like reason why, why
349 you thought it was a "wow" moment? Describe that a bit.

350 P2: Well, ja, I suppose he was there every week, but he never really spoke that much
351 so, he wasn't really participating very much in the, so it was good to know that he was
352 so caring what was taught and, um, and he made the decision to, to get baptised.
353 That, that was "wow" cause he wasn't, he didn't talk much, he never spoke out, was
354 very shy, quiet, and yet he was obviously taking all in and learning and was there
355 every week and made the decision, ja.

356 A: So it was somehow surprising for you, or?

357 P2: Ja, it was. Wasn't the first person I always thought … ja, ja.

358 A: Good, um, maybe, maybe on a personal note again. What, if you can maybe tell
359 me, why did you get involved, you know it doesn't matter if it was in the UK or in
360 South Africa. I mean, you've been involved in youth ministry now for quite a while, or?

361 P2: Mhm.

362   A: Why are you doing youth ministry? [Soft laughter] You personally, what is, what is
363   the motivating factor? Why, I mean you still sticking to it? Seems like it …

364   P2: Hm. [Short pause] Ja, I never ever thought that I would do it. I was approached
365   by, by the minister that they had prayed about it, and they needed someone to help
366   with the group and that I came them to mind and, um, they asked me to, to try. And I
367   was very nervous at first, um, not knowing how it's going, not used to working with
368   children, so wasn't easy for me, but, um, I really am, I enjoy working with computers
369   and music and movies and that kind of thing. I'm good at putting together, um,
370   finding something on YouTube, bring it on the TV, playing on the TV and that really
371   excites me. And I found out I could do that and relate it back to the Bible, um, and it
372   was amazing and just, um, just really sort of enjoying, enjoying it. And, um, ja, I mean,
373   about to go there every Sunday and not, I couldn't just go there every Sunday with
374   the Bible, um, but for me to, to research on the internet find a way with linking it to a
375   song, or linking it the message to a movie, or, or linking it to something and you know,
376   to be able to share that with the kids where I get my excitement from, um. And then
377   also going on socials, um, I enjoy doing that, um, going to the movies, going to the
378   ice-ring, going, um, take them to see a concert or something like that, I don't know. I
379   enjoy that part of it as well.

380   A: Mhm, that's cool, um. I also wanted to go back to one other thing. You, you said
381   that typical framework, like on Sunday's it was, there was a whole group, um, of
382   leaders being involved in the thing, in the, in the program. How would you describe,
383   um, the network of the leaders, how was your experience with working with others
384   together?

385   P2: [Short pause] Ja, I like to, I like to be prepared and, and know that, um, know that
386   everything is going to come together on a Sunday, so I work well with people that,
387   um, have a responsibility and, and I know that they will be there and do what they're
388   asked to do. So, um, I really found I had that support in the UK and here, um, and,
389   um, that was great. I don't work so well with people that don't pitch, or don't prepare,
390   or stuff like that, I struggle with that. When I have a team around me which I trust,
391   build up a team that I can rely on and supports me and I support them and then I find
392   it works really well, and I had that, um, in XLR8, so it was great, ja. It was, um, I'm not
393   so good at acting, whereas the other people in the group that are good at acting, or
394   someone else might relate better to something than I do. So, it's great to have other
395   people there that, that can share their experience with them, share their talent, um,

396 that I don't have and then I find that different people that have different talents really,
397 um, works well.

398 A: Mhm, ja. If you, if you think of the questions I asked you now is there maybe
399 something which comes now, a bit later, to your mind or you, or you think that makes
400 sense, or doesn't make sense? Or, do you maybe wanna add to one of the things
401 we've talked about? [Pause] Still would love to hear another "wow" story from you,
402 hahaha [laughter].

403 A: Like …

404 P2: Ja.

405 A: … like, like where you had a one-on-one with one of the teens or I don't know? If
406 you think back.

407 P2: Not, not here in XLR8. It wasn't like that.

408 A: Did you had one, um, back in the UK maybe?

409 P2: Ja, well, um, when I did Youth, um, I did, we did the Youth Alpha Course that was
410 amazing it was really special to, to see kids, um, you know, come out of their shell
411 and, and really just by the end of the Youth Alpha saw just a different, such a
412 different group of people, um, it was really amazing experience, that. Um, it was really
413 great. I mean just being there and we used to prepare something, we used to go
414 through the session and then, then they'd go back into church and the pastor would
415 ask them to come to the front and ask them about what they've learned, and they
416 would just be able to share what they've learned in their own language, in their own
417 words, um, such an amazing and powerful way that they actually, you know, that they
418 learn something new today. And they were able to take it in and share it and the way
419 they shared it was amazing, so, ja. That's great, but stuff like …

420 A: What do you mean by …

421 P2: Sorry?

422 A: What do you mean by "their own" language?

196

423   P2: Ach, their own words, not my words, their words.

424   A: Mhm, so from, from their kind of, um, teenage background or what?

425   P2: Ja, it's just the way they take things in and share it, it's different. Ja.

426   A: Mhm, ja wow, interesting. Anything you wanna add? Anything that's still on your
427   heart, maybe? If you think about it.

428   P2: No, no experience of mine.

429   A: Nothing, at the moment? So if you, if you still remember something later you call
430   me, okay?

431   P2: Okay.

432   A: No, it's, it's just sometimes it really helps to, to actually have some time and ponder
433   about it, ha?

434   P2: Ja, it does.

435   A: To think back, what …

436   P2: Ja.

437   A: … what happened, because a lot of things often happen. No, cool, um, ja if, if you
438   are happy with, with the things you said, and you don't have anything to add I would
439   first of all say "thank you" for being available …

440   P2: Okay.

441   A: … and again like I said before you, you can choose if you, if you want to stay
442   anonymous, or not. Or if you say: "I don't think there's, it's something that is so, um,
443   difficult that I, that I should stay anonymous." I don't know, you decide.

444   P2: Ja, I don't think it's anything I said there which is controversial.

445   A: Ja, okay, so, um, let me, let me stop then the recording for the moment.

446   P2: All right.

Appendix D

Interview with Participant 3: Pseudo name Belinda

1   A: Okay. Good, um, so you're doing well?

2   P3: Yes, no thanks. I'm doing very well; I'm finishing up this semester now, so I can't
3   complain.

4   A: Good and, um, how many more semesters do you have?

5   P3: Um, well I'm finishing, I've got, I'm finishing my degree this, um, this year. So I've
6   got two and a half weeks left and then exams.

7   A: Wow. Okay, and thanks…

8   P3: Ja …

9   A: … and thanks for then, for jumping in with me and doing the interview …

10   P3: Oh, no it's a pleasure.

11   A: … cause I know you have to study a lot.

12   P3: [small laughter] No, don't worry.

13   A: Okay, cool. So I thought, maybe I just start with telling you what it's about and then
14   I have some, um, more or less simple questions for you, and the idea is that the
15   interview takes up to an hour …

16   P3: Okay.

17   A: … and, um, ja, um, the other thing is that, um, just that you know if you want to I
18   don't have to use your name when, when I write everything down, but, um, it depends
19   on you, if you, if you're fine with being, not being anonymous …

20   P3: Ja, it's fine.

21   A: … not being anonymous, ja. It's also that you know everything is taped so but I'll,
22   you know, I guess you know how research works, ja…

23   P3: Ja, I got an idea.

24   A: Okay, good. Maybe let me read in the beginning what it's about and then we can
25   start. So, um, I call the project: "Multicultural Youth Work. A case study of multicultural
26   youth ministry at Eastside Community Church." And what it means is basically: "In the
27   last decade there has been an increase in the diversity of cultures blended together
28   in society. Christian youth workers have the privilege and the responsibility to
29   effectively lead young people within this context. This research is based on Eastside
30   Community Church and its youth ministry. The aim of this research is to explore
31   the youth work practices at Eastside Community Church based on a multicultural
32   model that makes for a more relevant youth ministry, or youth work, or ministry."
33   Ja. Good, I hope that is kind of clear?

34   P3: Ja, ja.

35   A: Ja, so it's all about "multicultural youth ministry". Um, so the first question, what
36   I would like to explore with you is: "Can you explain what the term 'youth ministry'
37   means for you?"

38   P3: Um, well youth ministry is, um, well mainly directed at kids, well teenagers and,
39   you know, it's how you can impact their lives and, you know, work in their lives,
40   you know, through getting to know them, through doing various activities and having
41   different, you know, systems in place like a, like a youth ministry we had here at
42   Eastside or a Sunday school or, you know, like that.

43   A: Mhm, can you explain that a bit further what you mean with that? [Pause]
44   Like go a bit more in detail?

45   P3: Um, well it's tough on you [word unclear], it's getting children to [words unclear]
46   why he came to earth, to get to know their Bible and to put everything into context
47   and not be side-tracked from, you know, today's society by what they source or what
48   people think Christianity is or what it should be and rather, you know, get them to

200

49 have a relationship with Jesus and to go on what the world thinks Christianity should
50 be.

51 A: Mhm, you said earlier, um, "impacting their lives". How do you think, like how
52 would you explain that, the word "impacting"?

53 P3: Well I think, the big thing is at Eastside, you know, we are such a, um, as you
54 mentioned a diverse community, um, it's also a place where, um, a lot of, you know,
55 there you see a lot of brokenness and, um, people don't actually realise how much
56 it effects the younger kids, um, they pretend it's all fine and it's all okay. But in the
57 meantime they're also just people with, you know, little hearts that, they are actually
58 so broken and so, there is so much hurt and anger that you really need a personal
59 relationship with these, these kids to be able to, you know, make a difference and
60 actually hear their side and be able to, to tell them that everything is going to be okay.
61 And even though it will, it's not right what happened, to correct what happened now I
62 can just go on, and how they act upon on what happened to them, in a positive way in
63 the future.

64   A: Mhm, you also mentioned the, the word "context". What do you, um, can you
65 explore that with me a bit, what do you think is "the context" or, or the "kids context"?

66 P3: Well I think, you know, the, it's, their context differs so much, from kid to kid, I
67 mean if you, it, um, it depends all on the upbringing, and especially the cultures. I
68 mean we, we face so many, ja, different cultures, I mean even in a, I was telling
69 somebody yesterday, Afrikaans speaking English person or an English-English
70 speaking person, you know, its two different ways of dealing with things and all,
71 you know, I mean they have learned to deal with things differently. So what's right
72 for me is not necessarily right for you and, you know, people, you know, perspectives
73 and things also differ a lot and I think that's where the big thing about context comes
74 in. Where you have to really understand where that kid or that teenager comes from
75 and what led up to whatever happened in their lives before you can make a call on
76 how you, how you treat them, you know, not treat them, how you work with them and
77 how you help them through their situation.

78 A: Um, you just mentioned the difference, for example, also between English and
79 Afrikaans kids. Do you maybe have there one, um, example which comes to
80 your mind?

81   P3: Um, like a practical example of kids we had, or?

82   A: Ja.

83   P3: Um, if I think of the top of my head now, um, very small things like manners, you
84   know, for Afrikaans, in Afrikaans families manners are extremely important, and it's
85   one of the things that can get you into big trouble as a kid. And when, if we are sitting
86   in a, you know, as an Afrikaans person you are sitting and leading a group, and there
87   is an English kid and you just think he's rude, but in the meantime that's just how he,
88   he's brought up and you don't want to, you know, then you are in this position where
89   you want to discipline the kid, but actually in his eye's he hasn't done anything wrong
90   because that's just the culture which he was brought up with.

91   A: Mhm, ja. Maybe let me go with you to the next question because I think it's, it did
92   slip a bit into your answer already, but to explore it a bit more. How would you then
93   describe or define the term "multicultural" in your own words?

94   P3: Um, multicultural, you know it's, um, it's the coming together of, you know, all the
95   different cultures and being able to, um, respect the other culture and be able to live
96   with, you know in, with each other without, um, stepping on toes or being hurtful or
97   without realising that is, you know, not a cultural practice. But, you know, both ways it
98   needs to be respected for all the cultures that are being interacted, interact with each
99   other.

100   A: Mhm, how would you say that, um, respect can be seen within, in that?
101   Because you used the word, the term "respect".

102   P3: Wow, you know, that's a whole of, that's a very difficult thing and I think
103   especially in South Africa with the different cultures it is, um, you know, I thought a
104   practical example just in the work place in the week where, um, I mean, you know, a
105   black person and a white person, you know, had a clash because, the white person
106   thought that the black guy was being difficult, and I mean, they were not at all, they
107   had actually been, you know, the uttermost respectful, he could have been in his, in
108   his culture [words unclear]. And especially having done trailer ministry and going into,
109   into the different communities you quickly have to learn how to adapt and to, you
110   know, interact with the people so you can learn what is respectful and what is not

111   respectful within cultures so that you can have an understanding and work together
112   without anything coming in the way.

113   A: Mhm, how is, um, how would you, maybe you have a situation where you can
114   explain how adaption can look like, practical example?

115   P3: Um, I wanna take my, my mom's firm. She has a law firm which is a completely
116   multicultural, um, firm and what they do is, they, um, focus a lot on the other peoples
117   cultures. Like once a month they will have a day where they focus on one specific
118   culture, and where they tell each other everything about it and ask each other
119   questions without them being, you know, a place where you make people feel
120   uncomfortable. It's really an educational session to know what, you know, how do you
121   feel when people do this, or when you were taught to respect your elders how do you
122   handle that. And I think this is a very practical example, because in the society we live
123   today, a lot of people don't understand each other and the only way you gonna know
124   is by sitting down and actually talk to people from other cultures to understand
125   where they're coming from and, you know, how they were brought up.

126   A: Mhm. [Pause] So, now, if, if you put the two together, um, youth ministry and
127   multicultural and also with, with the, um, example you just shared. How could
128   something you just shared from your mom, could be translated for, um, youth
129   ministry?

130   P3: I think in a youth ministry setup it's actually a lot easier than for, for grown up's
131   to deal with, because, you know, especially a lot of the kids nowadays they, um,
132   you know, for me, I was born the year Mandela was released so, you know, we were
133   brought up in a society where we were faced multiculturalism on a daily basis. So I
134   think with the youth ministry it is a lot easier, because they go into schools where they
135   do deal with a lot of different cultures and, um, I definitely think it can be brought into
136   youth ministry. You know, learning about different cultures, learning about different
137   religions. You know, just to, some of the kids, you know, we have, come from a
138   Muslim background and are new Christians and, you know, which makes it also, a
139   whole different interaction. So, I think in the youth-ministry-type-thingy you could do, a
140   lot, you know, same thing especially like in schools, you know, introduce a, a
141   multicultural program of some sort to, you know, educate people about what we have
142   in the country and what we, you know, the different beliefs people have in terms of
143   culture, or traditions they have in culture and stuff like that.

144   A: Okay, um, next one. I also wanted, I wanted to say before I move to the next one,

145   if maybe later something comes to your mind which still fit's to the previous questions

146   we can always go back to, to that as well.

147   P3: Okay, cool.

148   A: Ja, um, the next one is about experiences. Like can you say, um, several

149   experiences you had concerning youth ministry in general? Like in, if you look

150   at your life, are there some experiences?

151   P3: In a specific set up or just any [words unclear]?

152   A: I, I would say both. Like, um, if you look back in your life maybe where you have

153   been in a youth age, actually I don't know exactly, um, where you went before

154   Eastside, or I don't know if you, how long you actually have been in Eastside? I don't

155   know that.

156   P3: Ha [gentle laughter].

157   A: So …

158   P3: Um, well I, my family was "NG", you know, Dutch Reformed Church, so, um, from

159   a small age I went to Sunday school, and, um, I was, we [words unclear] and you get

160   confirmed when you are, um, you know, grade elven, seventeen years old and, um, I

161   was in Sunday school. While I was doing Sunday school my mom and my brother

162   went over to Eastside. And my dad and I still, you know, sticked to our old church and

163   a week before I was confirmed, I decided not to get confirmed. Um, I didn't believe in

164   exactly what they were teaching and it just didn't feel right for me to go and stand on

165   that stage just because the church told me to do that. Not because I, you know,

166   felt out of myself I had to, you know, go on the stage, you know, and now proclaim my

167   faith and, and I was baptised at Eastside, I think it was earlier this year. Because, you

168   know, then I was, and then I was led to it and I felt this is now, you know, the time for

169   me too. So, my youth experience wasn't always good, and I think what I enjoyed

170   when I started at Eastside I helped with serving in the, in the youth ministry and, you

171   know, that was a nice, nice experience to, to see what the youth were doing at

172   Eastside, you know at that stage.

173   A: If I can ask, if you, if you say: "It wasn't always good". Do you have maybe, have

174   some examples you can share where you really think this was not, what you think it

175   was good?

176   P3: Um, also the thing is [words unclear] I mean I was in an Afrikaans family and

177   Afrikaans home [words unclear] and Afrikaans church and, you know, you always

178   felt out as an English kid because you weren't part of, part of all the big schools,

179   they were part of. So firstly it was a very judgemental, or it felt to me as a very

180   judgemental, you know, um, environment because you weren't part of the big

181   Afrikaans schools and you weren't part of all the things that they did and on the other

182   hand it felt to me all that, the program we were doing was just done, because it had to

183   be done. It wasn't about me individually and where I stand with my relationship with

184   God, it was more about, you know, practical teachings and they just wanted to make

185   sure that you know your Bible before, before you get confirmed and for me I just felt

186   like it doesn't matter how [word unclear] your Bible, it doesn't mean you got a

187   relationship with Christ, you know, and if your relationship with Christ is what it's

188   supposed to be.

189   A: Mhm, and, um, how did it make you feel, that understanding, or when you realised

190   there is a change of understanding?

191   P3: [Strong breathing] It was really awesome because I was in a place where

192   everyone, you know, understood what I was going through and no one, you know, felt

193   that, you know, it has to be done now because it has to be done. It was just, you

194   know, it was my personal feeling that now I want to, you know, get baptised and I

195   want to now proclaim my faith in public. And, um, ja I think it was just, ja, I don't even

196   know how to explain it, but it's just like a mind-set change you get and, you know, you

197   just know it's now.

198   A: Mhm, and, um, then, so, so that was when you decided to move? And what

199   happened then?

200   P3: Well, ja, I decided, that was in grade eleven, um, just, that was seven years ago,

201   when we made the move.

202   A: Mhm, and then you came into Eastside and how was your experience?

203   P3: Well, you know, I wasn't actually part of Eastside, my parents became part of
204   Eastside. Um, I just, you know, attended all the, the services on Sunday morning and
205   then I went to, I went to do my gap year. So I wasn't in, um, South Africa for a lot of
206   the year and then I came back the first year I joined "Ray's". And, you know, I went to
207   "Ray's Church" at Hatfield, also Afrikaans church and I wasn't actually involved and
208   that wasn't until, you know, they asked me to start, um, to be the second in charge of
209   the one holiday club, where I started, you know, being involved at Eastside and I
210   started, you know, going to Eastside actually.

211   A: Okay. Can I ask where, where were you? You said you were somewhere else in
212   another country for that gap year?

213   P3: Yes, I was here for [words unclear] then I went across to, um, America where I
214   worked in a summer camp, um, what I didn't realize until I got there is, that I worked
215   in a Jewish camp, which was quite a surprise when I, when I got there. And then after
216   America I went to Uganda, I worked with a church there and we worked in
217   orphanages and we built houses there and we also did counselling with the boy
218   soldiers that were rescued from the law's resistance army and Joseph, um, ach, now I
219   can't remember his name, but the, um…

220   A: Um, the dictator, or rebel or…

221   P3: Yes, yes.

222   A: So, you've been to two different places in that year?

223   P3: Two, ja. I was in two places for a couple of months each.

224   A: But there you also got probably a lot of, um, cross-cultural, intercultural
225   experiences, ha?

226   P3: Yes, um, especially at the summer camps. I mean it, we had, um, people from all
227   over Europe, all over Asia, all over Australasia, we were couple from South Africa and
228   then, um, you know, the kids were all Jewish, so that was one [soft laughter] big, lots
229   of different cultures, um, interacting there.

230   A: Mhm, ja, and, and then Uganda must have been quite a change to the USA?

231   P3: Ja, that was a big change and, um, we worked through one of the big local
232   churches there called "the Toto". But they also had a lot of people from Europe, and
233   Australia, New Zeeland, and so on were there [words unclear]. And they also have
234   themselves what, I think, thirty four official tribes. So, I mean that's quite a, that was
235   quite an eye opener with regards to culture. You think South Africa is intense and
236   diverse and that's a whole other ball game that one.

237   A: Cool, so you said then you got involved, when you came back and everything,
238   you got involved with the holiday clubs? And that happened for several years?

239   P3: So, I was first…sorry?

240   A: And that happened for several years, or how did that work?

241   P3: Well, ja, I was first here, I came back in my first year and I wasn't involved in
242   Eastside and then halfway through my second year, um, while during my gap year
243   while I was here, I was looking for something to keep busy with and Eastside had
244   a Spin-a-thon. And I helped them with their races at the Spin-a-thon, but I wasn't
245   actually part of Eastside, I, as I said I just attended the services so that's the only
246   thing I did for Eastside then. And then in the middle of my second year, it was when
247   Rhonda went on maternity leave, and she asked me to come in and assist. We didn't
248   actually even know each other, she just, I worked with her husband, Stan, on the
249   Spin-a-thon and he suggested that I come in and help her and I started helping out
250   with that year's holiday club and from that week on I got involved with Eastside
251   hundred percent.

252   A: Mhm, and, and then you got involved directly with XLR8, or how did it work?

253   P3: Um, no. I first got involved with, um, with the youth ministry, um, straight after
254   holiday club and then … [words unclear]

255   A: It's from, what age on again?

256   P3: Well from… [words unclear]

257   A: Sorry, um, now you broke up [soft laughter].

258   P3: Um, from grade eight to … Can you hear me?

259   A: Ja, maybe I have to turn off the video and we'll just talk without the video, because
260   somehow it doesn't work well.

261   P3: I thought that, but I know that's something …

262   A: [Video turned off] Okay, maybe it works better now. Let's try it like that.

263   P3: Okay. Um, ja, well the youth ministry is from grade eight in church [words unclear]
264   and then from that January on I got involved with XLR8 and I was still involved with
265   the Youth, with the youth ministry at that stage.

266   A: Mhm, January last year?

267   P3: Um, ja it was January last year, twenty twelve, ja.

268   A: Mhm, okay, and how was, how has that experience working with young people?
269   Like, doesn't matter in which groups, but …

270   P3: Well I must say it was quite a change. I am used to working with students, um,
271   I think a lot of things [words unclear] big change, there were bit of tough times for
272   me because I never had to work with them and, you know, you had to get into their
273   minds and, you know, realise how they think and go back to your own experiences to
274   make sure that you actually know that you are connecting with them.

275   A: Mhm, so did you on purpose then thought of specific ways of like you say, "getting
276   into their minds"? Have you thought of what can I do to understand them better, or
277   so?

278   P3: Ja, well, you know, well when I still was in youth ministry I would always try on a
279   Friday evening to chat with the guys, you know, and what they do and how they, what
280   extra mural activities they do and just try to understand what [words unclear], you
281   know, just to try and remember how I was thinking about, about the world then and

282   what were we doing and what were we doing differently from the, you know, the kids

283   now than then, to make sure you are still on the same page and things.

284   A: Mhm. Do you maybe have one or two examples what you think it is totally different

285   from you personally, um, to their age?

286   P3: Well, one big thing is technology, I mean at that stage, you know, we, I got my

287   phone at the end of grade seven, um, it was, you know, a Nokia green-screen it was

288   no, nothing. When now they've got the world at their fingertips, very-very young, you

289   know. So they also, they know a lot more, you know, [words unclear] they have a lot

290   more knowledge than what we had at that stage and they are a lot more grown up,

291   not necessarily mature, but, you know, a lot more grown up than what we were that

292   stage.

293   A: [Pause] Mhm. Have you, do you have maybe one or two, um, examples which you

294   think were really, um, like positive kind of "wow" moments in your time with the youth

295   and maybe also two examples where you thought this was really personally for you a

296   challenge?

297   P3: Um …

298   A: Like personal examples?

299   P3: Um, I must say the one, um, one example was when we went on the children's

300   camp last year, and I think you and Maria also went with us to Kimiad, um, and we

301   could sit with, um, with the girls and I remember within slow motion [words unclear]

302   it was so fantastic and I also just became vulnerable in front of them and so, you

303   know, I put them down and I said, you know: "This is my experience and this is what

304   I went through." And, you know, when I opened up to them it was subject opening

305   and they just opened up with all their, you know, it was really deep and intense

306   conversation. And you could really connect to them and really, you know, be able to

307   reach out to them and I think that was one of the big moments that stood out for me

308   as a positive experience. And I think also last year when I directed holiday club, um,

309   the one day I have grade sixes and sevens, had, um, we had forty out of the sixty or

310   seventy grade sixes and sevens who came out at the altar-call and gave their lives

311   to Jesus after a session we did with them and I think that was another just "wow"

312   moment I experienced, you know, with the kids in the Youth and, um, XLR8. And, um,

313   so and then some challenging moments, I think was, you know, Sundays in Sunday
314   school. There were some Sundays where I just felt it's very, very hard to translate
315   what's going on in my mind, you know, to explain it to them and, and then to get them
316   to understand it, as intense as I did, you know, something you're so excited about,
317   but you just can't seem to find the right way to, you know, to share it with the kids.

318   A: Um, why do you think, um, was it difficult? What could be the reasons for that?

319   P3: Well, one thing, you know, I'm definitely, I don't work with, you know, that age
320   group a lot, you know, so that was one thing I didn't always know how to handle the
321   kids in that age. And I think another thing is that, um, well the kids are, you know, in
322   that age they're also not, they are more interested in other things, you know, and, you
323   know, it's not cool to get so excited about things in the Bible than it is to get about a
324   pair of shoes or whatever. So I also think their attitude towards it was also sometimes
325   very difficult, you know, to do a teaching and get excited about it.

326   A: Mhm, um, my forth question um, is, probably, I mean it taps again into XLR8, but
327   from a bit different point of view. I would like you to describe, um, personally the youth
328   ministry in the church. Like basically what have you done on a daily basis, or on a
329   weekly basis? Kind of how did the structure look like, what were all the things done
330   in the year and things like that? Maybe you can explain that from your point of view,
331   or what you have been involved with, like during the weekends and stuff?

332   P3: Um, well if I look at the youth ministry, um, I mean at that stage when I was
333   involved there, um, it was just, you know, Friday nights get together where it, you
334   know, there always be some fun and games but there also be, you know, deep,
335   a deeper part where you, you know, do a teaching and we did a lot of one-on-one
336   or, you know, small groups at that stage to, you know, get connected with them. And
337   then we all invite them to Sunday evening church and make sure that when they are
338   there to interact with them. Um, what, concerns XLR8, um, you know that was a
339   weekly, the Sunday morning where you come in, you know, do the worship and after
340   that also do a few activities with the kids and, you know, do a teaching, um, and then,
341   you know, and as I started ending the Sunday, the Sunday church came in where
342   they had, you know, other church services during Sunday morning services
343   where the youth and some of XLR8 started attending, um, ja. I don't know if I
344   answered your question exactly?

345 A: No even, even more a bit like how did, for example how did one of this
346 Sunday's typically look like, or were they not the same? Or was there, um …

347 P3: Um, I think the big thing is with, concerning XLR8, because we followed that
348 curriculum, um, it looked the same most of the times, you know, you obviously
349 started of things with worship and then get outside to the classrooms where it
350 always started with some other activity that the kids can do, like an ice-breaker
351 type of thing which would then go into sometimes, you know, there was a drama
352 that the kids it [words unclear] was a lot about the Bible for us and then the
353 leader would do a teaching on what they just read and then we once again fill it with
354 a practical something where they can remember, you know, how they can remember
355 the day's message, like for instance draw a password, draw a picture, or where they
356 do a specific activity to make sure that the, that the message, you know, gets across
357 and stays.

358 A: Mhm, are you still there?

359 P3: Yes, yes, I'm here [soft laughter].

360 A: I think the last bit, um, I couldn't hear.

361 P3: Oh, up until where?

362 A: You said something about "wrap up", or different creative, creative things wrapping
363 up the session or something?

364 P3: Yes, ja, and then we just, you know, um, end the session off in prayer and, you
365 know, if there were specific prayer requests from the kids we'll just pray for them,
366 you know, for that.

367 A: Okay, that was typical Sunday's XLR8 and then there were other things as well?

368 P3: Oh well, you know, then we'd have socials, you know, just once a, once a term
369 with the kids where we did different things like, you know, water activities, or a picnic,
370 or something like that.

371   A: And would you say they were like, how, what was the big difference in those

372   meetings, or were they similar?

373   P3: What, the social ones?

374   A: Mhm. To, to, if you compare it to a Sunday?

375   P3: Well those were completely different where, you know, the focus was not all

376   on the teaching, but rather on, um, you know getting the kids to socialize together,

377   to fellowship together to, to show them that Christianity is not only about just the

378   teachings and about, you know, the deep stuff you also have fun and you can also

379   just chill, you know, just have a good time together as friends.

380   A: Mhm, and you, ja, and you also mentioned the camps earlier …

381   P3: Yes.

382   A: ... with the "wow" experience. What was there the, the understanding, the focus

383   and what was happening there?

384   P3: Usually those camps evolved around one big theme like for instance last camp

385   was all around, you know, Psalm 139 and the whole weekend will be based around

386   it, you know, the Friday evening is just a fun icebreaker, you know, games and a bit

387   of worship, and then the Saturday and the Sunday will be combined with teachings,

388   um, other fun activities, you know, just to add a bit of fun to the camps and, you know,

389   more worship sessions and there also be times for kids to, you know, for the small

390   groups and there be a counsellor available for kids and, um, ja, it just would be a

391   program with various, you know, activities that, you know, either teaching or fun.

392   A: Mhm, and, um, with the different programs would you say now if we talk again

393   about a multicultural, um, youth we, we wanna reach, we have in the church. Um,

394   how, how would the two relate together? Would you think it works well with the

395   multicultural youth, or do you, would you suggest that, um, maybe another program or

396   something would have been better, or, I don't know. What is your take on that?

397   P3: Um … [words unclear]

398   A: Sorry, can you say that again? I don't know sometimes I can hear you better and
399   sometimes not.

400   P3: Um, [words unclear] I mean it works. Um, you know, this is, the multicultural
401   part is here and is here to stay and I mean we have to, to learn to adapt to it. And I
402   think what Eastside does at the moment is, you know, they really have the best, or
403   not the best, I would say they have a good way of, you know, [words unclear] as a
404   multicultural church as they are. I mean you know how many cultures we have and
405   I think the problem [words unclear] not at all limited experience of culture and it gives
406   them a save place, it actually doesn't matter what the culture, um, it's also if issues
407   are raised … [words unclear]

408   A: Can you say that again "if issues are raised"?

409   P3: Sorry, oh …

410   A: You said something …

411   P3: If issues are raised. Ja, I was just saying that it is a safe environment, so if issues
412   are raised there are the right people, if I can say it like that, around to be able to deal
413   with a situation like that and it's not, you know, on a school playground or somewhere
414   where people won't even notice that issues are taken place.

415   A: Mhm, so if you referred to the people involved would you say, like what, what's
416   your take on, on the team, basically who, who volunteers for that ministry?

417   P3: Well I think, what always amazes me is how many people actually volunteer,
418   because, you know, they just, you know, give their time and to, to work with other
419   people's kids and, you know, a lot of the times a lot of these kids have a hell of a lot
420   of issues that you, you need to deal with. So I think Eastside is very, um, privileged to
421   have a team like they have, because, um, of now I moved from XLR8 and I'm doing
422   worship with some of the other grades and if I just look, you know, how the team
423   changes, you know, how many people there actually are who are willing to, to give up
424   their Sunday mornings to, to be with the kids and to just serve God in the way that
425   they do. Um, ja, so I think, you know, Eastside is very-very privileged with, with the
426   team that they have and care for them.

427   A: Mhm, if you think about it, do you think there is a special reason why they manage
428   to have so many volunteers?

429   P3: Um, well, um, I think a lot of the volunteers are parents themselves and they have
430   seen what the impact has been on their own kids, you know, and I think for a lot of
431   the parents they also just wanna, wanna give a bit back and, you know, so you know
432   what you have [word unclear] I just wanna give now some of my time to, to give
433   back, to be able to be there for other children and to, to make it nice [word unclear].

434   A: Mhm, um, you also mentioned earlier that some of the kids seem to have a lot of
435   issues. Why do you think is that and do you maybe have one or two examples you
436   can share, of what issues do you mean, concerning what?

437   P3: Ja, I think, you know, the society we live in today is just, um, you know so many
438   more marriages are broken up and, you know, so many, more abuse is happening,
439   you know, the problems are old but the pressure of modern day society are getting
440   to people. You know, I was actually talking to somebody about it the other day as
441   well, I mean South Africa has been a country that had to go to war in the eighties, you
442   know, currently a lot of the fathers that are around are people who went to, went to
443   war, you know, the "Boer War" we had against Angola and in Namibia and, you know,
444   a lot of the after effects of the war is coming out now. So families in South Africa,
445   especially, you know, white Afrikaans families or, you know, white English families
446   because they are the people who went to war. If you look at the east of Pretoria, you
447   know, Eastside itself, the amount of, um, divorced parents there are, the amounts of
448   kids who suffer from sexual or verbal or emotional abuse, um, the amount of
449   alcoholism, the amount of people are drug addicts, I'm talking about people who are
450   not young people or students anymore, people who are in Corporates [words
451   unclear] it's actually scary to, to realise how many broken families there are and,
452   you know, it's the east of Pretoria, people think this is one of the … [words unclear]

453   A: Sorry, sorry "one of the", now, now I couldn't understand it again. One of the?

454   P3: Can you hear me, Alex?

455   A: Ja, um, the last sentence I couldn't understand. You said, um, the eastern part is?

456   P3: Ja, people you know from the eastern part of Pretoria, you know, are from the
457   better Pretoria, are up and coming and staying, but it's actually very-very seriously
458   to see how much, you know, brokenness and hurt are actually in those families and
459   how many families … [words unclear]

460   A: Mhm, how many hurt is in that area? I mean …

461   P3: I mean if I look just at the holiday club we had last time [words unclear] with grade
462   six and seven we had to counsel daily … [words unclear]

463   A: Can I, sorry to interrupt, can I maybe try to stop the call, and call again? Because
464   at the moment it's really difficult to understand you [soft laughter].

465   P3: Ja, that's fine [words unclear].

466   A: Okay, let's just try a new one. [Call stopped, start new call.]

467   P3: So, can you hear me better now?

468   A: So, maybe a bit [laughter], it's maybe, maybe somewhere in Africa or Europe is a
469   bad weather and that's why it doesn't work.

470   P3: We have, we have very bad weather at the moment so it could be very likely on
471   this side.

472   A: Oh, okay, good. Now we just, you just said about the, we talked about the
473   brokenness of people.

474   P3: Yes.

475   A: And you said that even though it's the eastern part, you can still see a lot of
476   brokenness.

477   P3: Yes, it's the better part, but you can still see a lot and as I was saying last year
478   at holiday club just, um, the amount of children we had to counsel on a daily basis.
479   Um, the stuff that was coming out, you know, it was, um, we were in tears most of

480   the day, just listening to the stories and just, you know, hearing what, what is out
481   there.

482   A: Mhm. [Pause] Ja, um, so if you just think of the different things we discussed
483   is there anything which comes to your mind which you haven't shared yet?

484   P3: Um, no, I can't think of anything else, well right now.

485   A: So, if I can ask do you think, um, at the moment Eastside is doing what they can
486   do? Or, especially in terms of youth ministry, they're doing what they can do? Or
487   would you say there are still things, improvement is possible or even necessary, and
488   what could they be?

489   P3: Um, ja, look improvement, is always possible [words unclear], um, I think Eastside
490   is doing very well with the multiculturalism, you know, if you look at the different
491   families that we do have at Eastside, but I think if we look especially in the youth
492   ministry, um, there is some room for a lot, a lot to happen there. Um, I think there is
493   just a certain amount of, you know, a certain type of school that's being [words
494   unclear], um, it's the situation that that school is close to us [words unclear].
495   I think there is a lot more space for, for multiculturalism to happen, in youth ministry.

496   A: Mhm, because the school's around, um, are mixed or why?

497   P3: Ja, the schools are mixed, but, um, you know, it's all [words unclear] from families
498   that are very, you know, [words unclear] Mamelodi, or Pretoria East or even, um,
499   Centurion that's, you know, there are so many different families in our church and
500   as I said it's probably because, you know, in the area we are in. If we were situated
501   somewhere else, the situation would have probably been different. But I think there
502   are a lot of cultures out there who [words unclear], I don't think it's intentional, it's just
503   because where we are situated.

504   A: Mhm, you just said again, "there are so many cultures there" and then you broke
505   up [soft laughter].

506   P3: Oh, sorry. I just said, there are so many cultures that still can be accommodated,
507   but it's not because of intentional [word unclear] it's just because where we are
508   situated, you know, we are closer to the eastern community [words unclear].

509   A: Mhm, ja, cool. No that sounded really exiting, I think, what you said and I just can
510   say thank you again.

511   P3: Oh, it's a pleasure I hope I gave you enough, for your research?

512   A: Ja, no it's good. I'll, as you know I'll interview several people, so …

513   P3: Yes, yes.

514   A: I get information from several guys so it's good. Okay, let me just quickly, um,
515   turn of the recording.

Interview with Participant 4: Pseudo name John

1   A: So, um, I have to ask you before we start, um, you, you can decide. Either if you
2   say it's not a problem, you don't need to stay anonymous, I'll use your name in the
3   research. Otherwise, if you say for you it's important that your name is not mentioned,
4   then I can always, um, do that, but it's your choice. Because…

5   P4: Okay.

6   A: …you can still think about it and let me know what, how you feel about it.

7   P4: Okay.

8   A: Um, ja, and I thought maybe I'll read to you first what it's about and then basically I
9   have some questions for you and we'll work through them together and the interview
10   should take around an hour, maybe a bit shorter depending on how it works, ja.

11   P4: Okay, great.

12   A: Cool.

13   P4: Let's do it.

14   A: Let's do it, cool. So the explanation of the study is: "In the last decade there has
15   been an increase in the diversity of cultures blended together in society. Christian
16   youth workers have the privilege and the responsibility to effectively lead young
17   people within this context. This research is based on Eastside Community Church
18   and its youth ministry. The aim is, um, the aim of the research is to explore the youth
19   work practices at Eastside Community Church based on a multicultural model that
20   makes for a more relevant youth work." So, um, in basic terms it's about, it's about
21   "multicultural youth work".

22   P4: Okay.

23 A: Cool. So, um, the first question … sorry, um, Aliya is just in the room [soft
24 laughter], but she is going to her sister now. Um, so the first question would be, um,
25 can you explain what the term "youth ministry" means to you? And explore that a bit.

26 P4: Um, well youth ministry can be seen, in quite a few ways, I think the one way is
27 anything younger than an adult, um, meaning anyone younger than I think the age is
28 about twenty-seven, um, all the way down through to about four. Um, but in terms of
29 South Africa's context I think whenever churches speak about youth, they're
30 speaking about teenagers. Um, mostly from thirteen to eighteen, but slowly it's
31 become more like, like a teen to teenager thing, so it's twelve to eighteen, that
32 would be the "youth" brackets.

33 A: Mhm, and can you explore that a bit more, like what the term, still I mean it's
34 actually a very rich term "youth ministry". What would you say in your terms, what is
35 youth ministry? If somebody talks about, about it.

36 P4: Well I mean youth ministry are, are you referring to, are you referring to, um, the
37 thing itself, or, I'm not sure if I understand the question?

38 A: Um, basically, no it's okay, um, basically I'm asking: "If you hear the term 'youth
39 ministry' how would you define it?" In your terms, like maybe even from your
40 experience or what do you connect with it, if you hear the term?

41 P4: When I hear the term "youth ministry" I think of a ministry that targets the young
42 people, of the community to, is looking to shape and transform lives, um, while they're
43 still young so that, um, into the future they have a relationship with God that is
44 sustainable, um, placing them with strong foundation, um, and I think in terms of
45 youth minister that's, that's my goal to, to get people to realise that Jesus is the only
46 way and, um, to almost just choose him over the rest of the world. Um, I'm reminded
47 of Jesus' parable where he speaks about the, the big road that, that everyone's on
48 that leads to hell and destruction, and the small road that leads to heaven, you know,
49 and, and it's my job as a youth minister to, to be like: "Guys, I know everyone's on the
50 bad road, but this is the road that leads to life." In terms of youth ministry I think that,
51 that is the goal and that is the aim, um, to, to get people to realise that Jesus is the
52 only way and he, he's the only way for free enjoyable life. So does that, did that help?

53 A: It does help, ja, ja. No, that's a good explanation. Um, if you say you, you started
54 off with, um, "to shape and transform".

55 P4: Yes.

56 A: Can you explore that for me? What do you mean by "to shape and to transform"
57 young people lives?

58 P4: Well I think [strong breath], yes, we're going into theology here.

59 A: No, it's okay [soft laughter].

60 P4: Um, my idea is when Paul writes to the Romans he said that: "We have been
61 predestined as Christians to be conformed in the image of Christ." Meaning that our
62 sole purpose here on earth is to become more and more like Jesus and everything
63 else kinda falls in, behind that. Um, and to, for me the shape, life that has been
64 shaped and life that has been transformed is one that is conformed in the likeness of
65 Christ, um, becoming more and more like sons and daughters of God. I'm
66 reminded, it was another parable of Jesus where he speaks about the fruits and he
67 says, you know what, like I'll, I'll just use my version of it: "An apple juice comes
68 from an apple, like an apple tree produces apples it doesn't produce oranges."
69 So I like, that, that, that just produces Christian fruits, the fruits, um, from the spirit
70 and all that kind of thing, so for all life that is changed and transformed it's that, to be
71 conformed in the image of Christ. Um, producing fruits that are evident of his
72 indwelling inside of them, I don't know. And that's my heart to see spiritual fruits and
73 to see our workings of the Spirit. I mean it's easy for someone to say: "I'm a
74 Christian." But it's a completely different thing to "be" a Christian, um, for that to be in
75 our work prominent, so I think, um, that, that is the goal to see them start produce the
76 fruits of the Spirit and to follow Jesus.

77 A: Mhm, good, cool. Then the, the second part of it, the second question would be:
78 "Can you then describe the term multicultural in itself, if you hear the term
79 'multicultural' how would you explain that?"

80 P4: When I hear "multicultural" and I might be completely off, um, it is, it is just the,
81 people from different cultures, from different people groups, coming together, being
82 able to fellowship together. Um, in terms of multicultural youth it's, um, Blacks,

220

83   Whites, Coloureds, Indians being able to come to the same place enjoying fellowship

84   and that not being a only white, or only black, or only Sotho, or only English, or only

85   Afrikaans. It's, it's a mixture of all these different cultures coming together and

86   praising God enjoying each other's company, so that's multicultural, from my

87   perspective.

88   A: Mhm, if you say "enjoying each other's company", um, how could that practically be

89   seen? Are there different ways of, of doing that, or is it just, does it basically mean

90   coming together? Or do you maybe have one or two examples in your mind for what it

91   means to you to "enjoy each other's company"?

92   P4: Well I think, I think the biggest thing in terms of South Africa is being able to see

93   each other as equals and to, to realise that, um, souls don't have, um, colour, souls

94   don't have language barriers and that kind of thing. I think the main thing for South

95   Africa is for, for teenagers, well in my context, teenagers see each other as equals,

96   um, and appreciating each other for who they are. So colour not being an issue,

97   background not being an issue, um, class and culture not being an issue, just we are

98   equals, you know. So, um, in terms of coming together that's the way I see it. It's

99   more, just me being friends with you despite context, or the way my eyes see you, I

100   don't know.

101   A: No that's, that's all good. So, basically if I hear that right, um, you were even, um,

102   broadening it up to any kind of background not just necessarily the specific people

103   group but, but even the social context and everything?

104   P4: Ja, definitely. I think, I think, South Africa's problem now is leaning more towards,

105   um, a social conte … ah, a social problem, a social dilemma rather than a cultural

106   dilemma. I mean I'm, I grew up as a new South African, I grew up in the new South

107   Africa, I was only four years old when Nelson Mandela came and my problem isn't

108   blacks or whites or Indians. You know, I love all of the guy's, but if the problem is

109   culture and the problem is almost a social barrier, um, and I think that's been a

110   problem in the world for ages. I mean people that come from the slum struggle to

111   relate to people who come from extreme wealth and it is the same going down. Um,

112   so it's seeing everyone as equal regardless of status.

113 A: Mhm, and, um, basically if I understand that right then you're, you're saying the
114 social problem is not equal to ones, um, like colour background or, um, racial
115 background?

116 P4: Ja, I mean that's, that's what I see as a new South African. Um, my [word unclear]
117 there is still, there are still major issues in terms of colour, um, but to be very honest
118 with you, I think the colour issue is more with the older generation than the new
119 generation. I think the new generation struggles with culture more than colour.

120 A: Mhm, good. Then we can move on to the next question which, I mean all of the
121 questions interlink a bit, but, um, the third one is about youth ministry. Can you say
122 more about some experiences that you had concerning youth ministry? In general,
123 basically, you can go back to when you were still a youth and how you experienced
124 that, and maybe then you can move on to what you experienced now, even as being
125 a youth pastor working with XLR8, working with the other Youth? Like, so maybe you
126 can almost follow a thread there or something and share a bit from your life.

127 P4: Um, just in terms of what I experienced, or?

128 A: Ja.

129 P4: What, what exactly?

130 A: Just in general what you've experienced in terms of, concerning the youth ministry.
131 Like I don't even know, have you been to youth ministry yourself when you were
132 younger, or maybe not?

133 P4: Ja.

134 A: Um, like what is your background and then later also what are you doing now?

135 P4: Okay. Um, I went to Youth when I was ten years old, um, I was invited by a friend,
136 gave my life to Jesus. Um, I think, the big thing for us is holiday club which is when
137 we look after the younger like, um, high school kids look after primary school kids and
138 they tell them about Jesus and I think that was a significant moment in my life in terms
139 of, um, realising that God is real and God exists and choosing him for my own. Um,
140 and then about matric I left youth ministry I just stayed at home, I didn't go to, go to

141   anything and then in first year out of school I joined again, but as a leader, um, in my
142   own, different church, besides Eastside, and I helped out on Sunday's, um, exactly
143   then I started helping out at Eastside, um, third year after school then. Now I joined
144   Eastside completely and I started helping as of, as of now. I think it might be, ja, and
145   then I started helping out with XLR8, which is grade six and seven, um, and I find that
146   one helping out at the youth ministry, I'm the youth pastor. Um, in terms of what I see
147   in youth ministry, um, and where I see youth ministry going in South Africa's context
148   is, we find that there is a lot of grey like, so the kids arrive it's, it's between grade
149   eight and nine, and it starts weaning out and so eventually you have, um, say for
150   example: "You have five kids coming from grade eight and they continue to come at
151   grade nine, grade ten about three will be there, grade eleven one will be there and
152   at matric no one will be around." Um, so in terms of youth ministry I'm finding that it's
153   shifting from matriculates which was when I was a kid a lot of matrics and grade
154   eleven's were coming, it shuts down in age. So almost starting, youth ministry starts
155   now from about grade six and then it goes through to about grade ten. Um, but we
156   need to find a way to always phase them in and out so, um, grade eleven's then,
157   would be, a good place for them would be to be leaders and then the matric's would
158   be involved then in some kind of young adults group, um, phased in and phased out,
159   so we don't lose these guy's because I think that's our biggest problem with youth
160   ministry. We lose them when they go from grade seven to grade eight, they don't
161   wanna come to Youth and we lose them at, in grade eleven or twelve cause they feel
162   out of place cause you're ministering to the younger group. So, ja.

163   A: Is, um, would you say that is "the reason" what you just said, that they fell a bit left
164   out, why they're starting to leave? Because they feel you're not ministering to them, or
165   would you say there are several reasons why young people start to move away from
166   youth ministry?

167   P4: Ja, I think there are many reasons, I think, um, in terms, I think in terms of their
168   spiritual life, I think grade eight or nine that's when people start seeking the most.
169   Because they start coming and start asking, "Okay, is this God my God, or is this God
170   my parents God?" And I think a big thing for the young guys is to choose Jesus for
171   their own, um, and then in grade eleven and twelve there is this, this huge change is
172   happening. I mean you go through your final years of high school, um, a lot of parties
173   come along. Christianity seems kinda boring and in terms of leadership and stuff, you
174   feel like you're getting too, you feel like you're getting too old for the guy's. But they're
175   not then put into position of leadership, so they kinda feel like immature being in this

176   place. So, they go and seek maturity somewhere else, um, [words unclear], so I think,
177   I think there is a lot of reasons, but I think the main reason would be that it's, it's
178   almost like they're growing out of Youth. Um, from my perspective that's what it
179   seems like.

180   A: Mhm, do you, what do you mean by "they're growing out of Youth"? Just to
181   understand that better.

182   P4: I think, I think when there is a grade eleven or twelve, a seventeen year old or
183   eighteen year old, um, who now become legal, hang not with twelve year olds or
184   thirteen year olds, it isn't necessary cool unless you're leading them. Um, and if they
185   haven't been put into a place of leadership they gonna leave, because they feel a bit
186   like, um, it's not really their place because in high school they're far above these
187   people, but now they're put as equal within a Youth, youth context. Which is, which is,
188   I guess, not the most comfortable place to be, especially if there are communities
189   somewhere else where they feel better about themselves, so.

190   A: Mhm, ja makes sense. If, if you go back to the understanding of multicultural and
191   the issues you just mentioned, would you see a difference between the cultural
192   groups, um, or would you say it goes right through any culture the whole issue with
193   young people staying away from the youth ministry? Or would you see a tendency, or
194   is it just something difficult to …?

195   P4: Jo, I think it's a difficult one. Because there are so, so many cultures, um, within
196   South Africa's context that it's actually hard to, to define. Um, I think the problem
197   comes in, in terms of youth not coming through, is confusion of church and what
198   church is.

199   A: Okay.

200   P4: Um, so for example, um, kids that grow up in a family that is, leans more towards
201   Zionism, um, their parents won't be happy with, um, their child being sent to an
202   Evangelical Church.

203   A: Okay.

204   P4: Um, because it's not Zionist, and I think the same goes for Afrikaaner's and the
205   NG-Church and all that kind of thing, because it's not from their culture. Um, so in
206   terms of attraction I think it's very hard to define. Um, ja I don't know, I don't think I
207   answered your question though. I don't think I answered your question, but I think, I
208   think there would be a difference especially if parents start telling their kids, um, they
209   are man or woman, um, from a young age which, which we definitely find, um, in the
210   black culture. Um, in the white culture you become a man or a woman when you're
211   eighteen or twenty-one, um, so it, it I'm sure it has an impact.

212   A: Mhm, but not yet, um, found, found a way or figured a way how it works together?
213   I think it's, I think it's a difficult question so …

214   P4: Ja, look I, I haven't been in youth ministry long enough to be able to figure it out.
215   I'm working with, um, one or two black guys, um, who, who are a lot older, but, um,
216   they stayed until the end. Um, and I got, I got like one or two that are still there so I, I
217   don't know it. I think it very much depends on the upbringing of the kids and, um, the
218   area they grow up and all that kind of things.

219   A: Mhm, ja and, um, so do you maybe also have, um, one or two, um, like examples
220   you could share with what you experienced with some of the young guys at Youth or
221   XLR8? Where you would say, um, these are really significant moments. Or maybe
222   also two challenging personal stories where you would say, um, this is where you
223   see, um, it's still not that easy and this is where we can improve? Just in terms of you
224   and young people and how you work with them or what you've experienced with
225   youth?

226   P4: Um, can you give me an example? What you mean?

227   A: [Soft laughter] I just mean, no I just mean for example, if I would say: "There was a
228   guy who could really relate well to me and it was exciting for me that, that he out from
229   a difficult background …" Um, like I mean I have examples from South Africa where
230   guys I could see from a difficult background where they actually, um, through their
231   relationships with me and through their understanding of Christ they really changed
232   and grew out, um, as from a difficult situation to becoming a really, um, I, I wouldn't
233   say shiny but a good example, you know, um, and really encouraging to see how they
234   developed. So maybe there are one or two people which have really grown close to
235   you, where you would say this is really a "wow" moment. Basically why are you doing

236   this? I mean there must be a reason, and usually it's, it's special moments. That's
237   how I experienced it at least, but I don't want to influence you too much, you know
238   [soft laughter], I wanna get it out from you.

239   P4: Is it specific's you wanna, the cultural, um, background, like a multicultural
240   perspective, or just in general?

241   A: I would say in general, I mean if you have a specific example, multicultural, cross-
242   cultural, that's cool too. But I mean I can also rephrase the question and say: "Why
243   are you doing youth ministry? What would be the driving factor, or the driving factors
244   for you?"

245   P4: Sho man, I think the driving, the driving influence for me being in youth ministry is
246   just the fact that, I guess it's very, it's very spiritual but, but I feel a call on my life, um,
247   to, to do what we've just spoken about. Um, which is to be involved in that shaping
248   and transforming of, of these young kids lives. Um, I mean there is that, um, four to
249   fourteen bracket where eighty percent of our I, I heard that eighty percent of our
250   church actually were saved within the age of four and fourteen, and that makes a job
251   of a youth worker so significant because you're planting seeds that are going, going
252   to grow and, um, hopefully influence someone's life forever. Um, it's very hard to say
253   someone's saved at the age of fourteen, um, it's, it happens a lot and it's done, but for
254   significant life-change, life that, that is changed from young and blessed by God
255   throughout time, I think that's, that's why I'm doing what I'm doing. Um, in terms of,
256   um, motivation I think there've been really tough times, um, trying to relate to, to youth
257   is difficult, especially because youth are changing all the time and what they're
258   experiencing, you know, even though I'm still young, I'm twenty-one, um, what they're
259   experiencing now I've only experienced five years before they did. Um, I, I had a
260   significant amount of people with drug problems, um, sexual problems, um, like
261   parents beating them up there is, there is so many things, there are so many issues
262   and it's just, um, it's tough, it's tough to be able to speak into their lives, but God has
263   given me those opportunities. Um, I can think of one person whom I started walking
264   with in twenty-ten, who now is studying to become a lawyer, and, like, um, I would
265   almost see him as, as one of my disciples. I mean in, in a weird way, because I spend
266   time with him and I, I spoke life into him and I took him on youth camps and I did
267   things with him and now he, he's still on fire for God and he's still, um, now he's
268   running his own youth group, um, [soft laughter] so it's, it's good to see that kind of
269   thing. And I'm struggling with one kid specifically he sure, sure is within the Zionist

270   Church and he can't be released from it because he's, um, his parents won't let him.
271   Um, but I've walked with him and I counselled him and I've spoken to him. You can
272   see that there's this tension in what he knows is true in Jesus Christ which is what
273   we're teaching him, but also what his church is teaching him about Jesus which is
274   completely wrong. Um, so there is confusion in him and it's a journey we're on with a
275   couple of guy's. But it's good and it's good to see, um, young people getting excited
276   about Jesus, and be like: "I actually would like to know more about him!" Which is
277   what we're seeing a lot lately. So it's really encouraging to be able to see people
278   coming to seek him and find him and, um. So I think regardless of whether all these
279   things are happening these good things, um, I would still do it, cause God has
280   called me to it. Um, which is a big statement to make, but I mean I struggle with it, but
281   so, ja.

282   A: Mhm, ja. I can imagine sometimes it's just really difficult to do the thing you know
283   which is the right one [soft laughter].

284   P4: Yeah, yeah.

285   A: Um, also I would like to know more about, if you can maybe describe personally
286   the, the youth ministry in your church so, so at Eastside. How does everything
287   function and work? Like you mentioned already a bit the younger ones which is XLR8,
288   the older ones which is Youth, but maybe we can go through it, um, basically what
289   are you actually doing there. Um, kind of what is the structure, maybe even who is
290   helping you, how is everything working, what, what kind of, um, events or, or like, um,
291   meetings do you have, like regular meetings you're working with?

292   P4: Okay. Um, well as I said, um, this year I took over. So I took over a youth group
293   that was pretty much dying out. We had, I think the average was about six or seven
294   people coming through on a Friday until June/July. And it was because, it was
295   because we had forgotten about XLR8. We were like: "Okay, these guys are going to
296   come through when they can, or when they turn, going to grade eight." But we
297   realised they weren't coming, um, we realised that the youth group was really old, so
298   I mean, um, most of them were in grade eleven and twelve. And then we focused a
299   lot on, um, holiday club, and ministering to the guy's in holiday club, um, focusing on
300   the teen ministry. Um, holiday club was normally focused a lot on the younger kids,
301   which is awesome, but if the teenagers aren't, don't know Christ, which I think a lot of
302   them didn't then you, we just losing out on, on like roots, you know. Cause they, they

303   are the ones the Holy Spirit needs to use. If they don't have the Holy Spirit in them,

304   how is he going to use them? Um, so we focused a lot on them and saw a lot of guys

305   come to know Jesus, um, so we, we drew a lot, I mean now the youth groups average

306   is about twenty to thirty, um, the average age is probably fifteen to sixteen, um, and

307   we've now stopped XLR8, um, as ministry and we started Teen-Church which runs

308   from grade six through to matric. Um, but the average age for the teenager in the

309   Church is also about thirteen to fourteen, um, because these kids are a bit forced to

310   go to church from their parents, um, and we've lost that older generation, they're not

311   coming through to church anymore, um, and it stopped cause they didn't come

312   through to Youth on Friday's. So now the focus is actually ministering to these

313   children who are forced to go to church with their parents which is also an average

314   about, um, fifteen to twenty kids, who are actually a group who don't come on

315   Friday's.

316   A: Mhm.

317   P4: So, it's two completely different groups, the Sunday group and the Friday group,

318   um, so we, we're focusing building something with the younger guy's, um, on

319   Sunday's. And then on Friday's it's, I would say it's a completely different group from

320   kids all over Pretoria, they come through, um, and ja. I think, I think my vision would

321   be to see, and I can't see it now because the Youth is so young, but to see these kids

322   coming from XLR8 being instantaneously, um, infused into Youth itself. So it's not

323   suddenly something that is "out there", but it's something that they're forced to be a

324   part of initially until they become used to it and it's their own. Um, and then leaders

325   starting from grade eleven so that we don't lose the grade elevens and then sending

326   them through to young adults which is an easy phase to phase into, because by the

327   time they're in grade eleven they are connecting with the young adults themselves.

328   So, we're looking at, I'm, I'm, trying to looking at a sustainable program, um, for the

329   youth at Eastside and it seems like it's working, um. So, God is using it and it's used

330   to, I believe it was God inspired [soft laughter] to be honest, um, so I mean, ja, that's,

331   that's what we are looking at. In terms of doctrine and stuff we're teaching, at the

332   moment we are going through the basics of Christianity on Sunday's because they

333   kind of grow up in Sunday school but church isn't their own, it's their parents and

334   that's why they're there. So almost creating a [word unclear]: "Guys, you need to

335   choose God for yourself!" And so we go through the basics of Christianity, um, why

336   follow Jesus, um, fearing God, um, baptism, communion, prayer, fellowship, fasting,

337   all that kind of stuff. Um, and in terms of Friday we are doing, "Christianity and the

338   thing called life." Where we're speaking about drugs and alcohol, um, depression and

339   anxiety, sex, homosexuality, um, all the things that they face as Christians and a

340   Christian response to it. So, um, looking at it in the sense of: "Okay, well, everyone's

341   speaking about homosexuality, what does the Bible actually say about it and why

342   does it say that?" Because church is so more fun to use it, so let's look at the Bible

343   let's see what God has to say about it, um, and so that's what we're doing.

344   A: Mhm, good.

345   P4: Did I answer your question?

346   A: Um, yeah, but I would like to explore it a bit more. You said for example that, um,

347   that, um, if I got it right, young people, um, do not necessarily identify themselves

348   with the church. They see it more as their parent's church, that's what you said …

349   P4: Ja, definitely, I think, um …

350   A: Um, can you go, like work on that a bit, why do you think is that? Are there reasons

351   or is it just the way it is? What do you think about that?

352   P4: Well I think if we, if we look at Erickson's model of psychology, what he says is, is

353   that, um, when people, when teenager become teenagers the main foundation that is

354   being instilled in them in that age is identity. So they're asking questions like: "Who

355   am I and why am I like this?" Um, and I think a lot of questions that, um, Christian

356   teens ask themselves is: "Is this my God? Is this God even real? Why am I here?"

357   Um, and I think a lot of them are searching for God and are searching to see if

358   God is real and I think what is important that age is to be like: "Hey guys, God is real,

359   like you need to know this, but you also need to choose him as your own". Because

360   either at that stage they're completely, they completely disown God and I mean

361   they're like: "That is my parents, I have nothing to do with it. I'm not a Christian. Look

362   at the world what they are saying, God doesn't exist." Or, they become completely

363   oblivious to "why" they are Christian, and they just "are" a Christian, which is even

364   more dangerous than not being one, because you don't know why you are at that

365   place and the moment their faith is challenged they fall apart, because they just

366   believed. Which is, which is actually very dangerous, because they need to know why

367   they believe, what they believe.

368   A: Mhm.

369   P4: But I think my heart for teenagers is to know why they believe, what they believe.
370   So that they can have faith that's on solid ground, not being washed away.

371   A: Mhm, okay. And, um, also the other thing you mentioned was that the Sunday
372   group is a different group, you said, then the Friday group?

373   P4: Yes.

374   A: And the topics you work through, like with them through, um, are different as well?

375   P4: Ja.

376   A: Um, why is that and how could they be interlinked, or they don't need to be
377   interlinked, or is there an idea for the future?

378   P4: I think, um, what we did, the way it became the way it was is because we started
379   doing the "Forty Day's Journey", um, with both groups, um, and it, it just worked out
380   that we had, I mean the, the reason why we, we wanted to combine it, um, the, the
381   XLR8 transforming into a Teen-Church is mainly because we are losing all the teens
382   at Eastside. Um, they kinda looked at Youth and they were like: "That's for that group
383   of people and I'm not part of that group of people." So it's almost as if, like we're
384   trying to create a place of: "Okay, this is, this is like the same thing, just we do this
385   on Friday's and it's completely different." So the reason why it's different is because if
386   the kid's on Sunday want to be part of the Friday-thing they won't be bored. Um, they
387   can come through to both, and we are starting to see that. We are starting to see a
388   number of guys coming through now to the Friday group, um, and they're enjoying it
389   which is awesome and that's exactly what we want to see. Um, and they can now
390   speak to their friends on Sunday and say: "Hey, like you're part of the church why
391   don't you come to Youth? It's actually really cool, we're actually doing something
392   completely different!" So, um, that's the reason why it's different because we don't
393   want them to be bored, the guys that come through. And, um, I think the reason why
394   it's different groups is because of the past of Eastside and this is a new thing. Um,
395   having, having a Teen-Church to kinda transition them in, into Youth is a new thing for
396   Eastside. Um, I think, my hope is that we won't lose the teenagers anymore. But,
397   that's exactly what happened in the past few years.

398   A: Okay, so, um, the transitional phase, do you have kind of a little road map in your

499   mind? Like to have some important steps or is it just a fluent, um, track-record where

400   you can just see, um, things improve, or do you have, do you kind of know: "Okay,

401   this is basically where I want them and this is the next step?" Just …

402   P4: I think, I work, I work on a, in terms more up until this stage, more of a year plan.

403   So at the end of this year then I'm gonna sit down and plan next year and kinda take

404   a bigger picture, bigger look at the picture. Um, but up until this time I hadn't, to be

405   very honest with you, I haven't looked at the bigger picture, like I'm feeling it, [soft

406   laughter] but it isn't always the wisest thing to do. So I wanna, I want to take a more of

407   "bird's eye" of view and see progression and be able to see this is where I want to be

408   the next two years. I think the big thing for the future would be discipleship, I want

409   discipleship happening. But, um, intentional discipleship not just: "Hey, I'm your

410   friend!" Kind of thing, so I think that's, that's where I would like to see it going and I

411   believe that if through discipleship happening then the guys will stay around because

412   it is about relationships, it's not about putting on a show for them or anything like that,

413   um. So, I think in terms of the bigger picture I would like to see discipleship being a

414   huge part of my ministry.

415   A: Um, there are two aspects I still would like to look at. The one is concerning XLR8.

416   P4: Ja.

417   A: Um, if you look, um, how it worked in the past now it's in the transitional phase of

418   having Teens-Church and everything. Would you, would you say um, what happened

419   in the past actually help's with what you're doing now at present and will hopefully

420   help in future? Um, and you can even take some of what they have done in the past,

421   um, to what you are doing now, or is it different?

422   P4: Sho, to be very honest with you I haven't been a part of XLR8 for very long, um

423   I joined them at the beginning of this year as the youth pastor so I realised its

424   important for me to be part of this group. Um, but it didn't seem like a sustainable

425   ministry in the sense that we're losing all those guy's. Um, that's why we decided to

426   change it to Teen-Church so that it's not grade sixes and sevens and a few random

427   grade eight's, but everyone that is a teenager can come to it and actually enjoy it.

428   Um, so as I said like I, I just found that it wasn't sustainable in terms of like a youth

429   context, because we're just losing them as soon as they went to matric, like high

430   school. Um, and we had very few teenagers at Eastside joining the youth ministry,

431   um, because they just, there wasn't any kind of linkage.

432   A: Okay.

433   P4: So, I think the big, the biggest issue was there wasn't a link between XLR8 and

434   Youth and now there is, there is some kind of connection. Um, so it's easy for them to

435   just kinda, just be like almost flow into the youth group, the youth ministry itself.

436   A: Mhm, ja, good. And, um, obviously what you are doing seems to be quite a lot, you

437   can't really do it on your own. So, I'm sure you're, you're dependant on, um, on others

438   who help you? How does that all work together, like can you explore a bit in terms of

439   volunteer leaders working with you, how does that all come together?

440   P4: Okay, um, on Sunday's we have a lot of adults, um, being part of the team. Um,

441   adults that are probably in their late thirties, forties, but adults who are able to relate,

442   um, out of these to, to teenagers, and have that dynamic personality able to kind of,

443   like, um, join them and, in their maturity and all that kind of thing. Um, I mean in terms

444   of Friday's we have more young adult's involvement, which is great. Um, the way, the

445   way I, the way I like to see it is, um, adult ministering to young adults, young adults

446   ministering to teenagers, teenagers ministering to children. So, it's a, like generation

447   to generation kind of thing and that, that's where I hope to see the youth ministry

448   going in terms, in Eastside. A sustainable discipleship, um, a so I mean that's, that's

449   where I see it going. Um, in terms of leadership it's, it's awesome to have people to,

450   who are willing to serve, willing to be a part of shaping these guys lives. I mean I

451   wouldn't be able to do it alone, um, and I don't think it would be healthy for me to do it

452   alone. I think people connect with different people, so we need, I need help and kids

453   need other people because if I teach them all the time they'll be bored and I just kill

454   'em, ja.

455   A: Um, the, the last thing that comes to my mind and, and then you can always wrap

456   up and maybe you'll find different things which we just talked through, um, where you

457   maybe still wanna comment on. But, um, what I wanted to know in terms of leaders

458   and the multicultural issue, um, how does the dynamic of the leader's look like? Are

459   they also multicultural, are they not, how do they relate to that issue? Because the

460   teens are obviously multicultural you said before?

461   P4: Mhm, um, I think, ja it's non-multicultural. It's not. Um, but I think that it's, it's still

462   relative to the context. I mean for example, I mean the youth group itself is probably

463   forty percent English, forty percent Afrikaans and twenty percent other. So when I say

464   other I mean blacks, Indians or coloureds, um, and we have, I mean we have

465   people come through every now and again who are non-whites, but, but it's I guess

466   in terms of dynamic's there is no, there is no reflection. But I think at the same time

467   it's the reflection of the area Eastside is in and the context Eastside is in.

468   A: Mhm.

469   P4: So, I think if we're close to Mams or in Mams it would be completely different, but

470   we're in a predominately white area, um, so we have predominantly white kids, who

471   are coming. So, I don't, I don't have a multicultural leadership team [soft laughter] but

472   to be very honest with you it's got nothing to do with anything other than no other

473   leaders of the other cultures.

474   A: Mhm, but what, what would you think about that idea? Would you think it would be

475   relevant, or not really necessary, or?

476   P4: I think, I think it would be great. I would love to have people from other cultures

477   joining us, because then if kids from that other culture join us they'll feel more

478   welcome, they'll feel more included and all that kinda thing. At least they'll be then

479   like: "Oh look, there is a Sotho, like guy, like talking, that's great!" Like: "I like this,

480   rather than a white English guy." Ja [short pause]. So I think it would be better, but I

481   don't know, maybe it's just me and my ignorance, [soft laughter] but I don't know if it

482   would be an, an issue for the kids in my area. Um, as I said I got twenty, about twenty

483   percent are, are non-English or -Afrikaans, um, who still feel welcome and included

484   and all that kind of thing. So, as I said before I don't think it's got a lot to do with the

485   colour of our skins anymore, it's got a lot more to do with the context of your culture

486   and your social-economic background. And all the kids who come to us are all of the

487   same background and they go to the same schools so it's not, it's not much of an

488   issue, but I think it would help definitely.

489   A: Mhm. Interesting, good. No I think that these…

490   P4: I don't know if these were the answers you wanted [soft laughter].

233

491   A: Ha?

492   P4: I don't know if these were the answers you wanted. Ja?

493   A: Um, I want the answers you give me [soft laughter].

494   P4: Okay.

495   A: Um, so, so now this is, I think it's good. If you think of all what I asked you now, if
496   you go through them in your mind, is there something which still comes to you were
497   you would say: "Oh, this is what I can add!" Or maybe there's another story which
498   came to your mind now where you would think: "Oh, this would fit in well how to
499   describe the youth ministry!" You are involved in, or?

500   P4: Sho, now I think, I think the biggest thing, while speaking to you would actually
501   be: "How do I get leaders of other, like social backgrounds to, on a leadership team?"
502   Um, and I think it would have to be an active process, and a prayerful process. Um,
503   because the action, to be honest with you, there are none around. So, I just need to
504   pray about it and try to find them, because I think it would benefit the ministry and I
505   think it would help, um, kids who come through. So I think it would be something I
506   change. Ja, I'm looking, um, from now on I'll look for change [soft laughter].

507   A: I can, I can promise you then I will pray with you.

508   P4: Good.

509   A: Because that's always good to have, um, diverse people, I think, in your team.
510   Cool, great, um, I just wanted to ask you again, is it okay if I use your name in the
511   research? Or do you, do you want me to use another name, or?

512   P4: Depends how you put me [soft laughter], do you start shooting me you can use
513   another name [soft laughter], if you're just mentioning me you can use my name [soft
514   laughter].

515   A: You know me, I'm just honest, that's what I am [soft laughter]. But, you, but you will
516   get …

517   P4: Ja, that's what I'm worried about [soft laughter].

518   A: Na, but you will get, um, the material what I'm writing. I mean I'll have to give it to
519   you guys who are involved in it anyway, that you know what I am writing about. I'm
520   not going to, um, use something and put you in a bad light or anything. I mean I just
521   wanna explore the issue, you know. That's what I want to do. It's not…

522   P4: Okay. Ja, you can use my name man, I'm not too fenced, um, ja [soft laughter].

523   A: You can, like I said, you can read through the stuff before it's published. So …

524   P4: Okay. I just don't want that thing to get out there and damage my reputation, um,
525   by using my name, and then someone thinks I'm a racist or …

526   A: Na, but you, I don't want to do that. Why should I do that? See you're helping me
527   here [soft laughter].

528   P4: Cool.

529   A: So no, no way's.

530   P4: It's fine.

531   A: Cool, I just wanna, um, thank you again and it's really, I think it's been insightful,
532   but it's really cool. So, I turn the, um, recorder off.

Interview with Participant 5: Pseudo name Rhonda

1 A: Okay, cool.

2 P5: Were you looking at your computer?

3 A: Hm?

4 P5: Were you looking at your computer?

5 A: I was looking at my computer now, because I had to turn on, um, the audio.

6 P5: Okay.

7 A: Okay, awesome, cool. So, I mean I told you a bit before about it, but just to review
8 again, the research is about: "Multicultural youth work. A case study of multicultural
9 youth ministry at Eastside Community Church". That's like the heading. And maybe
10 so that you, um, get to know a bit more in detail I could quickly, um, read to you an
11 explanation about it, what I wrote.

12 P5: Okay.

13 A: So, it's: "In the last decade there has been an increase in the diversity of cultures
14 blended in together in society. Christian youth workers have the privilege and
15 responsibility to effectively lead young people within this context. This research is
16 based on Eastside Community Church and it's youth ministry. The aim of this
17 research is to explore the youth work practices at Eastside Community Church based
18 on a multicultural model that makes for a more relevant youth work."

19 P5: Wohoo, that's a big topic.

20 A: [Soft laughter] Ja, it's, I think it's an exciting topic. It's something what's really on
21 my heart, you know that and so that's why I want to explore it more. So the first

22   question would be, and before I ask you that question I have to say, you have the

23   choice if you want to stay anonymous or not. So whatever you tell me, maybe after

24   the interview you can let me know if it's cool to use your name or to use another

25   name instead of it. It's just, ja, it's your choice. So, the first question is: "Can you

26   explain what the term 'youth ministry' means to you, if you hear that term, what

27   comes to your mind and explain that a bit?"

28   P5: And I wanna give you the stupid answer and say: "It's ministry to the youth."

29   [Soft laughter] Ah, I came just to the, the I mean the first thing it's, it's spreading the

30   Good News to the youth. That your specific youth would be your specific target

31   market. I don't know what youth means anymore, like in terms of ages. You know

32   they're typically, you would get teenagers, but it's like maybe your, your twelves are

33   even almost confident youth these days. So extra ministry to them in terms of sharing

34   God with them, sharing the Good News with them, but also just walking a road with

35   them, in terms of, so not just necessarily preaching God to them, but showing them

36   God through acts of love and kindness and friendship, but you gotta be in

37   relationship with them which will open doors to that.

38   A: Mhm, you said, um: "Walking a road with them." How can that look like practically?

39   Do you have some examples for that?

40   P5: I mean in our kind of environment walking a road with a teen is firstly getting in a

41   relationship with them to [words unclear] one-on-one basis with a teenager, to really

42   walk a road with them. Um, kinda being involved in their lives I don't know how to

43   [words unclear] with a typical teenager because their lives are so busy. I'm somehow

44   stuck, I don't know how to be involved in the life of a teenager than getting alongside

45   them and knowing what they're doing, knowing what their passions are, what they're

46   involved in and somehow coming alongside in that. But, just being alongside them for

47   life in general. But, I think once you've got that relationship with them it opens doors

48   to you to being able to journey with them on a spiritual level as well, not just on a

49   more, you know, shallow level, but you need a relationship to go a bit deeper, ja.

50   A: Mhm, you just said, "knowing them is difficult", was, am I right?

51   P5: Knowing them is difficult.

52   A: Um, that's what you just said, or?

53   P5: Sorry, I just got distracted because somebody knocked on my door [soft laughter].

54   A: Um, that's what I got out now, that you said: "Knowing them is difficult." Why do
55   you think is it difficult, to know them properly?

56   P5: I think, for one they're obviously, the only way to getting to know someone is by
57   spending time with them. I think we are limited with the time we have with them like
58   Teen-Church or Youth we're limited with time and there is no opportunity for one-on-
59   one. Well not that you only on one-on-one can get to know people, you can do it in a
60   bigger group situation, but this program, there is so much happening that there is not
61   a lot of time where you just get to know people. So, I think the time-factor is one thing,
62   but also the "trust" issue it's, it's I don't know actually how much teenagers open up to
63   youth leaders these days. So, I think those two combined just make it hard to, to get
64   to know teenagers. I think they also understand, who they're not, like they almost are,
65   not embarrassed to open up, but at a level they're going through changes and they're
66   forming their own opinion and often they, they want to do it by themselves. Or they
67   are scared to open up because they are scared of being judged or, ja. I think that's
68   where relationship comes in to, if you have that, that good relationship with them
69   hopefully they trust you enough to allow you into their lives like that. And I think for
70   our own setting, I think the youth ministry leaders have changed kind of, not very
71   often, but I mean since from Brett, to Milo, to John so the only thing there hasn't been
72   a long enough grounding kind of for that. But I don't know, maybe I'm speaking here
73   out of term here anyway.

74   A: No, I don't think so.

75   P5: But, ja, I think they were also for our situation. There were often Ignites for a year
76   and then they leave, or. So, I think the inconsistency in relationships might be a
77   challenge.

78   A: Mhm, um, I just want to go back again to, to the "trust" issue. You said, um: "they
79   struggle to trust leaders." Are there maybe reasons for it, or is it just the way it is?

80   P5: Mhm. I think maybe for some people it is just the way it is. I think for, I think for
81   some people it's their personality as well. I mean if I think of, hmm, I'm a bit nervous
82   to say that Alex, but I'm going to say it. If I think of like, the XLR8 leaders we had in

83   the past, I don't know if all of them are the kind of personality that a young person

84   would want to trust, or just naturally connected. So, I think that's part of it, a natural

85   personality in leadership. Ja, I, I don't know why teenagers nowadays don't trust

86   anymore somehow we live in a mixed up world. They really need to get to know

87   someone before they trust them, but expect to getting to know someone, it's not that

88   easy with the time that's, ja, something that's a bit of, ja, leader personality, child

89   personality, I don't know that's it, how it is, ja. I don't know if that answers it really.

90   A: Mhm, so okay. Let's focus on the next one. And, and the other thing is if you

91   maybe remember something later on, which you maybe wanna add to the previous

92   questions, um, I mean you can always let me know, we can always jump back.

93   P5: Okay.

94   A: It's not a problem. But the next one would be: "Can you describe the term

95   'multicultural', like in general, just what does multicultural mean to you?"

96   P5: Um. I mean for the time being I would just say its different cultures and people

97   coming together in one place. Something like a multicultural school, it's a school

98   where different cultures are coming together. Um, I haven't really thought much about

99   this, this weekend at all, but what I do think about it is it's something, it's so easy to

100   think about multicultural and to think of it as black and white and we forget that it's

101   not the, it's not a skin-colour the, the it's the background and there's a lot more

102   backgrounds than black or white, there's a lot more to it. Multicultural would involve

103   like upbringings and education and, ja, difference of opinions and lifestyles kind of

104   than just being a colour issue. Ja, so combine them together and you're sitting with a

105   multicultural thing.

106   A: Mhm, and then like from your understanding and you can even share examples if

107   you remember something. Um, how does it look like when they come together, those

108   different cultures, different backgrounds, different personalities?

109   P5: What, I should make it any specifics to that of XLR8?

110   A: Ja.

111   P5: Joh [pause] I, how … [words unclear]

112   A: Sorry?

113   P5: How does it look, is that the question, how does it look when different cultures
114   come together?

115   A: Ja, from your understanding. Because you said, um, it means, "coming together in
116   one place", but what does that mean, how can this look like, this "coming together"?

117   P5: I think it's just people being together, I answer it with the cliché of "doing life
118   together" [soft laughter]. But it's, I mean if you look at XLR8 they are people of
119   different cultures sitting together in one room, chatting about the same thing, finding
120   one common denominator or one common interest, which in our case is church
121   and God. And, and so people of different cultures have, share something in common
122   even though they got a lot of things not in common. And, um I guess at times it may
123   look a bit, could be a bit odd because the cultures don't always mix on the same, or
124   they don't interact on the same way, or learn in the same way or understand in the
125   same way. So really at times it could be like, some get it and some don't. But, ja, just
126   different cultures, I think they have one thing in common that brings them together,
127   no matter where they are from, ja.

128   A: Do you have one personal example? It can even be out of XLR8, or in XLR8, or
129   general children's, youth ministry where you really could see that this, um, "doing life
130   together" worked?

131   P5: [Voice in the background] What Richard? [Robyn talks briefly to Richard Karr]

132   R: Hi Alex! [Richard leaves again]

133   A: Hi [soft laughter].

134   P5: Ach, Alex I think, of the top of my head I would think about worship. And I'm
135   thinking, this is about children's church now, where we, we have different cultures in
136   one room and then they can all worship, obviously soft voices in our heads, you kind
137   of can, but it's not for everyone to, to fear that. But we've seen children worship
138   wherever they come from. Um, ja, if you really and if you look at XLR8 it's the time of
139   social events we had, where there has been everyone from every culture has been

140 having fun like that water-day, you know, everyone was running around that slide and
141 everyone had an awesome time, no matter what their background was. And obviously
142 they didn't always, um, interact with each other really well, they were just all
143 together having fun enjoying the same thing and I really can't remember now what the
144 question was, haha [soft laughter].

145 A: Na, um, it's, we're moving into the next question and it's good, it's about
146 experiences, um, you had in youth ministry, in general. It's like good ones and bad
147 ones, if you think back of youth ministry. You can even think back of your own life, I
148 actually don't know if you've been into youth ministry when you were younger and
149 involved in a church. But, um, what are your experiences, um, good ones and not so
150 good ones in youth ministry?

151 P5: I think my personal experience has been different to the experience here at
152 Eastside. I grew up at Waterkloof Baptist Youth and I was quite an outsider in terms
153 of like, I was from the other side what they called the "Borewors Curtain" [soft
154 laughter]. The typical were "Boys High, Girls High" cool kids and I came from like I
155 was out of the world, and I didn't have money, most of us didn't have money, so I did
156 not always fit in, in terms of that. But I was very well accepted and I had some friends
157 in there and I grew up there. Like that was my, my station when I was young. Like my
158 dad was ill and he passed away, so I got a lot of struggles at that age of my life and
159 the youth ministry was there for me and they supported me and they grew me. Like I
160 didn't draw away from God, I think because of the youth ministry or the leaders,
161 particularly the youth ministry leaders at that time. So my personal experience was
162 very good, I say that now because I see it with different eyes. Because I'm wondering
163 how many kids in youth ministry have that now? Like I was one who would go to the
164 youth leader with basically anything, if it was financially at times, emotionally,
165 whatever we needed, with lifts to the other side of the world so I could go to church. I
166 don't know now what that looks like and I'm hesitant to say that I don't know it's the
167 same. But again I believe that ministry leaders have changed so much and it's only
168 building momentum now. Um, so, so looking at it from my point of view now is a lack,
169 a lack of I would say relationships, but in [words unclear] if you tutor them they get
170 sucked into the movement or they get left behind. So I think for some kids now the
171 youth ministry is amazing and for some bad, that's the way it is. And again, you know,
172 for some kids its due to time constraints, they can't get to the Friday program, or that
173 sort of thing. So ja, my experience was good, and I think its building up to be good

174   again, but I think it has to do with struggles with change of leadership, since Brett

175   left.

176   A: Mhm, um, so in basically, in your own life youth ministry always had an positive

177   impact. Or are there examples where you could say you think they should have done

178   better have improved or something? Not really?

179   P5: Na, I don't think so. Um, I think because so much of that experience, I mean my, it

180   was probably four years of my youth ministry that, when I was going through so many

181   things, so I, I always experienced that, that I had support from the youth ministry. I

182   never kind of, ja, felt that, that they lacked of anything and then probably like my

183   grade eleven year I was sucked in the leadership of the youth ministry so I was

184   involved in there on a different level. So I had pretty my, my best friends, and as I was

185   saying the youth pastor for the entire, for my entire youth ministry years. Um, we had

186   the same leadership, the same people involved so there was a lot of consistency, a

187   lot of trust, a lot of relationships that evolved, so youth definitely, ja. I mean I really

188   had this thing going and there was nothing if I think of it could have been done

189   differently or done better, but, ja, I think so on the top of my head.

190   A: Mhm. Ja, that's good. Um so we, we talked about the leaders already. I wanted to

191   know, I wanted to go a bit more into it, in general. What would you say, what has

192   been, um, really good in terms of, um, you working with the leaders together? I mean

193   you weren't really a hundred percent involved for example in XLR8, but you were

194   actually the one who was responsible for it, to make sure it works. Um, and even now

195   I know that development has been different again, um, I talked with John already,

196   about everything and so. So, what is the understanding in terms of, of working with

197   the voluntary leaders together? What is good, what is challenging? Maybe you have

198   even one or two examples, which was, which comes into your mind?

199   P5: Um, I think from the beginning the challenge, the challenge with me was that this

200   age group was never really defined as youth or children. So from day one that I

201   started it never, we never found the category. So it kind of was a bit weird for me as

202   bystander. Um, I think that was the issue until today, because now John is leading it,

203   so he's running with it [words unclear], you know, to be honest. Um, so that was the

204   biggest challenge was just trying to figure out where it is, fit it in, in terms of ministry.

205   Um, I think we did actually as leaders, jo, now I'm going to think back hey [soft

206   laugther]? Sho, I'm gonna say things that sound very wrong here.

207   A: No. I don't think so.

208   P5: I don't want it the wrong way, I don't want it to go out the wrong way. But I think
209   like I wasn't experiencing a lot in this age group. It is, what a difficult age group for a
210   lot of the guys. There's not a lot material for it, kind of not knowing, figuring that
211   transition out. Um, so I think when Gerald brought in a program, everything kind of
212   ran around a structured program. So I don't know, it's kind of hard for me who works
213   with leaders when there's a valuable idea and that thing must go and I don't really
214   have anything there to guide them with, so actually I never did. Um, it was kind of
215   more Gerald was guiding me, which I was fine with. I didn't know where to start with,
216   ja, there's not enough helpful experience in that age group. Um, and for myself not
217   enough experience and knowledge to really guide it properly, for sure any other in the
218   team, group was experienced, quite knowledgeable. Um, ja, so I kind of let them run
219   with it, it went well mostly. Ja, the only challenge is were when, like you say I'm
220   ultimately responsible, but I wasn't actually planning, I wasn't planning it in that sense.
221   So it did make it hard to be responsible, in something that you're not really that
222   involved in. But the main thing is to get the right people, I mean it makes it hard to
223   work with them. We got a team and they worked together and I trust that it works
224   and I think it did.

225   A: Mhm. But, um, so, so how was your connection with it, from your point of view, with
226   the ministry, did you still know what's going on?

227   P5: Ja, I always knew what's going on. Um, but mainly because Gerald was always
228   communicating. So, I always followed the plans that he sent out and I was involved in
229   most of the big meetings they had, I've been at. So, I knew what was going on, um, I
230   was more connected to the children of it. I think because a lot of them come from the
231   younger program, so I was connected in terms of the children who still have been
232   around. But, ja, like I said it was just a disconnect between, and I think then it came
233   back to: "Is this really my ministry or is it youth ministry?" It's actually almost, don't
234   want to take, I mean you think you're gravelled. You take on what you can and the
235   way you think you give some help [words unclear] I think there was a bit of disconnect
236   in that sense. Ja, I don't know if it answers that one, it's a very hard one. I think what
237   like, like after maybe after you guy's left I can't remember when it was. I think I
238   realised I need to get involved more in XLR8, actually understand what's going, um,
239   and so I got involved and actually taking part in the lessons there, which definitely

240   helped. To be at class and get an understanding of how the program's working, how

241   the kids are relating to it and relating to leaders. Ja, so that helped.

242   A: Mhm. So, um, you said you have relationships to the kids who came through

243   before, through the children's, um, ministry and then into the XLR8 and now even in

244   the, um, older youth program. What, um, so you know the dynamics a bit in terms of

245   multicultural again, so what is your experience there? If you think of those kids.

246   P5: Um, I think, but I don't know if I'm right here, because I don't know what Youth, I

247   don't know exactly what youth ministry looks like at the moment. Like I haven't been

248   to any youth program on a Friday, so I really don't know what's happening there. But I

249   think when they, when they were involved in XLR8 I think we, we kind of got it right

250   multi-culturally I think all the children engaged and they participated. I think they all

251   learned and grew, maybe at different paces or areas of their lives, but I think

252   everyone got something out of it. But I kind of feel like as they were going to Youth,

253   real youth ministry, I kinda feel like the African kids get left behind. And I don't know

254   exactly, I haven't been on Friday night's again, so I don't know how it looks like there.

255   Um, ja, but I don't see as many of them around, for some reason XLR8 attracted

256   them, something attracted [word unclear]. So, ja, I don't know maybe John answered

257   that one better already, what it looks like now. But I think from the outside it looks like

258   they got left behind, I think the youth ministry leaders, I think the XLR8 leaders were

259   good in connecting with everyone, whereas the youth ministry leaders might be good

260   in connecting with children from our, from I wanted to say our environment, you know,

261   the kinds of east Pretoria kids and often the more multicultural children don't fit into

262   that picture. So, ja, I don't know if they know how to build relationships with, because

263   if they are from the east of Pretoria it's easier to relate to people from their culture,

264   but, ja, I don't know how to relate to, to teenagers outside of that.

265   A: But, um, I mean I'm also not so sure now, but isn't even the eastern part of

266   Pretoria, um, mixing more in terms of cultures in general?

267   P5: It is, ja. Um, I think when I, when I think Pretoria East I start thinking like, the

268   leadership level, kind of where they grew up. But, ja, it definitely is changing, I mean

269   not far down the road from us is Pretorius Park and when you head down the road

270   there is "Plastic City", that's so bad what's it called. Ja, and it's definitely, the culture is

271   definitely changing, but I think it will take a while before that is kind of seen as the

272   norm [words unclear] ja, when it gets quite reality.

273 A: Mhm, um, I also wanted to check out a bit the practical part, or the structural part of

274 youth ministry again. And maybe you can walk with me through that a bit, like, um,

275 even with XLR8 and even with now, um maybe you know a bit how it works now as

276 well. But, um, you've been involved with XLR8 a bit at the end you said now. So how

277 did everything work then? Like what was the typical structure, what were the main

278 focus points, how to, um, reach the teens and everything?

279 P5: I mean for us the program was just laid out for us, which was the basis of what

280 everything worked off, and the, the program seems to cover great amounts of, of

281 the Bible, [words unclear] good amount of topics that were relevant to the children in

282 that stage. I think the biggest way we tried to reach out to them was, I think all we

283 needed is to find out where they're at, at that stage in their lives and try to make the

284 Bible practical for them. So, it's not just a lesson, but how do they actually apply it to

285 their lives. And I think the structure used a lot of interaction, giving a lot of

286 opportunities for the kids to interact with each other, um, be it a game or whatever.

287 The revelation definitely should be the interaction of children and leaders, um, which

288 is obviously easy with identical relationships, a bit of interaction. Um, I, I think there's

289 probably a bit a lack of like of like relating to the lives of the, the teenagers whoever

290 they are. So, the biggest area is growth when you work with the teenagers and you're

291 trying to influence them. Ja, and they were just trying to make it fun, they're trying to

292 make, I mean the Bible can be boring [soft laughter], if you make it boring, you know,

293 you are just trying to make God's Word available to, to fun and interaction, I think that

294 can add to structure. but even now, what John is doing at Teen-Church there is

295 always the element of fun in there, I think that's what would keep people coming

296 back. So, I just think of when Mike Karson was in there, there was so much laughing,

297 you know. The kids enjoyed it, so. So, what was your question? Structure, how does

298 the structure kind of …

299 A: Ja.

300 P5: … teacher …

301 A: In your, in your opinion, how you experienced it, how was it working? The structure

302 and everything, how did it look like and how was it working?

303 P5: I think that this, well, um, I'm telling you something of the younger leaders there, I

304 think the structure is too boxed for them. So they couldn't work with, that this is your

305 part of the lesson, they wanted to be able to run the main course, so they're not very,

306 like, boxed. And I think that's where, where tensions started arising. I didn't struggle

307 there so much because I felt the freedom to change structure and make it, if I put it in

308 to make it a little better I make it a bit better. So, I think again that's the maturity of

309 leaders, the immature leaders didn't feel that freedom to just take it and run with it, I

310 found that quite strange. Um, kind of in the line of shifting leaders we had to rework

311 the structure a little bit, to make it suit the leaders. I don't know if they ever really,

312 [word unclear] if the same structure would have worked, but when we changed they

313 found it free again. But, ja, with mature leaders the structure really worked.

314 A: Mhm. You mentioned interaction before, with the, concerning to the program.

315 Would you, how would you describe the interaction, um with the kids and also in,

316 between the teenagers?

317 P5: I think the interaction between the teenagers wasn't always wonderful. I think we

318 had some strong personalities which would overtake and none of the leaders knew

319 how to manage their personalities and we often just had very quiet people, stay quiet,

320 um, the loud people taking over. So, there wasn't always that kind of balanced

321 interaction. But I think certain activities with the kids, if there just were an activity of,

322 um, of a little game where you're writing a paper, "I went to …" You remember the

323 game they always do? "You went to this place and you had a coffee with that …"

324 A: Ja, mhm.

325 P5: … anyway, it was quite a common game. I think when everyone had a chance to

326 interact with each other. I think certain activities promoting interaction between the

327 teenagers were part of it. I think interaction is a hard thing when dominating children

328 take over and also I think sometimes with more spiritually mature children, could also

329 take over and there wasn't always opportunity for the less mature children to, haven't

330 verbalised their feelings. Again, I could be wrong, you know, I just take this of a few

331 experiences and to what I've been listening.

332 A: Mhm, and I terms of leaders with the teenagers? Cause, that was now more

333 teenagers to teenagers and then in terms of leaders to teenagers?

334   P5: So, are you asking like in terms of the interaction between adult leaders and
335   teenagers?

336   A: Ja, ja.

337   P5: Jo, um, again, jo, Alex, I think it's so dependent on people and I don't think I
338   mentioned that, but there are some people that are just good with teenagers and
339   they can interact with anybody. I think there are some people who weren't naturally,
340   not naturally people-people, but are not naturally connected to youth. [Loud
341   background noise] Whoo, I can't, I might have to move just now [more loud
342   background noise]. Hey, can you hear me?

343   A: At the moment it's a bit difficult.

344   P5: I have to move.

345   A: Ja.

346   P5: [Loud background noise, Robyn moves to another room] Hm. Okay, that's better
347   [soft laughter].

348   A: That's funny.

349   P5: Well, now I just have to find my face again, okay wait, wait. Oh, I got an idea hold
350   on, hold on, there is a chair in this office [soft laughter]. So this should work.

351   A: Okay.

352   P5: So, is this good?

353   A: Good, it's great, good.

354   P5: Ja, I think there were just some leaders that couldn't relate, they personally with
355   the teenagers. Um, I think that, I think that's why we tried to get some of the younger
356   adults more involved, thinking that they would be maybe be good in that. But that
357   wasn't always the case either. Ja, I just think many people can properly relate to
358   children, but I think relating to a teenager is a different, is a different thing. But I need

359   to find those, those people, like the Alex Strecker's, you know, [soft laughter] not
360   always so easy, ja.

361   A: Ja, I still believe it's a battle for everyone, but, ja, but some are probably naturally
362   more into it than others.

363   P5: I think it takes a certain personality to, to make teenage ministry really effective.
364   I mean like a Daniel Brook, he had the ability [background noise]. So, ja, I, I really do
365   think it, it's a very specific personality that can make use of this.

366   A: But if you say that, would you also say, um, one needs to be more careful with
367   picking the leaders then?

368   P5: [Background noise] What would people, what?

369   A: If you say that, that some people naturally from their personality are better with the
370   teens than others, is it then also important, um, to have a better selection process in
371   who is going to lead teenagers?

372   P5: Ja, definitely, you know the sad thing here, I think, is that we kind of have to take
373   who we get. You know, because we are always so short of hands, you can't just,
374   whoever we're gonna get we gonna use. But that's not so ideal, but sometimes you
375   don't have another option, you kinda have to. But, ja, I think, I think it's a lecture for us
376   and even, even if I look back now maybe just assigning different roles to different
377   people. Like I mean Gerald wasn't the most vibrant personality he didn't excite
378   children or teenagers, but he was very good in putting structure together and, um,
379   making sure that, that programs would be in place and things happened. So I think
380   also youth to youth got, but just, you know, use them in ways that they're gifted in. Ja,
381   I don't, ja, but definitely you have an option to select your team then, ja. But even with
382   a selection process you never know what they're capable of, often until they're there
383   unless you have seen them, you know, often you don't know, ja, I mean sometimes
384   you kind of struggle and you use what you got. Ja, that's how it sometimes is.

385   A: Um, we, when we also talked about the interaction between teenagers, you also
386   said that it's dependent on strong personalities and dominating teens, often. Um,
387   would you say they come from one cultural background, or from several ones, or is it

388   really just about the personality and they come from any, can come from any

389   background? What's your take on that?

390   P5: I don't think I've picked up that ever from any particular culture. I think it was a

391   good mix of, of cultures. [Background noise] They don't, we don't get that in children's

392   ministry, I think in general, I don't think there's one culture that's like, that does

393   dominate, ja. And I think it's kind of helpful that, that children these days, teenagers

394   grow up in a multicultural world. So I mean their school is multicultural, they hopefully,

395   their group of friends is multicultural, so it's not, it's not anymore such an uncommon

396   thing. So, I think it is balancing out. It's not, ja, the more lively, stronger personality is

397   not determined by culture. Ja, I think it's more individual personalities. Ja, I mean, I

398   only can think of Marla, but [soft laughter], but she's a strong girl, but that's her

399   personality, I don't think it's a cultural thing. I mean she's the same culture as

400   Eddie who is a very gentle spirit. So I don't think it's a cultural thing, it's a

401   growing up thing.

402   A: Ja, good. Is there anything you can think of where you wanna add something,

403   what we talked about?

404   P5: Well just of the top of my head, Alex, I think while we, we all kinda live in a

405   mixed cultural environment, I don't think we actually, I mean I said never in children's

406   ministry when we equip people to, to teach when you have multi-cultures, a

407   multicultural situation. And, and the cultures do learn differently and the way they

408   think and enjoy different things and respond differently, but we never actually, I

409   mean I never really would have thought about it if you wouldn't do this thesis, this

410   research, I would never have to think about it. How do you, how can you reach

411   different cultures? You know we sing the same songs, but actually different cultures

412   respond to different things, and I think to find that balance is important. So I think

413   working with, or changing leaders, I think, is something that needs our attention. Um,

414   and the other thing is how do we like, like we have an ongoing problem here. How do

415   we, how do we get children or teenagers to develop really strong friendships here in

416   this church family? Because I think it is even harder when you work with multicultural

417   groups. So how do you, how do you truly get the different cultures together? Not just

418   be in the same room for a time, have fun and then leave, but I mean really connect on

419   a deeper level. That they can truly be called friends or they can truly relate to each

420   other. Ja, I think that's another issue that we don't really, you can pick it up in the

421   main church. So, they're disconnect, ja, I don't have an answer. So how do you, how

422   do you change that? But, I think that's definitely a growth area. Kind of something
423   we've seen along the years, different cultures do not always get involved in things like
424   serving, or involved in cell groups. They don't, they don't get sucked into the life of the
425   church, they kind of just attend. Um, ja, I think that costs teenage ministry, so how do
426   we address that? I don't know, Alex, but I think it's an issue.

427   A: We, we don't have to know everything, I think. But, it's good to be aware of things.

428   P5: Ja, I think identify a problem is a start. Ja, I think because we didn't grow up in
429   these trends ourselves and neither did our leaders and here the people, ja, that's a bit
430   of an epiphany there.

431   A: Mhm, but, um, because you touched on it from your own understanding. What do
432   you think could help to, to make, um, the church and the leaders and the teenagers or
433   the ministry more aware, um, of that? Like how can it be more, incorporated more?
434   Just in your, like a brainstorm, in your opinion. What would you, what would you do
435   in order to make it more possible, that they have intercultural relationships and stuff?

436   P5: I think I would, I would just, of the head, just like the top of my head, the thing is
437   our leadership isn't multicultural. So, I think that would help [soft laughter], um, I think
438   if leaders are working together with the multicultural the more the better, now we have
439   one-cultural leaders trying work across, and I don't think that's the way is, the best
440   way to do it. I mean I don't have a single African children's ministry volunteer here,
441   you know, we got African children in our children's ministry. But I think something we
442   spoke earlier this year was socials in the year, and one was like an international type
443   dinner evening, cultural evening, I don't know, we never discussed it in too much
444   length. But, the idea was where different cultures have the opportunity to be involved,
445   like certain cultures don't want to attend a "Barn Dance", but, you know, we need to
446   make such opportunities that are relevant to all cultures. Ja, you know, we kind of
447   stick with, with what would entertain us, but not what would entertain other cultures,
448   so. Ach, you know, and I think the leadership is generally aware of it, I just don't think
449   we have any answers to, I don't think we have enough time as well to, to really make
450   a difference. It gets discussed here then it gets forgotten, discussed again and
451   forgotten. I think that's the, but again it comes down to, we don't have a multicultural
452   leadership to, to build momentum, to take it anywhere. Ja, I don't know how to
453   change that one Alex [soft laughter].

454   A: Mhm, [soft laughter] all right. It's a process, I really believe it's a process.

455   P5: Ja, it's definitely a process, ja.

456   A: Ja, these were some really good answers I think. So, do you have like one more
457   example you think you would like to share in terms of multicultural youth ministry, or?
458   Like maybe you had one special experience where you could see the cultures interact
459   or something or, or where you interacted with somebody else from another culture?

460   P5: Well, I'd had to think about that. I can think of, of holiday club every year like I
461   mean different cultures, um, come together for the same purpose. We had different
462   cultures sleeping together, crying together, but anyway and, and just to watch that, I
463   think it was neat. We had, had leaders from that plastic land, plastic township they
464   were into it with, with wealthier children, and whatever. I think it was awesome,
465   people from different cultures coming together. Um, again, when you give people the
466   same purpose they, they really can work together. Um, and I think when they're all
467   treated at the same level, there was no, there was no distinction between the kids:
468   "You guys come from that area, you haven't as much experience, I'm only going to
469   use you this way." Everyone had opportunity to lead a small group, or whatever in the
470   same way. I think that was better, a good example of different cultures working
471   together. So, I think that's only one of the, of the top of my head, that I can think of.

472   A: Mhm, and, um, also again, if you think of, especially now holiday club because
473   there you had more interaction. Um, were there also some challenges because of
474   that, because of the cultures, or not so much, or more because of personalities?

475   P5: Well, I don't think there were too much cultures, and again, Alex, like I had to step
476   away from holiday club as well there are other people who are doing the program, I'm
477   not like as much on the ground as I would like to do. Um, I think, I think the only
478   cultural issue I can really think of is just when it comes to things like food, ja, I mean
479   cultures like different food there is always like a, you know, some of the cultures were
480   more hungry than others, and they need more food, you know, that kind of thing. I
481   think in terms of interaction, I think someone needs to facilitate something special, I
482   don't think they would have normally had different cultures gelling so well. And ja, ja,
483   I definitely [word unclear], I'm trying to think back to, to how it looked when the
484   different cultures really working together. Funny, um, I can now just think of one, one
485   kid who flew with it, a typical African kid, but it also varies, but he was this big sloppy

486 kind of guy and he just had the heart of gold, man. And I just remembered how he just
487 didn't lay [words unclear], he rocked up from the township down the road, this side
488 and he was stuffed into the system and he was given roles and everyone seemed to
489 draw from this kid's personality, whatever culture you're from you're, like Jim [soft
490 laughter]. Um, ja and I think maybe that week is an exception, I don't know what's so
491 special about holiday club that it really brings people together like that. I don't know
492 how an ordinary program would handle those combinations of, but I mean XLR8 had
493 township kids with suburban kids. But I think, you know, because it's a once off a
494 week kind of, its structures through the program, it worked well. I think when you get
495 to like, real youth ministry, where more interaction is expected from most leaders to,
496 to the teenagers, from teenager to teenager, I think that's where it becomes a
497 challenge to mix the cultures. Because often they can't even talk about the same
498 thing, ja, so I, ja, that would be a challenge. Well in that case its rock solid, hey [soft
499 laughter]? They won't talk about the same thing, like: "Oh, my day was so long, and
500 my kids are so naughty." It's just hidey, and you really, really wanna have a journey
501 with the guys, I think it's that. Um, and I think we need multicultural leadership in the
502 Youth, I think that would be good, or easy, ja, it's easier to carry [background noise].

503 A: Would you, would you then say maybe, it even would make sense to, to look at the
504 idea of holiday club and see how can some of the values of that, can be drawn into
505 general teenager's ministry?

506 P5: [Background noise] Ja, definitely. I think that's, I think that would be a hard
507 process. Um, but, ja, I'm sure there would definitely be value that could come out of
508 that, that would help. I don't know what that need would be, I think we would need to
509 build a team to look at it and see, but, ja, I think that would be very good. You know,
510 the sad thing is that there's not always a need for it, because if you look at the youth
511 ministry now, I don't think there is. Um, I don't think we have a large base of a lot of
512 cultures so it's some people might look at it and say: "Well, there's no need for it, it's
513 not worth it." But, when you look at the number of cultures that are on the side-line,
514 there is a need for it. Ja, so I guess it comes down to identifying the need, you know,
515 we're working at it.

516 A: Good, cool. So we almost made an hour Robyn! [Soft laughter]

517 P5: Ha, I can't believe it! [Soft laughter]

518   A: See, I told you its possible [soft laughter]. Ja, if you think you basically shared
519   what's on your heart and what's concerning this topic then, then I'm happy with it.

520   P5: Ja. I think it's not something like, not in my face a lot, actually I don't have a lot of
521   experience with, with the, there's not much more to add. I mean I was just challenged
522   as I worked in children's ministry, when somebody said to me: "Hey, the kids in
523   worship, can't we make the music more, the worship more, um, appropriate for all
524   cultures?" And that's probably a process of really adapting the children's ministry
525   program. It's, I mean, children's ministry is different to teenage ministry, but, ja, I
526   definitely think I don't have a whole lot more to add.

527   A: Ja, mhm, that's fine. That's fine, I'm happy. So, I just want to go back again to the,
528   to what I said in the beginning. Um, you can decide if it's okay to use your name or
529   not?

530   P5: Where does this thing go to in the end?

531   A: Um, it will go back to you as well. I mean it will be published and everything, but
532   you will be able to read it before it's published and everything, so.

533   P5: Okay, well as long as it doesn't say something like: "Rhonda said that this person
534   isn't good at that." [Soft laughter] Then I don't mind that my name is there, okay?

535   A: Ja, okay. But I will work with it diligently, that's what I said to the others as well.
536   The purpose, the purpose really is, um, to just find out more about multicultural youth
537   ministry.

538   P5: Ja. So how did your interview go yesterday?

539   A: Oh, it worked well. Ja.

540   P5: Which one was it?

541   A: Um, it was for girls.

542   P5: Was it Marla?

543   A: Um, Marla was there…

544   P5: Cayla?

545   A: … ja, Cayla and Karin, or, ja and then there was one girl, um, she's only here
546   now for one or two years. She's usually home-schooled, um, I have to check the
547   name again, you know …

548   P5: Nina?

549   A: Ja, Nina. That's it.

550   P5: All right, she's very cool.

551   A: Ja, no they enjoyed it, I think. It was a good time.

552   P5: Well, I just suggested to John four guys. That's on the tenth?

553   A: That's on the tenth, ja. But you, but you can always remind him that it's happening,
554   but the two of them Jerry and John they, they're doing a good job.

555   P5: I'm glad, because, you know, what Marla and Cayla were actually helping me in
556   children's ministry yesterday and John was like: "I need you two today!" I was like:
557   "No, you're not just taking them like that!" then I realised: "No wait, you guy's need
558   them!" You know, sorry, so I'm glad you finally getting your stuff done.

559   A: Ja, me too. And it's exciting, it's really interesting, to do the interviews and
560   everything. Okay, cool, let me stop the audio.

Interview with Participant 6: Pseudo name Mike

1   A: Okay. So I just wanted to say because, um, as we start that you can decide, um,

2   by the end of the interview if you, if it's okay if I use your name, when I quote you or

3   something in the research or if you would rather have me to use another name. But,

4   ja, you can decide as we go along the way, I just have to give you the option, so [soft

5   laugther].

6   P6: Alright.

7   A: That you know about that.

8   P6: I'm sure you can use my name, Alex.

9   A: Okay, good and I thought may I quickly read to you, um, the name of the project

10   and then also a short explanation what it's about, and then I'll have some questions

11   for you, ja?

12   P6: Okay.

13   A: Awesome. So, It's called: "Multicultural Youth Work. A case study of multicultural

14   youth ministry at Eastside Community Church." And the explanation is: "In the last

15   decade there has been an increase in the diversity of cultures blended together in

16   society. Christian youth workers have the privilege and the responsibility to effectively

17   lead young people within this context. This research is based on Eastside Community

18   Church and its youth ministry. The aim of this research is to explore the youth work

19   practices at Eastside Community Church based on a multicultural model that makes

20   for a more relevant youth work." Clear?

21   P6: Ja.

22   A: Cool. So, what I wanna explore with you first is, "Can you explain what the term

23   'youth ministry' means to you?", if you hear that term.

24   P6: Okay. Ja, I think for me, um, youth ministry has quite a, a wide range, um,

25   probably from children of the age of, um, about, um, you know, twelve or thirteen up

26   to, geez, at least twenty-four. And so I think youth is, is a quite broad term and, ja, I, I

27   mean the way I understand youth ministry is obviously engaging with this age group

28   about, about Christ, about the gospel, all about Christian living, etc. So, youth ministry

29   would be any, any, um, sort of what, Kingdom related ministry to, to that group, ja, to

30   those children, or young adults, ja.

31   A: Mhm, um, if you say "engaging", how could that look like, or what do you mean

32   with that term?

33   P6: Ja, hahaha [soft laugther]. Okay, I think it can look, um, very different depending

34   on the kind of resources and commitment you have to, towards youth ministry. Um, so

35   I think when you, when you, when you reflect for example on the fact that churches

36   have pastors that are committed to leading adults and committed to leading, you

37   know, the church in broad terms, but when we say "The Church" we often think of

38   adults and grown up's, um, so there's often a dedicated commitment to, to, um, to

39   pastoring, um, or discipling adults, but there's not always the same commitment to the

40   youth, um, or to the younger kids. Um, but I think engaging is on the one hand about,

41   um, ja, I guess let's say on a Sunday ministering to, to the group about Christ and the

42   Kingdom, um, but it needs to be more than that, it should be more than that. It should

43   be also about building relationships and friendships, um, it should be about doing

44   things together outside of a meeting, um, which could be a camp, an outreach or

45   just an activity, um, but it's really about then building community. Um, I mean that's

46   interesting if you look at Acts 2 where he talks about the early church, the fact that

47   they met daily and they shared their goods and they prayed, you know, together.

48   So if I think about the ideal kind of engagement that you want is, um, you want a

49   relational, um, kind of deep, real, authentic engagement with, um, ja, with the youth.

50   A: Mhm, um, you said commitment which you basically explained now, but also

51   resources, um, how would you, could you go into that a bit further? Like maybe you

52   have an example where you think it could explain?

53   P6: Well I, I if I think, I mean if you think about, um, may, maybe, um, I'm not sure

54   what the setup is in Austria, but I'm sure that you guys have, like let's say, like a

55   community center. Um, just the other day we were talking about a simple thing such

56   as having a park, um, we don't have a park in my suburb that we can go to, you

57   know, though I know in, in European countries there are often places where
58   community can gather and little things that I think as a church we also need place, a
59   place where children can gather and do things and in that regard that's not a, a
60   classroom. But a place that could be more like a home, where, where you can come
61   together, play games and listen to music, um, and do things, you know, just do stuff,
62   have fun. Um, it's not all about ministry, it's not all about preaching, um, but it's also
63   about doing life and having fun and, ja, and I think as there are needs, um, it could
64   begin to involve things like, um, you know, tutoring and coaching and mentoring and
65   discipleship and that, and different things. But, I think in resources you need a place,
66   um, you need a, a fulltime kind of committed youth leader, um, or youth worker, I'm
67   not sure of the terminology, um, and you need resources obviously to pay for the
68   equipment or games, or just stuff, you know, that, that you would want to have in a
69   let's say community kind of center. So, I think resources both human and financial
70   and, um, assets, ja, ja.

71   A: Mhm, good. Um, you also mentioned the idea of "authentic relationships". What
72   does it mean to you to be authentic?

73   P6: Well I, I think for us, I mean if I think about XLR8 I was, I was just reflecting with
74   Holly today as well, um, it's, it was really maybe for me personally it was difficult in,
75   in that at this or not now, but at that point in time in my life I was working fulltime, had
76   three children and I was studying and a few other things, I was also doing the garden
77   [soft laughter], um, so it's difficult then, in that context, to say: "I'm gonna commit
78   myself and much time into these children's lives!" Because the reality is I, I don't have
79   the time and, you know, we, we were engaging with the children every, I would say,
80   three weeks, um, and in that, in that, um, kind of format it's, it's very difficult to build,
81   um, you know, authentic relationships. I'm not saying we were not authentic when we
82   were there together, but it's difficult to let's say to, to know about the child's life, to
83   know what they're doing, um, what they're going through, what their circumstances
84   [word unclear], what's happening in their family. Um, so in that sense it's difficult to
85   participate in their lives in a, in a deeper, um, meaningful way, because to do that you
86   gotta build trust, um, and building trust is, is a two way thing. I don't think I, the
87   children must trust you and be able to, to kind of like open their hearts and disclose
88   things to you. That they know you will protect them, you will keep things confidential
89   you, you won't react, you won't judge. Um, so all those things require time, um, and,
90   and, um, ja, I think for us that was, that was almost impossible, ja.

91   A: Mhm, good. Okay, um, I will move on to the next question, but maybe if later
92   something comes to your mind which would still refer to the first question that's okay,
93   we can always go back and forth. Just that you know.

94   P6: Okay.

95   A: So, the next one then would be: "Can you describe the term 'multicultural', what
96   that means to you?"

97   P6: Ja, so multicultural is having people together from different cultures and I, I think
98   in South Africa it's, it's quite complex. Um, you know, we don't only have Black and
99   White, we have Afrikaans and English, we have thirteen different major languages
100   and tribes, um, well in those tribes there are even different clans and those clans
101   have different, um, let's say cultural norms and behaviours that they believe in and
102   they've adopted. Um, so it's, it's really, ja, multicultural for me is about that diversity,
103   um, by bringing the diversity together. Um, ja, I'm not sure what else to say, but I
104   mean it's just about that diversity, ja, and it's complex, it's complex.

105   A: Mhm. Would you maybe, um, because you also said it's, it goes, um, basically
106   deeper and deeper, like you even mentioned tribes and clans. Is there maybe one or
107   two examples which comes to your mind, what you experienced in your life maybe in
108   the last little while where you would say this is how it explains it?

109   P6: Um, ja, I think it's difficult, maybe not, um, in a specific example, but I mean a lot
110   of, a lot of Christians, um, you know African black Christians, um, still also have a lot
111   of, um, let's say, um, like ancestral kind of influence about things they believe and
112   they still do. There is a lot of, um, customs and rituals and ceremonies that, um, you
113   know, that African people have passed down from generation to generation. So even
114   if you're an African Christian you may still engage in those practices or you may still
115   support and believe in them, um, and so that can affect, um, sort of people's faith and
116   how they see God and what their worldview is, um, ja.

117   A: Mhm, and if you look also in other cultures, because I mean you also said there's a
118   wide, um, range of cultures even within, um, the white culture, there are several ones.
119   Would you say there are also things like that where people are completely different
120   even though they, from the first look, they look the same?

121   P6: Oh yes, definitely. Um, ja …

122   A: So, are there maybe also, an example you, you could see?

123   P6: Ja, well I mean we all experience our, you know, meeting different people that
124   are English or Afrikaans, um, you know, you can meet someone who is English, um,
125   me being English and still feel like you're from different planets because of, um, the
126   way you see the world differently, um, and maybe the different values that you've
127   adopted and also a different position on different, you know, issues. Um, so I mean,
128   you know, I think this last week there'd been a bit of discussion about dating, and I
129   mean you even, you think: "Okay, we would all agree on the fact that dating is not so
130   cool for young kids." Um, and you find that there are lots of people who support it and
131   think its fantastic [soft laughter]. Um, and they, you know, ja, and they're Christians
132   going to church for twenty years or something. So, ja, it just shows you, I mean it's not
133   just partial differences. Um, we all have differences in terms of our values, our
134   opinions, um, the way we interpret the Bible, um, so, ja.

135   A: And you also said earlier, um, multicultural means to you having people together
136   from different cultures. What, could you explain how this being together can look like?
137   Maybe in an ideal situation, maybe even in a real situation where you say: "This is
138   why it's not, always work's so perfectly?"

139   P6: Ja, I, I think it's different, it's difficult, um, because, um, haha [soft laughter], there
140   is a guy in my office, who is a Zulu, and, um, he's not shy to sniff, I'm mean loudly,
141   um, all day long, um, now in our culture that would be like a little bit, um, kind of rude,
142   you know. It's like if you wanna blow your nose go to the bathroom and just blow your
143   nose or whatever, or go into a quiet corner. Um, but it shows just how in his culture
144   that's not an issue, um, and so there's a huge difference, um, in terms of the way, um,
145   you kind of respond and then, I mean, as, as an adult, now more mature, you need
146   now to respond differently. Um, if, if my brother did that I slap him and tell him, you
147   know [chuckles]: "Get some manners!" Um, but you can't do that to someone else.
148   And I think with, with the youth, um, there is definitely, um, a, a, there's a difficulty I
149   think, um, for the kids from different cultural backgrounds to integrate and to sort of
150   interface with each other, especially when they don't see each other often and they
151   don't necessarily understand each other well. Um, so even things like, you know, the,
152   the food, you know, when we had the picnics and the slides and those "Open Day's".
153   We don't really understand necessarily why African kids kind of try and chow as much

259

154   as they can, as quickly as they can and just enjoy the party. Um, what you don't
155   maybe realize is that they haven't been to a party for two months and our kids have
156   been to a party every week for the last, you know, eight weeks, um, and they've got
157   sweets at home. So, I think maybe it's, it's, you know, it's important to build an
158   understanding, but that also comes through time and further engagement and, um, I
159   think there's often misunderstanding because we don't know each other well. Um,
160   and I think, I mean also just in terms of observing what was happening with XLR8 is
161   that it was almost natural for the different cultural groups to kind of clique together.
162   Um, and it's not, it's not necessarily a bad thing, um, I mean when I say that it's not
163   bad I, it's natural, you know, I mean kids will want to, ja, relate to other kids that they
164   feel comfortable with and that they know, so. Ja, I think that's just a few things that I
165   experienced and observed, ja.

166   A: Mhm, I just, so, let me move on for now. Can you say more about some of the
167   experiences you had concerning youth ministry? Like, um…

168   P6: In, in …

169   A: In?

170   P6: No, I mean in what way? I'm not sure …

171   A: In, in any way actually. Maybe like even if you want to look back in your own life I
172   don't even know, um, if you have, brought up in a youth ministry or not, if you've ever
173   been to one yourself or not? And then also later now the different experiences you
174   had, I also don't know if you've been to another Youth before, or, you only have the
175   experience in XLR8. Like we can walk a bit through your life kind of [soft laughter] in
176   terms of youth ministry.

177   P6: Okay. Um, okay, ja, so well, my, my experience started when I was twenty-one,
178   so that's when I got sort of born again. Um, and so then I was involved in, in a more
179   of a student youth ministry, um, so I was, I was very involved on campus. Um, similar
180   to things like Campus Crusade and that, we had a group that was very active. Um, ja
181   and ach, I mean my experience from, from a multicultural perspective or what, or
182   anything?

183   A: From both. Um, I would say you could start from in general youth ministry and then

184   maybe something from the multicultural, went with it, blended in anyway. I don't know,

185   just, um, experiences you had.

186   P6: Ja, look I think as a student group on a campus, um, it, it was very, um, very

187   vibrant, I'd say it was very organic in the way that as students we were excitable,

188   spontaneous and just looking for anything to do. So, um, I mean we used to get

189   together a lot and had a lot of fun together, but also had a lot of real kind of deep,

190   um, sessions, you know, of worship or prayer together. Um, but I think that's maybe

191   where some of that thinking comes from, you know, authentic engagement. Um, we

192   weren't just a student group, we were like a family, um, we were very, very closely

193   bonded together. There was a lot of kind of love and support from everyone, and

194   everyone participated, everyone, um, kind of contributed, um, you know, everyone

195   shared, um, ja, everyone either was prayed for or prayed for someone, kinda thing.

196   Um, so for me that was, that was a very good example of what, um, sort of Christian

197   life can look like. Um, obviously as students we had the time, so it was, it was, um, ja,

198   it was great. That was, I mean that was still from nineteen ninety-one to nineteen

199   ninety-four, so it was a long time ago, um, and there weren't necessarily that many

200   different cultures, but I mean even if you just look at English and Afrikaans, you know,

201   in South Africa it's very different, um, the, the, you know our student group, um,

202   English and Afrikaans were bonding, ja, very well together, um, so it was almost

203   establishing and creating a new culture, a biblical culture, um, and I think, ja, I think

204   the more people live in, in a godly way, the more the cultural differences or diversities

205   or whatever kind of fall away. Um, I think there is a sense as you sort of focus on God

206   and draw close to him, these other things become, um, have less meaning, or less

207   influence. Um, and it's also about like adopting, you know, biblical model and biblical

208   values if, if we say these are the things that Jesus taught and we live, we try to live

209   and, and do those things then again, um, what you were taught as a child becomes

210   less important because you're wanting to live a different life by a new standard, a

211   new way, um, ja.

212   A: Mhm, and so that was your first experience when you were still a student, and then

213   later on?

214   P6: Ja, ja I mean then through the years, um, I wasn't, um, as directly involved in, um,

215   in Youth, you know. Then I moved more into kind of home groups, um, and, um, ja,

216   just ministering in a home group context, um.

217   A: Did you have some multicultural experiences there, or?

218   P6: Um, yes but, not, not, not significant. I mean again, um, ja, you know, the home
219   group is in a suburb and most of the people were white, um, there were obviously,
220   um, well there were also, um, ja, coloureds, Indians, um, in, in that was in Port
221   Elizabeth and, um, there is quite a big, um, community of coloured people, um, and
222   also some Indian people. So, ja, in, in that sense we, you know, it was more, well it
223   was slightly multicultural, ja.

224   A: Mhm. I quickly have to, sorry for the, for the interruption, I quickly have to check my
225   cable because somehow I'm on battery modus now. So, one second, I just have to
226   look at the cable [pause]. So, it's working again, [soft laughter] somehow it was a bit
227   weak, the connection.

228   P6: Good.

229   A: Um, so what I realized you talked a lot about time previously. So, um, why do you
230   think time is that important? Would be the first one, the second one is: "Would there
231   be an option if you think you do not have enough time to still make the time
232   countable, you have for young people?"

233   P6: Ja, look I think any bit of time, you know, um, ministering and sort of loving young
234   people is worth it, um, but, but I think if you want to, if you wanna really have an
235   significant impact on someone's life you have to spend more time with them. Um, so,
236   you know, an hour every other Sunday is not gonna change someone's life, um,
237   significantly, um, it may, it may help, it may impact. Um, ja I mean the, the other
238   difficult thing is, is about the, the, the role and responsibility of, of family and parents
239   and, um, I mean the one other observation is that, um, I think with, with, with, um, ja,
240   with the white kids, you know, a lot of their parents were in church, they were, they
241   were members, they participated, um, with a lot of the African kids the, the parents
242   did not necessarily participate in church at all, um, and so you also wonder to what
243   extend they actually, um, sort of believe and follow Christ if, if they're not going to
244   church. You don't know whether they're going to church somewhere else, or what
245   their stage is. Um, and so there is a sense on the one hand, that we can say the
246   responsibility to disciple your children rests with the parents, but if we know that either
247   their parents are not Christian, or absent, or, you know, um, maybe they come from,
248   you know, broken homes and then, then their parents are not gonna to do that. Then

249   who's gonna do that? Um, and so, ja, for me, ja, the time is important in the sense

250   that if, if you do want to disciple youth then you have to spend more time with them.

251   You can't disciple someone remotely [soft laughter], ja.

252   A: Mhm, ja. So what must then happen if, um, somebody has this strong, I don't

253   know, understanding that he or she needs to be involved with teenagers? They just

254   have to make sure they have the time for it, or what would you say?

255   P6: No I, I would say, I would say, you know where, um, where working people have

256   a heart for youth they must get involved. But I would also say, you know, as a

257   challenge to the church, to say, um, if, if we say youth and children are as important

258   as adults they, they might be more important, um, then we should invest resources

259   and we should have fulltime staff, um to dedicate themselves to youth ministry. Um,

260   ja, so maybe it's strange sometimes that a church has two pastor's looking after the

261   ad, you know, the adult part and there's no, there is no pastor looking after their, the

262   children and the youth, ja.

263   A: Mhm, okay. Um, we, we still haven't continued after your small group responsibility.

264   After your, so after that was the next experience XLR8, or was there something in

265   between?

266   P6: Um, ja, no. I mean it was, ja, XLR8 was the next youth, kind of teenage

267   experience, ja.

268   A: And what can you tell me about that? What was, do you maybe have some

269   examples where you would say, um, these were like your highlights and then maybe

270   you have also some lowlights, in terms of ministry?

271   P6: Ja, I think for me the, I mean it's, it's, ja. I think for me it's a privilege to had the

272   opportunity to minister to, to people, um, whether they're children or youth or adults,

273   you know it's, it's a, ja, I mean that's a privilege. So for me it was a joy to, to have the

274   opportunity and, and to share as much as I could, um, you know, in that time I'm with

275   the kids. Um, I think, ja, I think for me what was a bit sad was as, as I started getting

276   to know the kids better, um, I, I, you know, I left [soft laughter]. So, ja, that I mean,

277   that, that is sad and I, I went to visit Eastside on Sunday and just saw some of the

278   kids and you, ja, you still have a soft spot for them, you know. Um, I think maybe what

279   was, what was, um, ja, what was really nice is to see some of the kids, um, kind of

280 growing, you know, and they were kids that were sort of coming inconsistently, um,
281 there were kids that were sharing, um, testimonies, um, there were kids that were,
282 you know, praying out loud in the group, um, which is a mayor challenge for that age.
283 Um, so, ja, I think there, there were you could say small things, there were little things
284 happening with the kids which were sort of really encouraging.

285 A: Mhm. And what were the challenges in your opinion, in your time there?

286 P6: Ja, well for me the challenge was, you know, not being able to, to the kind of do it
287 every week. So, you, I did feel like I was kind of losing contact with the kids and then,
288 um, you know, um, being on duty again and kind of connecting and then it's like
289 you're connecting and disconnecting and it's not, it's not sustained, um, and that's
290 where the relationship is difficult. Um, I think even for the kids to, to have, you know,
291 different leaders, um, in different weeks, um, ja, I think is difficult. Um, ja, I think that,
292 that, that was for me the biggest challenge and then also obviously some of the kids,
293 um, were not coming consistently, um, then you also kind of, um lose track of them.
294 You lose, you lose touch of kind of how they are doing. Um, ja, so, um, for me, ja, just
295 the consistency and the fact that for me it wasn't really sustainable, um, is a challenge
296 ja.

297 A: Mhm. Do you also have, especially in terms of the different cultures in the group?
298 Some examples where you, where you saw something working really well with them
299 as a multicultural group, or some things that you thought were challenging because of
300 that fact?

301 P6: Sho, I'm not sure so much if it's the multicultural aspect as much as it is that they
302 are teens. Um, so for any teen group I feel it's challenging to get them engaged, to
303 get them to participate, to get them, um, to, to, ja, just to be free kind of thing. Um, so
304 I think when we, you know, when we did, um, activities and games and so on, um, it
305 helped to, ja, just to bring people together and let them have fun and, and, and, um,
306 ja, relax a bit. Um, I think, ja, [pause], ja, I mean that, the only other cultural thing, I
307 think we handled well, was, you know, the boy-girl kind of, um, sort of dimension.
308 And, and we did a lot of work with the groups where the boys were together and the
309 girls were together, so that, that for me always worked very well, um, ja. That and,
310 why I mean that, that is also relevant is that, you know, in the African culture often
311 the girls won't talk in front of the boy's and that kind of thing. So, you know,
312 have that separation when we did, um, group activities was, was, was good.

313   A: Mhm. So, I also wanted to know in, in terms of the, basically the, the structural way

314   things worked, um, in the teens ministry at Eastside. Can you maybe describe

315   personally the youth ministry within this context, within the church? Like how did

316   everything work, what were the focus points, the different, um, normal gatherings you

317   had and how did it look like?

318   P6: Okay, so like from the leaders perspective and the Sunday's perspective?

319   A: Ja.

320   P6: Okay, so on, on the leaders side, um, I think we, we tried to get together, um, a

321   few times a year, um, in terms of just planning and sharing, lessons and things that

322   we were experiencing and ideas to maybe improve and change things. Um, we, we

323   also discussed things like the, the format and the program for the Sunday's. Um, um,

324   you know, Gerald, um, was responsible for the curriculum and so, um, resources and

325   tools and lessons were provided every week. Um, we had that schedule where we

326   rotated, um, leaders and I remember, you know, when we started, um, I don't know

327   was it one or two people? But at one stage I think there was even one person, then

328   we had two and then we moved to three. So also as the group sort of grew, dynamics

329   were taking place we recognized at one stage we needed more, um, leaders so we

330   can break into smaller groups. Um, and then I think we went back to two [soft

331   laughter], um, but I mean it's just trying to obviously be creative and responsible to,

332   just the way that the Sunday meeting was flowing, um, and, and sort of also have

333   shared responsibility. Um, so I mean we typically had, um, you know, ice-breakers

334   and prayer, a message and then activities, um, and sometimes the format changed,

335   um, but there was always an element of, a, a, you know, a message, prayer,

336   activities, um, ja. Um, ja, and I think generally we were on every, about third week,

337   um, and so that, that did make it, um, it was based on our availability, but I think it

338   also made it difficult then in that sense of connecting and building relationships.

339   A: Mm, but it would have been possible to more, within the program, to be more often

340   in the schedule if you would have had more time?

341   P6: Absolutely, ja, so, I mean this is why I say it's also about the season in your life,

342   you know, I think, if the kids are maybe out of the house and, and you're not studying

343   anymore, um, you could have a lot of time, and do it every week. But, ja, I mean for
344   me the last three years have been quite crazy, ja.

345   A: Um, you mentioned the leaders and so my question is: "How were the dynamics in
346   the leadership of the group, what was your, will be your take on that?"

347   P6: Ja, no, I think it was quite nice. Um, I think, I think, I actually enjoyed the fact that
348   we, we had like a rotating leadership group and, um, you know, on different weeks
349   you would, you would lead with different people who had different responsibilities.
350   Um, so it was nice to share the responsibility, I mean that was helpful in terms of the,
351   the, the, ja, the time also required you had to prepare. Um, and, ja, I think also the
352   kids, I mean there's also a sense that the kids also enjoyed the team in that, that each
353   leader brings something different to the table and I'm sure that some of the kids
354   related better to different leaders, so, um. So there was always maybe someone they
355   could identify with, um, not necessarily all of us, but, um, ja, I think, having that
356   diverse team also helps, em, with, with the kids. But I think then also the dynamics
357   amongst the team was, was, ja, I think was always good. Em, I mean we, we kind of,
358   ja, got along well and shared ideas, ja.

359   A: Mhm. So, if I understand you correctly, um, while the people were maybe diverse
360   in the way, like from their personalities, the, it still seems that there was a common
361   interest. Could you say that and could you maybe comment on that? What was
362   your …

363   P6: Yes. No, what I think, everyone who was there was sort of volunteering and they
364   volunteered because they had the heart to minister to the youth. So, in the sense of,
365   you know, a common purpose it's really to, to minister to the children to kind of be a
366   blessing to them. Um, ja, I mean and again with, you know, with that kind of focus if
367   there were differences amongst team members it wasn't that important, we knew,
368   we knew, what we were doing and what we were committing to and why we were
369   there and, um, ja, we just obviously wanted to do our best for the kids.

370   A: Mhm, ja. Um, you said earlier that you visited now the church again and, um, it was
371   quite nice to see some of the kids again. Was there any response, were you able to
372   connect a bit, or?

373   P6: Jo, there is a lot of feedback there [background noise], okay. No, the meeting I
374   went to ended very late, it was, Milo was actually preaching on Halloween, and then
375   after the service they had, when I say after the service, um, the service seemed to
376   carry on, they had worship at the beginning and at the end, and so there wasn't really
377   a normal coffee-time [soft laughter], and, um, some people were leaving early, well
378   when I say leaving early they were leaving late [soft laughter], they were leaving
379   before the end. Um, ja so it was a bit of a different service, so I didn't really have an
380   opportunity to go and chat to people.

381   A: Mhm, but was there may be a feeling or eye contact, or greeting from the side or
382   something that you could still sense that there is something, connected?

383   P6: Oh, yes. No, no, no, um, Eva and, and well Tessa and one of the other girls
384   where there and they were all, you know, quite excited to, to see me. I don't know if
385   they were more excited to see me or Holly [soft laughter], but they, they seemed to
386   be happy to see me too, um, ja, so, ja, absolutely.

387   A: Mhm, and you saw some of the boys as well or only the girls?

388   P6: Na, I saw the boys at a distance, you know, so, ja, I didn't got a chance to chat to
389   them.

390   A: Mhm, and if you think about, back again, we talked a bit about boys and girls and
391   different cultures, um, how did you experience the dynamic within the teenagers in
392   the group? Like how they related to each other?

393   P6: Ja, um, well I think, um, I think they, I made that comment earlier on to say that,
394   you know, most, most of the kids were, um, how would you say, sort of cliquing, you
395   know, staying in their cliques with people they knew and that's obviously people
396   they're familiar with. Um, so, I mean even the Afrikaans girls were, you know, would
397   always sit together, the English girls would sit together. Um, I think with the boys it
398   was a little bit more diverse in the sense that, um, the black and the white, the
399   Afrikaans and English boys tended to mix, um, a little bit easier. Um, ja, maybe it's a
400   boy-girl thing, I don't think the boys are so phased, you know, um, ja.

401   A: Mhm. Okay and, um, and also with the girls like would you even say the, um, if it
402   was like the black girls was it one group for you, um, and the Afrikaner girls and the

403 English speaking girls, or was their some relationship? Or would you really say it was
404 completely, you had the feeling if they had the chance they would spread out like
405 that?

406 P6: No, no, no, I think, I think, um, that's more like when they arrive, but when they do
407 the group-work then they're all engaged together, um, and then I think those kind of
408 barriers goes, is falling down. So, wherever there were group activities and games
409 they blended in together, but as soon as you go back, let's say taking a seat, they
410 turn to kind of their comfort-zone. Um, but, but, ja, no, there were definitely a lot of
411 engagement across, um, the cultures, um, when we had, we had games and
412 activities, ja, then it kind of diminishes, you know, falls away.

413 A: And then the experience was good?

414 P6: Oh ja, no, I mean they always, they always got along, happy [soft laughter], ja.

415 A: Its maybe also the age, um, they still have less, um, boundaries to jump over
416 probably?

417 P6: Ja, na absolutely, I don't think it's difficult for them to, to, to, you know, um, I think
418 with kids they just need to find something common, so and maybe for the boys that's
419 why I think sometimes for boys it's a bit easier, because if they want to play cricket,
420 that's easy we all just play cricket or soccer together, um, but for the girls it's more,
421 um, maybe what they talk about, or what they laugh about, and that's a little bit more
422 difficult. Um, I mean for, for Holly and Laura, um, they, you know, they had visitors,
423 you know, to our house, um, and then they visited some other girls. Um, but they,
424 they, you know, they just said, they said to me afterwards, um, these two girls,
425 Sarah and, um, what's her name? I forgot her name now. But they said to me now
426 they "clicked" and I said to them: "Now what do you mean?" And they said now: "We
427 were laughing at the same things!" Whereas with the other girls they didn't. Um, and
428 so, ja, even in the same culture, um, there is a, ja, there, there, um, I don't know if it's
429 the personality or what it is, there is a sense that you connect with certain people
430 easily and you laugh at the same things [soft laughter] and it's not necessarily
431 cultural, it's just something about how you're wired, you know. But I think with any
432 people, if you find something common that you can relate to, then you can find a
433 connection. So sometimes it's just about finding those common things. And, and you
434 can't necessarily do that on a Sunday for an hour [soft laughter], ja.

435   A: No, I get that. Mhm, good, um, these are actually the questions I had for you. So

436   we are a bit, a bit earlier done. But I wanted to, um, challenge you again: "Is there

437   maybe one or two things, like if you just review, um, in your mind what, what we've

438   talked about? Is there something which still comes to your mind, which you think

439   would be still a value to add?"

440   P6: Well I, I mean, I think the one thing that I have mentioned, but it, it, you know, it

441   really kind of challenges me as well in, in, in, ja, just in, um, what? I think the, the idea

442   about "The Church" and how "The Church" relates to youth and children, um, it almost

443   seems to me that we, we kind of as, as "The Church" we're missing something. Um,

444   you know we, we put a lot of energy into kind of catering for, for adults in terms of a

445   Sunday service and home cells, it doesn't seem that we have the same kind of

446   dedication to the children and the youth. Now I am generalizing because I think, you

447   know, there are many churches that are very, let's say engaged, committed and

448   maybe it's not about commitment, I don't know. But, I think, there, there is a, a, a

449   message in the Church where it's almost like an excuse, where we say: "Parents

450   must look after their children and, and teach their children about God!" And that's fine

451   when there are parents that love God and can do that. But what happens to the youth

452   and the children who don't have parents who, who love God, um, or who come from a

453   broken family where maybe the, the mom or dad is a Christian but just, you know, is

454   maybe struggling to cope, um, ja, by depressions of the world? You know, so, ja, just

455   makes me wonder: "How effective is 'The Church', um, in terms of reaching children

456   and youth and is, is the balance, is the balance right in terms of where we put our

457   energy?" Um, you know, if, if you think about also the fact that, um, it's easier to lead

458   a child to, to Christ than, than an adult who is maybe quite set in their way's and,

459   um. It's like, it's like an opportunity and maybe we miss an opportunity, ja.

460   A: Ja, good thoughts, to be explored further probably in terms of how to put it into

461   practice, ha?

462   P6: Ja, ja.

463   A: Good, okay, cool. Let me turn off, um, the recording machine …

464   P6: All right.

465   A: … because I think this has been valuable and insightful. If you're happy with what
466   you said then …

467   P6: I am, it's fine, you can quote me I don't mind, Alex [soft laughter].

468   A: Good, let me quickly turn it off.

Appendix H

Focus group interview with Girl 1, Girl 2, Girl 3 and Girl 4: Pseudo names Cayla, Karin, Marla and Nina

1   J: Shh, listen guys. Is that fine, all in the picture?

2   A: Ja. Hello!

3   All: Hi.

4   J: We are just starting with … introduce yourself.

5   G2: I am Karin Oswald.

6   G1: Cayla Pears.

7   G3: Marla Iridia.

8   G4: Nina Jamal.

9   A: What was the last one?

10   G4: Nina.

11   A: Nina, okay. Cool, um, thank you so much for doing this with me, for doing an
12   interview with me. It's really cool to see you guy's again, some of you I can still
13   recognize. I hope you can still recognize me too [soft laughter]?

14   G1, G2 and G3: Ja.

15   G4: More or less.

16   A: Ja, um, just that you know, um, things before we start the one thing is that I'm
17   recording so I hope that's fine for you because I will need to later transcribe and, and
18   analyse the interview and the other thing is I've, I've given, um, John papers for you

19   and your parents to sign. That's also important so that I can use the interviews. Um,

20   has he given that to you, John?

21   All: Ja.

22   A: Okay, so it's important that I get that as well [soft laughter]. Um, ja, so, um, has he

23   told you something what it's about, or not really? John. [Shaking heads] No? Okay.

24   Um, what I wanna talk to you about is called: "Multicultural Youth Work" and I call it:

25   "A case study of multicultural youth ministry at Eastside Community Church." So it's

26   basically all about the idea of multicultural youth ministry. And how it's going to work, I

27   will ask you one question the, all four of you, but it would be really cool if each of you

28   answer it one at a time, like so that everybody gets a chance and you need to speak

29   clear and loud so that the recorder, um, gets your voice properly. And, and then you

30   just tell me what you think about that question and then maybe when everybody had

31   a chance to say something, um, if you wanna add something you can always do that

32   as well and then we move on to the next question. Sometimes I might throw in a small

33   question if I don't understand something properly or so, I hope that's cool. The idea is,

34   um, that it's a conversation with you guy's and that we, um, talk more or less an hour,

35   just that you know the time frame. Is that cool?

36   All: [Nodding heads]

37   A: Okay, good and, and you can really, like you don't have to be shy, you can really

38   speak loud and clear. Because the louder you speak the easier it is for me to

39   understand you guys. Good?

40   G3: Okay.

41   A: Cool, so, um, I wanna know from you guys if you hear the term "youth ministry".

42   What, for each one of you, what do you think does it mean for you, if you hear the

43   term "youth ministry"? Who wants to start?

44   G2: Um, so for me, I think, that means, um, like a nurturing environment, like, for the

45   young people, like, community, community, certainly community, um, all the youth

46   communities, like, all the young children or the teenagers. Um, it's like being able to

47   share with them the Gospel, being able to teach them, ja.

48   A: Mhm, cool.

49   G1: For, for me, um, again yes what Karin said is very true, um, a community where
50   the children and the teenagers come together and you teach them about God, um,
51   about his resurrection, um, ja.

52   G3: Um, I think it's when a bunch of us people come together, maybe on a Friday or a
53   Saturday, they talk about all week, guys and all that stuff. But it's also getting to know
54   each other, really what you don't know, um, whether it's psychological problems,
55   because you have a community to help you with, like a small little group which you
56   got that gives you love and support.

57   G4: Well I think according to South African law you are youth until you are thirty-five
58   or something, but it would be really weird with a thirty-five year old in the youth
59   ministry. If I think of ministry, um, it's sort of a safe place for young people. I mean at
60   school they're always telling us: "Ja, you can tell us anything, tell your teacher
61   anything!" But you don't feel like it, you know, but here you feel like no one is going to
62   judge you, like you're safe, ja.

63   A: Okay, you guys talked about community quite a lot, so do you have an example
64   how community looks like for you?

65   All: Um, haha [laugther].

66   G2: Sorry, we just … a community is just so, okay. Ja, like, um an area like
67   Garsfontain, or, Brooklyn, okay, and people from that community they come together,
68   their faith form a community, so they should be like godly those people, because like,
69   haha [soft laughter].

70   A: Okay. Do you guys agree?

71   G1: No way.

72   A: Sorry? Say that again, sorry?

73   G1: No, I, um, when I think of a community, I think of a group of people and it doesn't
74   matter where they're from, um, I don't know, they're coming together and they're
75   becoming a family. A community is where people should feel safe, ja.

76   G3: Um, I think, community is where, you know, one person has a problem, the whole
77   community they come together and they're like: "Okay, this guy is different, so many
78   missions." And we're like: "Ja, um, we gonna help this person with this, this, this and
79   that." It's all about us being together as one, ja.

80   G4: Um, I think, that community is a group of people unified by one idea or, um, one
81   thing, and in this community that would be Christ, so, we're all brought together by
82   Christ.

83   A: Cool, um, one more thing about it you, you also talked about "safe place" quite a
84   lot now. What needs to happen in a place, or in a community that you think it's safe?

85   G2: For me it means, to be able to communicate with people, like you can tell them
86   what you're going through. Um, they need to be able to support you, um, while you're
87   going through, while you are going through a certain situation and, um, where like I'm
88   used to be, you know, no judgement within the community.

89   G1: When I think of safe place I, um, it's a place where any teenager, ja, come up to
90   the youth pastor or to a friend and talk about the problems they have, or which they
91   had in the past, or things like that. A safe place is where somebody can tell in the
92   Youth something and you can help them through it.

93   G3: Um, I think it's, it's, um, going to a place where you, you know a lot and you know
94   you won't be judged on, on what you wear and talk. It's, it all has to do with being
95   together as one, all I can say, well.

96   G4: Um, well, I believe when I come here and I tell somebody that I have a problem,
97   that I need something, they gonna do something about it. They not just gonna pat me
98   on the head, I'm pretty short, and say to me: "Okay, that's nice. I'll help you tomorrow,
99   or I'll help you next week." I remember if I come home from Youth and it's eleven
100   o'clock on Friday night, somebody just next to me texted me and checked it out what
101   they can do.

102   A: Mhm, cool, good, let's move to the next one. I, I talked firstly about multicultural

103   youth ministry, so what do you think does the term "multicultural" mean? Just

104   multicultural, without the youth in general. What is that for you?

105   G2: Um, yes so, that's like, um, yes. A whole lot of different people from different

106   cultures, so come from like Ireland, or I don't know, wherever. So, anyone, from all

107   over the world, from all cultures can come together and, um, I don't know, just this

108   idea.

109   G1: Yes, what she said is very true and, um, to be able to come together, um,

110   different cultures and be able to do things together, um, that is something that we

111   need today. In our world we, we shun off certain people and of certain people we

112   have, keep a high regard, um, and to, to be able to connect to people on the same

113   level, um, we need that today, um, very much.

114   G3: If, it's a whole, it's a whole lot of different people in one place coming together

115   and just, um, embracing the fact that we're all different, not, um, discriminating

116   against each other because: "My friend's dad is from one race and the other is from a

117   different race." If, na, that's basically what it is.

118   G4: Well culture is so, confide a lot of things, like, you know, where we come from,

119   what you look like and also what you believe in your religion. And something that's

120   quite interesting in this church, and obviously in other churches as well, but I noticed it

121   a lot in this church, that people from different religions can come here and get a, a

122   quite clear education on what we're about. So, um, if you believe in one thing, um,

123   we're quite open in terms of teaching you, that will, that will be the ministry of

124   multicultural youth ministry. But with the multicultural youth, um, it's sort of everyone,

125   believing different things, looking different ways and just living that.

126   A: Mhm, cool, you guys mentioned that we should keep a high regard of each other's

127   culture. Do you have an example for that, how can we keep a high regard of each

128   other and the culture?

129   G2: Um, well, so everyone has different backgrounds and different needs and stuff

130   and we need to respect what other people believe and not try and force our own, like:

131   "I don't need this, you shouldn't need this too." I believe we also need to respect

132   more, like: "Well if that's what you believe, then that's cool. Let's talk about what I
133   believe, because we can compare things and stuff."

134   G1: Um, ja, um, having different perspectives is, um, very good for your faith, like,
135   challenges bring growth. Um, we should always respect other people believes even
136   though we think it's wrong, you should always respect what they think. Um, we
137   should, we should always be open to new ideas, um, people who are Christian we
138   shouldn't just knock ourselves down. You should be strong in your faith, you should
139   always be strong in your faith, but you should also be open to new ideas, because I
140   might have one idea of a certain passage in the Bible and then someone else might
141   have another idea, so it all about perspective.

142   A: Mhm. [Soft laughter] Do you still …

143   G3: Um, okay, um, why. Why I think, um, in the Bible Jesus wants, Jesus, um, okay,
144   for his disciples Jesus and the Samaritan women, Jews and Samaritans, they're not,
145   they're not supposed to mix, so they're like oil and water they don't mix, haha
146   [laughter]. But, um, it's that Jesus taught that even the Samaritans, we shouldn't be
147   like shunning people, all who are Muslims, or all who are Buddhists because, just
148   because they, they're from a different religion or culture or something like that. It's just
149   that we have some grace like Jesus did in the Bible and we shouldn't be worried with
150   that.

151   G4: Um, well I think it's important to respect other people's culture and to understand
152   it. Because how can you fully respect another person and their experience if you don't
153   actually know what it is [soft cough]?

154   A: Mhm. So you guys talked now about "respect". How does respecting another
155   culture look like?

156   G2: Um, well you need to be able to listen to other people's point of view and listen to
157   what they say and not just, um, like say things that offend, um, them or what they
158   believe, um, we need to like treat them, eh, like I don't know, like they're more than
159   you, like they're worth more than you, [mumbling], like being able to, like respect
160   people, like love them, like showing them God's love and not dissing them. Ja, ja, ja,
161   just listening to what they say.

162 G1: Um, I've seen a lot of different cultures, um, my family are mission, my family is a
163 missionary family, um, I've seen a lot of different cultures, um, all the, um, a lot of
164 different religions with it and it's hard to be able to talk to a person who does not
165 believe in the same as you, but we should always make sure that we are able to do
166 that, because without that you can't minister. Without the respect to the culture you're
167 talking to you can't bring that person to Jesus. You have to know what that culture is
168 about, you have to know what goes on in that culture, what kind of pressures there
169 are and things like that. Because, um, my one friend she, she's a Buddhist and she,
170 she commented that Christianity is all about rules and regulations and I'm like: "You
171 don't, how can you know that? Do you know my faith?" And she didn't, she doesn't
172 know my faith. How can she respect my faith, um, when she doesn't know anything
173 about it? And so when I talk to her it's hard, because she doesn't understand my faith.
174 I understand her faith and I understand why, why she does that, but she doesn't
175 understand my faith. So it's hard to talk to her, but if I talk to her, I talk to her with
176 respect, because she does have her belief and we all have free will, God gave us
177 that, um, so, ja, we should be able to respect other people's beliefs, um, because it's
178 what they believe.

179 G3: Um, I think to respect someone's religion or culture is, just do not, you know,
180 discriminate them because they do something differently than we do. Or if, just
181 because they worship a different god we do doesn't mean we should be like: "Oh,
182 look at you, look at me!" And, ja, compare or whatever: "Whatever we do is the way
183 we do it!" And also, I think, it's not making rude comments about like really stupid
184 things just like, ja, ja.

185 G4: Mm, well, I think, respect is also, um, showing interest in what you have to say,
186 even if it's not speaking about religion, even if it's talking about their favourite TV
187 show. If they're trying to tell you how awesome it is and you're like: "Ja, ja, let's talk
188 about something else!" That's not respect. It, it's just showing maturity and
189 understanding.

190 A: Mhm, you guy's talked a lot now about cultures in connection with religion. Why,
191 why is that, do you think certain cultures are connected to certain religions, or how
192 does that work for you guys?

193 G2: Um, ja, I do think, like some cultures, um, are linked to religion. So, if you're like,
194 um, if you're like Sotho or something then you believe in like the ancestor's and if

195   you're like Indian you believe in like Indian, I don't know, haha [loud laughter from all].
196   Ja, so I think where we come from and like your background, your family's
197   background, um, it effects what you believe and how you believe and how you act
198   out.

199   G1: Um, I agree with what Karin was saying, all, a lot of cultures are related to
200   religion, not all of them, but a lot of them. Um, there are cultures who believe that
201   things just happen and, um, that's how they happen, ja.

202   G3: Um, there are a few cultures that are like: "Okay, since we are this culture or
203   whatever we have to believe in this God." Like, I know, Italians are like, they're
204   supposed to be like that and most of them are like: "Whatever, whatever, what?" And
205   then, so I expect that it is correlated like that, we shouldn't be just, um, just because
206   our culture is, okay well, race or whatever it is that culture, it doesn't mean that we
207   can generally put that on culture. Like Indians will be, forever their god will be Indian, I
208   don't know. So, ja, it's very different to South African's [word unclear].

209   G4: Also I think, certain religions do sort of "hang around" certain cultures, but, um,
210   like in China, Communism or what you can't really have religion so I personally find it
211   very interesting when I do see an Asian person turning around, you know. You sort of
212   think like, "How much of an effort must your family have made to, to get you from not
213   being obedient to God to now being so passionate in your faith that you, that you
214   come to church even though you're a minority?" You know.

215   A: Mhm, good stuff. Okay, let's go to the next question, if, if you guys like I said, um, if
216   you remember maybe later something you wanna add to the first two question's you
217   can do that, but let's move on. The next one is: "Why do you come regularly to
218   Youth?" I'm assuming you guys are not here for the first time, I know, you guys are
219   actually not. So, there's a, there must be at least one reason, or even several
220   reasons you come to Youth.

221   G2: Okay, I come to Youth because it's a place where I have close friends that are
222   Christian and I don't have that at school, um, and I'm like, um, in an environment
223   where I can like talk about God and not worry about people judging me, like they
224   would at school. Um, and I come to Youth because I learn about God and I feel like I
225   need to learn, so, ja.

226 G1: I come to Youth because I'm home-schooled and Youth is probably my only, only
227 "social hub", if I can put it like that. Um, it's where I interact with kids my own age, um,
228 and kids older than me, because I grew up with people around who are older than
229 me. I, I never had that kind of, um, kids my own age, I've always had friends younger
230 or older than me. So, when I'm at Youth I'm kinda with people my age more than I
231 usual, I usually had when I was a kid. Um, I come to Youth because I want to know
232 about God, because even though my father is a pastor, he can't, he has certain
233 perspectives, um, getting back to that and being here I can get different opinions on
234 what he's taught me. Um, and so I didn't just stick to what I know, but I can learn and
235 grow in my faith, ja.

236 G3: Um, I come to Youth to hang out with my friends and also because of, ja, haha
237 [chatter and laughter] haha and, um, also because that, that is where you can go after
238 a week of exams, tests, difficult teachers, you can just come on a Friday and have
239 that really chilled time, you just, you know, relax and do whatever, it's not just that
240 you're working, working, working, but you sit there, you learn about God, you learn
241 about things you never knew, knew before and, um, ja, that's just like it, it's cool.

242 G4: I come to Youth because I love being involved in church, the last church I was
243 at I was helping out at Sunday school and I'm helping with Sunday school here and I
244 think that it also builds such a community. I mean I've noticed with the young adults
245 they all going to Varsity together, they see each other so many times, like every
246 single week and it's all coming from church as far as I know that, that's sort of the
247 main thing they all have in common. And I'm also home-schooled, so I, I see people
248 mostly at music lessons and stuff like that, so Friday night, you know, it's, it's kind of
249 sitting around and feeling sorry for yourself, or you're out, um, facing challenges
250 morally, or you're on that party, or out with your friends, not always, I don't know that
251 many people. But at Youth I'm just coming to chill, if you don't wanna run around you
252 don't have to, if you just wanna like, you know, chill around, mostly that is fine.

253 A: Mhm, you guys all mentioned "friends". Why is it so important, like to have friends
254 here in church while you have also friends in school? And it sounded like there is a
255 difference and how does that all look for you guys?

256 G2: Um, I don't know what to answer.

257 A: [Soft laughter] Like, I mean anyone can answer if, ja, Marla you can also answer.

258   G3: Um, I think, everything that works here in Youth in church is different than school,
259   because not all of my friends they're not, they're not in the same world as we do, as
260   Christians, as persons who come to church. And then we come here and we talk
261   about the same faith that you have with the people who also believe in the same God
262   as you do, and they don't compromise or talk about: "Oh, no, um, can you stop to talk
263   about this? Because I feel uncomfortable!" And then you can talk about whatever you
264   want here, also about God obviously, and then you don't stop talking, it's like, ja. Ja,
265   that's it.

266   G2: Um, so, [cough], um, I feel like, like my soul, like used to be fed and like the way
267   that happens is by having a godly consensus with people and I don't really have that
268   at school. Because there are not really many Christians at school that will, there are
269   Christians at school, but there are not many who will talk about God in class. Like I
270   have one, two friends that I can go to and I can talk about God and about our
271   problems and we pray about this and that, like that's cool, but like at church, when I
272   come to Youth, like the friends I have here, um, like it's even more like in depth, kind
273   of. I mean it's, the environment is so much more like, like welcoming to, like to be
274   able …

275   G1: … to your peers …

276   G2: … no, no it's welcoming like you're allowed to talk about your faith, like it's not
277   weird cause it's cool. Nobody's like: "Why are you talking to me about God? I don't
278   want to hear this." Ja, so in church you can and it's not weird, you can scream it out.

279   G1: Um, I got, I, I used to have that environment of school where, um, it, it was
280   awkward to talk about your faith and there was, in the mornings, there was a Bible
281   class, but all you do, did was either read a book or if you didn't have a book you'd
282   read the Bible, that was pretty much what you did during Bible class. Um, you don't
283   learn about God during the, the Bible class at school. Um, I, when my parents took
284   me and my brother out of school I lost a part of being a teenager. I lost, um, having
285   weird friends and life, popular friends, things, I lost that. But when I started coming to
286   Youth I, I was able to fill that hole with something a lot better. I was able to fill it with
287   people who are obedient to their faith and instead of just scratching the surface we
288   can dig deeper into, ach, um, into, into our faith with the people around us. We can be
289   set, we can be set enough to be able to like and except, yell it out to the world while

290   we are in the same place in the Youth. I mean cause everyone there're, not, doesn't

291   necessarily believe exactly like we do, they may have different opinions on, um,

292   certain things, um, but they do believe in the same God like you, so, ja.

293   G4: I think your friends at Youth hold you accountable, if you don't feel like coming

294   to Youth, you're like: "Ja, but so and so is gonna be there [cough in the background]. I

295   actually cannot not go because otherwise she's gonna miss me." Or if you really don't

296   wanna go because they're talking about something you're not comfortable with, you

297   go anyway because your friends speak about it to you the day after this, they speak

298   about it, like on a Saturday. And I mean like Friday I'm really interested: "Would you

299   come with me?" And you're like: "Ja, sure!" And then Friday night comes around and

300   you just had trouble and you're like: "Huh, oh my word, I don't wanna go!" And then

301   you think: "Okay, but she's been waiting for me!" So, you know, it sort of compels you

302   to come, even if you don't want to.

303   A: Mhm, cool. Do, do you guys have, each of you, um, an example of a really cool,

304   um, experience you had in Youth? Like it can be a while ago, cause you've been at

305   Youth for many years now. Um, it can be in any specific group, like you've been on

306   camps, you've been maybe in XLR8, you've been in other places. You've been on

307   Friday night's there. But, is there maybe if you think about it, and anybody can start, is

308   there like one experience you think which was really special to you?

309   G1: [Towards Karin] "You wanna go?"

310   G2: Um, okay, so last year, um, our youth went on summer camp and like mind-

311   blowing awesome, haha [soft laughter], but like, I don't know, I go like something

312   like three years now, I think, and this last one practically was really, it was actually

313   like, oh my gosh, I don't know, like [cough in the background] I can't even explain it, it

314   was more real to me, like in my soul and I was actually paying attention, not that I

315   wasn't paying attention before, haha [laughter], something about last year was just,

316   like it grabbed the whole of my attention and held on to it, um, and I got to talk about

317   things that troubled me with one specific person, um, who helped me through that and

318   like she became like my prayer partner and it's really cool, it's like: "Hey, look what I

319   have, I have an accountability partner and I need it!" And it was just like, you know,

320   it's, ja.

321   A: Cool.

322   G1: Um, a, like Karin said, last year we went to summer camp, um, and it was, it
323   was good that I've been there and it just blew my mind like, jo, I didn't believe how
324   much I learned. Like there were so many different aspects and I mean there were so
325   many different workshops I'd wanted to go to, but there wasn't time. Um, and I just
326   think that now there was, there was one night that we, during worship, and something
327   happened, and I broke down, I mean all my walls just disappeared and I was, I think
328   I'd gone crying my eyes out, the Lord just cut my heart in that one song, I can't
329   remember the words now, but it was so, it had such a strong impact on me, um, ja
330   and sort of.

331   G3: Um, I agreed to go with my group of friends to this year's holiday club, like I was a
332   leader this year, and, um, I think it was the first week. [Asking the other girls] First
333   week? It, was the first week and everybody was just weeping and crying because,
334   um, you could just literally feel God's presence in the room and like, it's huh,
335   everybody was just, it was amazing, it was …

336   G1: … you could feel God in the room …

337   G3: … like standing right next to you, hmm, you know. And then I remember the
338   second week also, um, so many opportunities and I was, I was so tired and there was
339   this one time where I was like: "I don't want to be here!" Ja, and everybody,
340   everybody was just like sitting there and was like in their bubble: "I'm tired, I'm tired."
341   And the next thing I got up and left and I really did not want to be around people and I
342   just wanted to sit down there, me and Lisa sitting in our bubbles: "Don't touch me!"
343   And, um, Lisa came to me and started talking to me, I started crying, I don't even
344   know why I was crying, I was just like, ja, you have to ask her, tears were coming
345   down, I don't know why. But it actually got to me, the whole week I have, I have like a
346   bubble around me and everyone was like: "Okay, do whatever you want to do. Don't
347   get so close." It's like, um, it's like mainly because, like I was scared or whatever, and
348   it's never be never. Anyway, then she got to me and she was like: "I just want to tell
349   you that He loves you." And I was like: "Wow, you know, that's what I was looking for.
350   He loves me, aww." And she was like: "God wants to be inside of you!" And I was like:
351   "Wow, how did you know that?" And then it was just like, you know, God's will in my
352   life to really help me and bring me up and it was, ja.

353   A: Cool.

354   G4: Um, for me it's also holiday club, because we've been coming to this church for
355   about two and a half years, but I never actually spoken to anybody in the Youth for
356   two and a half years, which is amazing that there's a lot of endurance, haha [soft
357   laughter]. Um, and then I wanted to be a leader [cough in the background] at holiday
358   club for the longest time and so I did and I met so many amazing people, actually I
359   met everybody in this room at holiday club this year.

360   All: [In agreement] Ja.

361   G4: Um, and I feel so much more involved in this church and also more involved than
362   I've been, in any of the other churches I've been in, which is just weird, they make
363   you feel like an alien all the time, like you never like really fit in anywhere. But here I
364   know I can go and stand next to anybody, mostly anybody, and they actually turn
365   around and have a conversation with me and I just know, like I'm part of a community
366   now. Also, being home-schooled you, you sort of don't have a community, um it's, it's
367   really not good if there's a problem and then you're out, then you back out and you
368   don't have a place where to put your roots down. And I feel like I'm getting this here in
369   the church.

370   A: Mhm, cool. If you think that …

371   G3: Oh, actually one more thing …

372   A: Ja? Somebody wants to say …

373   G3: No, no, no. Um, Nina said something about being rooted and, um, this year's
374   theme from camp was "Being Rooted". So, um, like we talked about a lot of things,
375   like fasting and prayer and what's it called? [Asking the other girls]

376   All: [Mumbling]

377   G3: Oh, ja, and it was that being of, just because, you know, were all different doesn't
378   mean that we all can't be one bunch in God's family and we all just found, I mean
379   foundation in, in church and like what a future. So we have to be like, we have to be
380   rooted in God so that he can help us about it, challenge and past …

381   G1: Ja, can I? Haha [all start laughing].

382   A: Ja, you guys can speak, it's fine. If you wanna add something it's cool.

383   All: Hahaha [laughter].

384   G2: I don't know what she was saying, haha [more laughter].

385   G1: I would like to add something, um, yes. Holiday club was also a great experience
386   for me and it was my second time being a leader. In my first year I was terrified, I, I
387   wanted to be a leader at holiday club for quite a while and my mom said: "Well, we
388   sign you up." And we did. I felt so, I was scared because I, I wasn't really involved in
389   the church. I came to, I came to church, I wasn't involved in Sunday school, I just felt
390   awkward, I never really enjoyed Sunday school, but anyway I started holiday club and
391   I started to be more comfortable with myself and other people. Um, and I met so
392   many amazing people, I made friends with people I didn't really know existed in the
393   church. Um, and after holiday club the first year, um, my mom asked me: "Do you
394   wanna go to Youth?" I went the first time and John welcomed me, um, Milo did as
395   well and, um, Tasha and I, I felt like I was excepted for the first time in my life, um,
396   the only place I ever felt excepted was with my family, um, not just with my parents
397   but with my extended family on my, on my mother's side. Um, it was the first time I've
398   been accepted by someone who didn't know me, um, and that was a great
399   experience for me. Um, and then that, this, this year holiday club was so much better
400   because I knew the people, I met other people, um, I could reconnect with people I
401   haven't seen in a year. Um, and it was such a great experience, so not just in my
402   opinion for everyone who went to holiday club, for the kids as well. Ja, for the
403   leaders as well as the kids, so ja.

404   A: Mhm, cool. Um, some of you who have been in Youth or teeny ministry also with
405   XLR8 for quite a while, or?

406   G1: Yeah. Haha…

407   A: Can [soft laughter], kind of, ja? Um, if because I also wanna think back of XLR8,
408   even though it changed now. How was your experience there, was it similar to your
409   Youth now, was it totally different, or is it hard to explain?

410   G1: I don't know I only started Youth last year, so …

411   G2: I think it was the same, like I don't really see a difference. The only, the only
412   difference I can think of is that we're grown now, ja. We had like different people like
413   talking to us all the time, now it's John, before it, it was like Milo, before it, it was like
414   Gerald, um, that's something that I can think of but like, ja.

415   G1: What happened it was like John, John mentioned, um, was that we're more, um,
416   actually, ach, I don't know how to say it, hahaha [laughter], we are more physically
417   involved with each other, hahaha [all laughing out loud], that sounds so bad, I am
418   sorry, hahaha [all continue laughing].

419   A: You need to explain that, hahaha [soft laughter].

420   G1: Um, hahaha [Marla continues laughing]. "Marla breathe. This is John speaking
421   not me, it's John, um, okay, just breathe, hahaha!" Um, ja, I haven't really been
422   here, I only started Youth last year.

423   G3: Oh, um, Karin was right, there is sort of no difference at all, it's still the same we
424   had children's ministry in Club 35? Club 35, XLR8, Teen-Church it's the same people
425   all the way through, so it's like not really different, change, except that we are all older
426   now, it's working out now, sometimes, sometimes.

427   G4: Ja, I only started to come to Youth in July so I can't really say.

428   A: Okay, that's cool. So, now I want you guys to be a bit critical on your youth
429   ministry. I wanna know, if you look at it, what could be done better, you think?
430   Because, ja …

431   G2: In our youth ministry now, now?

432   A: Ja.

433   G2: Um, I feel like, again the way things are done, I think like it works at church. I feel
434   like there should be more like advertising or something more like, the Youth used to
435   be quite full, like four years ago our Youth was like huge, like people were flocking to
436   Youth, hahaha [laughter], and now it's kinda like what twelve people? [Marla

437 mumbles] Oh, less than that actually, a maximum, hahaha [laughter], of really few

438 people. So, it's, ja, I don't know, I feel like what we've been taught is like amazing, like

439 it's good, I don't think there's anything wrong with that, um, ja, and my [words unclear]

440 of like who is talking to us, it's not like only John is talking to us, um, like Anita

441 would talk to us girls and then Kamila would talk to us and like, ja.

442 G1: Um, at the moment, ja, like can I say this is something that, um, works, but if we

443 had more people, um, it would be a lot better, because the message would go a lot

444 further. Because the message is, the thing is, it's really good ones …

445 G2: Ja, like it's information you need to have …

446 G1: Mm, and it's important and if there are more people it would go further and those

447 people could teach, like tell their friends, ja, ja.

448 G3: Um, I think if the Youth were more involved in the church, like not only, um, you

449 know, not only Teen-Church, not being up here [mumbling in the background], but if

450 we're involved like not soup kitchen, but being here involved with kids, like homeless

451 children, orphanages and all that stuff, and something, stuff, whatever and we could

452 like a whole lot …

453 G2: We used to, like that was grade six and seven, that's four years ago, five years

454 ago whatever, um, hahaha [laughter], we used to, we used to go to like, um,

455 orphanages. And like we would never like at care group time, and we haven't like, we

456 never had to, to the Teen-Church, um, never that type of thing …

457 G3: Not at all …

458 G2: But it was because we had like two different people teaching there, like Gerald

459 at grade six and seven and then John and Milo, um, ja like grade eight to now.

460 G4: I think we got a pretty good thing going compared to other first time plan, they

461 used to integrate us with the younger children which I guess is good for younger

462 children but not for us, because when they're asking for opinions we're getting a

463 twelve year old opinion which usually involves the word "bike" a million times in the

464 story about your horse or something, haha [laughter]. "Thank you, but we're being

465 serious here!" Um, but, ja, the whole voluntary thing, we here do that all, I mean

466   yesterday I went to some people in the church, we painted jungle gyms in some

467   township …

468   G3: I got such a bad sunburn …

469   G4: It's terrible, haha [soft laughter], we don't do that enough and I don't know if it is

470   because John thinks we don't have time, but I mean we can make time. If we can

471   make time to watch a boy's high rugby match that we don't really care about, we

472   definitely can make time, ha, we can definitely make time to paint some classrooms or

473   paint some things [others mumbling and agreeing in the background].

474   A: Good. In terms of, it's about multicultural youth ministry. Do you think everything

475   has been done, um, well to integrate the different cultures? Because we talked about

476   that before, or you think in that sense also something could be done different and

477   what could be done different?

478   G2: Um, it's kinda like, I feel like our church, like they have tried everything to

479   incorporate different cultures, but where it comes like, like it's the people's choice

480   whether they come to church or not. So it's hard to sort of measure, but, um, in Youth

481   I suppose it's easier because we're speaking of an environment of friends, not that

482   everyone does, I only know my friends, so I feel like everyone is sort of incorporated,

483   but like it is not evident, like if you went to Youth like you wouldn't see people from all

484   different cultures, I don't know, also well not the same, but, ja.

485   G1: I think, I don't think everything has been done to, um, incorporate all kind of

486   cultures, um, I don't think enough of the youth, ask if they come. I think if someone of

487   another culture were to come, um, I think we'll be able to accept that person for who

488   they are. Actually, um, when we went to summer camp there was a Muslim girl who

489   came with us and I didn't realise that, just when we were on the bus coming back,

490   um, and we were just [mumbling in the background] …

491   G3: Hahaha [soft laughter], sorry.

492   G1: Schusch [soft laughter], and it was very interesting to hear her opinion about our

493   faith, um, and, um, I just found it interesting. Um, the one thing my father commented

494   on it, when I told him about it, was like: "That's quite interesting. I haven't heard of a

495   Bible believer who would go to a Muslim care group." There's just no way. Um, ach, I

496   just found it so interesting that she was able to, to come and to be able to experience

497   that and that amazing feeling and then like not, it didn't change her mind. I

498   understand being rooted in your faith, but, um, ja, what was really cool by her was

499   that she, she really like accepted and respected what we said, it almost felt like she

500   was agreeing with us, like she was like very involved in our conversations about God,

501   very cool. Um, and it [cough in the background], like it didn't change like her life, she

502   didn't became a Christian, but the thing is that she now, she knows like more about

503   Christianity than she knew before, um, and that was really cool that we got to do that,

504   like for her to be able to come to summer camp the first time. Um, ja, she didn't judge

505   us for our faith and then we tried not to judge her. The Muslim faith is very close to

506   the Christian faith, um, they believe in that Jesus was a prophet, they belief in him for

507   that and stuff like that. There are some differences in the Muslim faith, they don't

508   believe that Jesus rose again, um, and went to heaven for us, um, he died for us,

509   they don't believe he came back to life and went to heaven, um, they don't believe

510   he's coming back. Um, there are differences between the Christian and the Muslim

511   faith, big differences, um, that do make a difference in the different faith's, but they

512   are quite similar. Um, and she, she didn't judge us that we believe that Jesus rose

513   again and was coming back, um, she didn't judge us on that and we tried not to

514   judge her. Um, and it was quite interesting, she was very involved in everything, she

515   didn't shut herself out, because it wasn't what she believed, um, and ja.

516   G3: Oh, um, this is Eastside Community Church, so which means anyway it is a

517   community, we are a spread community, um, just because we are not exactly that,

518   um, multicultural, everybody coming together, and we are: "Okay, that group is there,

519   Sotho here, Afrikaans and whatever, Indian, Korean, doesn't matter!", and just

520   because we don't have all that diversity in our church doesn't mean we still don't

521   know to, to reach out to people who are different [the other girls mumble something],

522   "thank you" [replying to the other girls], multicultural. Um, so we have, we do trailer

523   ministry and all that stuff and that is regularly happening every year, so, ja. Ja, it's

524   okay, it's enough.

525   G4: Um, like Marla said, it is a community church, but I think the fact that it's maybe

526   because it's a church that people automatically think Christian and then whatever

527   they think Christian is obvious. Um, my best friend is agnostic and all of her friends

528   who are Christian, um, she's at Girl's High so she has quite a few Christian people

529   who are willing to speak to her about it, um, she keeps feeling like they're hitting her

530   over the head with the Bible, they're telling her she is wrong, that she has to believe

531   this, this. She knows some who don't even want to speak to her because they know
532   she's not a Christian. And it upsets me that people would believe that all Christians
533   are like that, they have that viewpoint. And I think that we as a church need to go out
534   and show them how interesting and diverse and open-minded we are, um, it would
535   welcome more people. I mean we have a very vibrant congregation, um, and there
536   are a lot of colourful people and we're not all of them and we need more colourful
537   people, but I think they're scared.

538   A: Mhm. So, one more question. What could you guys in Youth do to make other
539   cultures feel more welcome?

540   G3: I think a cultural open day, I think that would be so cool, we might do it with
541   different schools that would be so awesome.

542   G1: Ja, that would be cool.

543   G3: Very awesome.

544   A: Can you repeat that? Sorry, to do what?

545   G3: Um, we should have like a cultural open day and then they should be all from
546   other schools and from everywhere and then like come together whenever you can
547   and learn about culture and then mix it all. Different foods, different music, different
548   dancing, everything, just mix it.

549   G2: Yeah, that be so cool …

550   G1: Marla dreams very big, hahaha [loud laughter from all girls].

551   A: But it sounds like a lot of fun.

552   G2: To me practical, where we try to incorporate more cultures, where we just, like,
553   we the Youth are encouraged to invite all our friends, like your atheist friends or
554   whatever, to come to church, to come to Youth just to try it out, like see what it's
555   about. You don't want to come again that's fine, but at least get them, like sort of like
556   a chance to be, be able to hear the message and see what, what we're doing, ja.

557 Because otherwise they're just gonna be stuck with: "What the, all Christian's just

558 hate me, because I don't, I don't believe in God or whatever!" But that's not true, ja.

559 G1: I think adding to this, if your friends don't wanna come, um, if your friends are like

560 the party kind of people, um, like them, throw them to a party, get, trick them into

561 Youth if you have to, do it, hahaha [soft laughter].

562 All: Like, ja we should, yeah, we should do it [excitement and laughter in the

563 background].

564 A: So, sorry one, one at the time, please, hahaha [soft laughter].

565 G1: If that's how you have to do it, you can have to lie to your friends, trick them into

566 Youth, do it. Because otherwise they won't let, get a perspective of a save

567 environment of, um, of Youth, so, ja.

568 A: Hm, okay.

569 G4: What was the question? Hahaha [laughter].

570 G3: Oh, no, no, no, how do you make, how do you make it different, multicultural …

571 A: How do you make it more open?

572 G3: That thing, what he just said.

573 G4: I think, um, going out as a church …

574 G3: Hahaha [laughter]. Milo go away! [Milo was briefly in the room.]

575 G4: I think that going out as a church, we're not just being all: "Hey we're a church,

576 you know. You know!" [said in a sarcastic tone].

577 G3: "We're awesome!" [said in a sarcastic tone].

578 G4: … like: "We're Eastside Community Church and we're here to serve you!" Cause

579 often we go out and people are like: "Where are you guys from?" and then we're like:

580 "No, we're from the church down the road." But I mean, how many churches are there
581 on this road? Hahaha [soft laughter], it's like three. So it's not very encouraging,
582 because they don't really know where we are actually coming from.

583 A: Mhm, okay, good. Do you guys still wanna add something, if you think about what
584 we just talked the last hour, or are you happy with what you said?

585 G4: No, not really [the other's agree].

586 A: Great, I think it was really good, got some inspiring answers from you guys. Thank
587 you for that. I also wanted, um, to give you the option, um, like I said I've taped
588 everything. If you don't want to, um, your real name be used you can tell me that and
589 I can, um, use another synonym for it, but if you say: "I don't, I don't care." I mean it's
590 nothing you feel has been so bad or so?

591 All: Hahaha [mumbling and laughing].

592 A: Sorry? Is it okay for you guys?

593 All: It's fine. Ja, it's okay.

594 A: Cool. Then, ja, then I can only say a big "Thank You" for your time and your
595 interest and it was really fun and exciting to hear from you guys, so, and it was great
596 to see you, hahaha [soft laughter], we still miss you guys a lot, ja, cool.

597 All: Bye.

598 J: I'm gonna hang up now, cheers.

599 A: Bye.

Focus group interview with Boy 1, Boy 2, Boy 3 and Boy 4: Pseudo names Carl, Eddie, Jim and Rendani

1   A: Can you guys kind of understand me, ja?

2   All: Ja [mumbling].

3   A: Good, um, I thought in the beginning I'll just explain to you what's happening. Like
4   what I'm, what I'm, what am I going to ask you and then we'll just go, um, question by
5   question. How it works nicely is, if always one of you speak, um, and then the next
6   one can answer the question and then the next one. Is that okay?

7   All: Ja.

8   A: And then the other thing is that, um, you can decide if I'm allowed to use your real
9   name once I'm writing the, um, my research, or you can decide if you want me to use
10   another name instead, but you can always choose at the end of the interview. If you
11   feel comfortable with what you guys said and, um, the other thing, no that's it actually.
12   So let me start, um, the project is called: "Multicultural Youth Work. A case study of
13   multicultural youth ministry at Eastside Community Church." And I quickly read to you
14   what does that mean and then we can start with the questions. Good?

15   B3: Ja.

16   A: Great. "In the last decade there has been an increase in the diversity of cultures
17   blended together in society. Christian youth workers have the privilege and the
18   responsibility to effectively lead young people within this context. This research is
19   based on Eastside Community Church and its youth ministry. The aim of this research
20   is to explore the youth work practices at Eastside Community Church based on a
21   multicultural model that makes for a more relevant youth work." Does that make
22   sense to you guys?

23   All: Kind of, hmm.

24   A: Kind of, hahaha [soft laughter], okay.

25   Jo: Can you elaborate a little bit on what that means?

26   A: Sorry?

27   Jo: I said: "Maybe you just should elaborate on what all those words mean'?

28   A: Okay. So, basically, um, to summarize that is that, um, I wanna find out more about
29   multicultural youth work within Eastside and what does that actually mean, like how
30   do you guys understand the whole thing. So, I'm going through the questions and
31   then I think we can figure it out together. Okay the first question and you guys can
32   decide who wants to answer first is: "Can you explain what the term 'youth ministry'
33   means to you?" So who wants to start?

34   B1: [Background noise] I think youth ministry means that it does not have to be
35   necessarily, just necessarily under teenagers and teenagers, but where you go and
36   teach God to children who don't fully understand it and that you explain to them what
37   some, if you leave you'd [word unclear] understand. You explain to them what it
38   means to you and then you talk to them about what it means to them and then I
39   guess also have fun with them.

40   A: Mhm, ja.

41   B3: Um, I think it actually means that your main purpose is to prepare our future,
42   because teenagers are our future. So it's like opening our mind on what our future
43   like, Christianity and so on.

44   B1: Teaching them what's already being learned so that they have a model from the
45   past and learn new things for the future.

46   A: Mhm, so Eddie what do you think?

47   B2: What they said, haha [soft laughter].

48   A: No I, I want to have the question answered from each of you guys, what you think
49   youth ministry is. Even if it's similar to what the others, the other guys said, it's okay.

50   B2: Um, helping the youth …

51   A: Can you, sorry, can you speak up a bit?

52   B2: Helping the youth and the teenagers to learn more from God.

53   A: Okay, and Rendani what do you think?

54   B4: I think, I think it's when you come together and build each other up and you teach
55   the children about God and way, and you teach them about the Word of God in many
56   ways.

57   A: Mhm, if you, you guys mentioned teaching, um, kids about God quite a lot. How
58   can that look like if you say youth ministry is teaching about God?

59   B1: I think you can start like, saying that Jesus died on the cross for them and slowly
60   work your way up into some Bible verses and some prayers.

61   A: Mhm, any other ideas on that [break]. No? Um, you guys also mentioned that
62   youth ministry is also about helping the youth and teens. How can that help look like
63   and why should they be helped? [Break] Eddie what do you think, how can this
64   help look like?

65   B2: Um, it's helping the families and helping them go to church.

66   A: Do you maybe have a practical example how this help can look like? Any of you
67   guys, if you think about it. No?

68   B1: Just, just asking the people if, if they need any help with anything and just serving
69   there.

70   A: Okay, good, um, you guys also mentioned, "preparing for the future". What do they
71   need to be prepared for? Um, Rendani maybe you can help me there? [Break] What
72   do young people need to be prepared for?

73   B4: They need to be prepared to understand their parents, speaking about God
74   although able to, ja, understand what the Bible is today. Um, because if you don't
75   read it, if you really don't read the Bible you don't understand, like with what cultural,
76   how he created the world, how he created us. So that's why I said God wants each,
77   each one of us to come together and to build each other up and to speak about his,
78   his Word.

79   B1: I think people also need to prepare the future generation for new challenges and
80   new changes to the lost, new challenges towards the lost. Some people who are,
81   who don't believe in God, or believe different and you want to bring the Gospel to
82   them, they always have new, um, different questions and nobody has all the answers
83   for that. And there just needs to be faithful answers that have already been asked and
84   they need to be prepared for new answers that might be asked.

85   A: Mhm, Jim what do you think?

86   B3: About the preparing kids?

87   A: Mhm.

88   B3: Oh, I don't actually think it's, even though I'm not sure, I think it's like the way to
89   keep your traditions, you now. Not a lot of changes to like the concept or the intention
90   to like differ from your previous generation, so that's like using your tradition to the
91   teenagers properly and really impacting their lives, not sure.

92   A: Mhm, if you say, sorry, if you say "keep tradition", can you explain that a bit?
93   Because are all traditions we learn from others, are they all necessary, or not, or
94   what's your take on that?

95   B3: Em, sorry, about tradition?

96   A: Ja, because you talked about keeping the tradition, didn't you?

97   B3: Ja, I was just elaborating on that.

98   A: Ja.

99   B3: Um [long break].

100   A: I mean you guys can help him. What do you think about the idea of keeping, um,
101   traditions? I'm assuming Christian traditions, if I'm right. Is it important in youth
102   ministry to keep them?

103   B1: It depends on the traditions, but usually when it comes to Christian traditions you
104   just wanna keep some and improve old ones. Keep those that are important in being
105   a Christian and then just improving on a different one you know you need to keep, but
106   you just wanna add a little on to it.

107   A: Mhm, so are you happy with that, that's youth ministry for you guys?

108   All: Ja.

109   A: Mhm, I also wanted to add quickly I will continue with the other questions, but, um,
110   if you guys feel that you need to add something to the previous questions we can
111   always go back to that later and you really can feel free to share what's on your heart.
112   Okay, the second question is then: "Can you describe the term 'multicultural'? What
113   does it mean to you when you hear the term 'multicultural'?"

114   B2: Different cultures.

115   B1: Different races.

116   A: Okay. What else?

117   B3: Um, when I like hear multicultural, I immediately think of two images. One is just
118   like living together and the other one is being involved together.

119   A: Mhm, why, why is there a difference?

120   B3: Um, multicultural, well, um, I don't know I just think the meaning isn't too clear,
121   doesn't specify them, I think those two …

122   A: Mhm, can you maybe all four of you elaborate on those two things, "living together
123   or being together, being involved together". What's, what's the difference there?

124   B1: In living together, when I hear that, doesn't necessarily, necessarily mean like
125   everybody, if you live together that does not mean you're close friends. You can
126   maybe barely tolerate each other, or you guys could be friends, but it does not
127   necessarily mean that you are completely involved. But the other one when you say
128   that, that means that you guys enjoy each other's company, that you work together
129   and give a lot of things together.

130   A: Mhm, Rendani what do you think about that?

131   B4: [Pause] I have no answer to that one.

132   A: Ja?

133   B4: I have no answer to that.

134   A: But do you agree?

135   B4: I do agree.

136   A: Aha [soft laughter] good, and Eddie?

137   B2: Living together is like roommates, they don't necessarily have relationships just
138   by living together.

139   A: Mhm. Do you guys maybe have an example for multicultural, how can that be
140   explained maybe with a practical example?

141   B1: Going out into different cultures where it's not quite as rich and they just work with
142   the children there and just helping them out and teaching them kinda about God. It's
143   teaching about God, but also doing it with a bunch of different people and with a
144   bunch of different speculations and a bunch of different areas of expertise. So that
145   you just work together for a common goal.

146   A: Mhm, okay. Did you say common good or common goal?

147   B3: Um, common goal.

148   A: So what would that be, um, Jim, a common goal?

149   B3: Um, for multicultural?

150   A: Ja.

151   B3: A common goal, well like, I think just being able to have like a close relationship.
152   Living with each other like, um, where you don't really have feelings like being, um,
153   inferior or superior, obviously wrestling with it, ja.

154   B1: Your standing in society.

155   A: Sorry, what was that now?

156   B1: Just, I was trying to say that it doesn't matter where you, what, how popular you
157   are or whether your background is rich or poor, everybody should just love one
158   another as they love themselves.

159   A: Mhm, good. So is that, does that just sound like an idealistic dream or do you guys
160   actually think this is possible, this idea of multicultural? Maybe if Rendani can start
161   with that. There's nothing you can say wrong, you know. Just what do you think, do
162   you think it's possible or not to, to live together in a close relationship without inferior
163   feelings, like we explained it?

164   B4: Most of the times it's not easy to like get into a relationship, sometimes, you see,
165   your friends, like they want you to get this chick, or you don't feel like you want to be
166   with this chick. And in your heart you're telling yourself you'll get this chick, but you
167   can't, you're too shy to speak to this chick. But you can like come together, be friends,
168   know each other for a longer time, um, know about her life and she must also know
169   about my life, where I come from. Like teaching where I'm from, but like what kind of
170   family you come from, it's like ...

171   A: Mhm. But is that a, a problem do you think or, if it depends from which family you
172   come from?

173   B4: Most of the time it might be a problem cause there's different families that, like
174   some, half of the family are Christians, half of the family are not Christians. So, what
175   we have to do is like, we have to come together and speak about the Lord's name
176   and they have to understand why we are doing this, um, why, where we're at to
177   come, um, why we're together and pray for one another, that's how I understand it.

178   A: So, what's, okay. Um, what do the rest of you guys think about that?

179   B1: I think that if you want to, most Christians have a dream of changing the world so
180   that they can, so they can all live in a free and Christian society, but not everybody
181   has the same point of view. So, before you actually try to change anybody try and
182   look, try and look through their eyes on what they see. And if once you've done that
183   try and understand them for who they are before trying and press your religion on
184   them. So that you don't try and make them feel small, um, try and make them feel
185   equal before you try and show them who Christ is.

186   B3: Are we still on the question, whether it's possible to achieve a common goal, or
187   is that a new question?

188   A: Um, can you say that again? It was difficult to understand now.

189   B3: Are we still on the question whether it's possible to achieve a common goal, or
190   are we on another question?

191   A: No, no, we're still on the question of multicultural, I'm just always trying to, to find
192   out a bit more. [Mumbling in the background] Ja, so we were discussing now the idea
193   of "close relationships" and we were digging a bit into that. Um, and then Carl said
194   just now that it's important, um, to "understand others first before we just put
195   something on them". But, um, what's your take on that, Jim? How does it look like
196   to understand somebody else first, especially in a multicultural context?

197   B3: Well if you want to understand each other, you've got to use certain types of
198   information to actually like, have a relationship, like a close one. You try and not have
199   hidden issues and problems, try to work out where you are that's a relationship.

200   A: Mhm, Eddie what do you think?

201 B2: It takes time to know somebody, a lot of time.

202 A: Did you say "it takes time"?

203 B2: Ja.

204 A: Good, okay, now we can, I think we can move on to the next one. I wanna know
205 from you guys very practically: "Why do you come to Youth regularly and you can
206 explore that a bit?"

207 B1: I come to Youth to learn more about God and I enjoy the company of other
208 Christians, like it's just fun to, it's just fun to expect what might, it's just fun to know
209 that I don't know what to expect, what's going to happen next. And it's, um, I'm
210 always, I'm always happy to come because I know that it will always be interesting
211 and fun to learn about God.

212 A: Mhm, okay. Eddie why do you come to Youth?

213 B2: Because I enjoy it.

214 A: Can you explain that a bit further?

215 B2: It's fun and you know more about the Bible, about God, ja.

216 A: Mhm, and Rendani, what's your take on that?

217 B4: Um, I come to Youth because like most Sunday's I go, I have, I go to two groups,
218 this is why mostly on Sundays I have a lot of, I cannot go to church on Sunday, so I
219 have decided to go to Youth. Um, the reason why I come to Youth is because I come
220 to learn, to learn from other people about what it means, like who is God, what is
221 God's will, um, and mostly I love to worship the Lord, and sometimes when I don't
222 understand something I have to like come and ask, because alone I will not
223 understand it. That's why I come to Youth.

224 A: Mhm, and Jim why do you come to Youth?

225   B3: These days as we go to higher grades and whatever we got more, um, no time

226   to actually relax, I've got no time to like actually to spend close time with the Bible or

227   God and on Sunday. Like if you come to Youth it's like totally chilled, you enjoy your

228   friends and the company, Bible story or topic they give us. It's like really interesting,

229   well spent time, so I come.

230   A: Mhm. Um, all four of you, as far as I remember, have been with the youth for quite

231   some time now, like with the younger ones in XLR8 and now with the older ones. Um,

232   can you maybe tell me a bit, um, what's your take on that how it was before, how it's

233   now, or do you think not much has changed? Like in the past few years.

234   B1: [Pause] At first when I came to, to Youth I wasn't really known and I was kind of

235   the outside-kid, so I just worshipped there and talked with the guys when we got into

236   groups about God, um, I didn't really know what to do with myself while I was there.

237   But now most of the kids know me and we don't talk all the time, but when we do we

238   talk long and when it comes to worship it's with the same voice and it's just very funny

239   to always know like, when I come to Youth I know I won't be left out of the games.

240   A: Mhm. [Pause] Um, Eddie what's your take on that, on the past few years if

241   you look at it, from the beginning when you started to come to Youth to now? XLR8

242   and now Youth and everything?

243   B2: It's complicated, it's the same. I don't know more about it.

244   A: So you felt happy from the beginning and you still feel happy? Hahaha [soft

245   laughter], ja?

246   B2: Ja.

247   A: Nothing to add? [Eddie nodding his head] Okay, Rendani what is your take on

248   it?

249   B4: Um, for me when I started to come to Youth it was hard to like understand: "Why,

250   why, ja, I do this?" But it took me time to understand: "Why do I have to worship the

251   Lord? Why do I have to learn from other people?" And it was hard for me but I'm

252   still building myself up to know more about God and why He died for us on the cross,

253   and that's why, I think.

301

254   A: And Jim?

255   B3: Um, the difference between XLR8 and the Youth now is that, well like we, the
256   discussion. Um, we got a text that we discuss, that's how we did it in XLR8, and like
257   now we watch a video and we discuss it, which is just like technology comes more to
258   use. And it's just like they're talking a bit more like difficult and fast, it's hard to
259   understand everything, yeah I think that's the difference.

260   A: And, um, for you personally, if you think of your first time when you started with,
261   with any youth and now a few years later, how is you experience?

262   B3: Um, like at first it's really strange, but, um, ja, like I'm very shy, I don't really talk
263   with new people that much. So it's just like weird, awkward to just sit there and trying
264   to have a discussion and now it's like my close friends in church so it's much easier, I
265   feel more comfortable.

266   A: Mhm. Good. [Short pause] Um, you guys mentioned "worship" quite a lot, that you
267   do that in Youth. Are you having, can you explain that, how does it work? [Pause] Do
268   you have worship times there, or?

269   B1: The worship there is the same as always, but we have different songs and we,
270   now that we are older and in an older group we understand a little bit better what we
271   are actually singing about, actually praising God with, you know, more joy in our lives.
272   A: Mhm. [Pause] Good, um, you guys obviously don't do Youth alone or, you have
273   some volunteer leaders who are helping with it, or not? [Nodding heads] Ja, um, so
274   what's your take on, on the leaders of Youth? What's your impression?

275   B3: What are the differences between leaders?

276   A: Like, what's your impression, um, how does it work with them?

277   B3: [Pause] Well, certain leaders are like really fun and the discussions and we just
278   like little games just to lighten up the mood, then the whole lesson is kinda relaxed
279   and happy. With some leaders we have like, um, deep discussions which actually
280   makes us think and … [soft voice]

281   A: Mhm. Can you say the last sentence again? Because somehow the, your voice
282   was gone.

283   B3: Um, which one?

284   A: The last sentence.

285   B3: Um, like with certain leaders you've got a deep discussion which like makes us
286   think and look back at the past what we've done.

287   B1: I think that, like Jim said that some, their teaching, their company and their
288   understanding, what they are saying when it comes to talking about God, but you
289   don't always completely follow what they're saying. And there are those that are much
290   fun, you understand a little bit more of what they're talking about. It's always good to
291   get a little bit of both in a leader to, so that you can understand what they're talking
292   about and so that you don't fall asleep while they're talking to you.

293   A: Eddie, what do you think? [Mumbling] Hmm? Sorry, can you speak up a bit?

294   B2: They're cool, they're awesome, hahaha [soft laughter].

295   A: And Rendani?

296   B4: Um, it's hard to like, to understand what they're speaking about sometimes.
297   Sometimes you have to go back and, you have to go back to the topic's they're
298   speaking about and you have to like really go back, go back, and try to understand it
299   and try to come back and ask questions. Um, ja, it's like that, for me it's hard to, to
300   experience what, what it means when they're speaking to you, so you have to like
301   read the passage over and over, so that I can understand it.

302   A: Mhm. Okay, so maybe that's a good point to go to the next question, because my,
303   um, I wanna know. Can you tell me what could be done better in Youth? If you think
304   about it, each of you, what do you think could be done better?

305   B2: The worship.

306   A: Mhm, can you explain that a bit. Why do you think the worship could be done

307   better and in what sense could it be better?

308   B2: We can make the worship longer and some more songs at Youth.

309   A: Okay.

310   B1: And the ones that we worship with that they actually, if we don't understand some

311   of the words that we're singing in some songs, that they explain what it means, so

312   that we can know what we sing before we're actually singing.

313   A: Mhm, any other ideas? Rendani, what can we do better in Youth, if you think

314   about it?

315   B4: [Short pause] I think, um, it's about like if, if you don't understand the words, like

316   Carl said, you can't just keep on singing and singing and not understand what it

317   means. You have to ask and they have to explain to you what it means and cause

318   sometimes we can sing something, but you don't know what it means to you. So most

319   of the time you have to like find, find, you have to find help who can like cope with the

320   song, who you can like ask more about what it means.

321   A: Mhm. Okay. Jim?

322   B3: Um, I think like, um, there's a little time of playing games before you go into a

323   discussion. Maybe or possibly make that game like much more involving with like

324   other people so that you build relationships during like, during a game and that so you

325   can come closer and you have like team-like relationship, you don't feel out.

326   B1: To me it means actually to socialise with everybody else because usually when

327   we come to Youth, girls are always like on one side of the room and the boys are on

328   the other. I figure we should actually be more at ease with each other so that we can

329   actually draw more people in. Let's understand a little bit more, a little bit of more,

330   ach, you know.

331   A: Mhm. Any other things you, you think about it. Like if you guys can decide this is

332   what we're going to change, what would you change?

333 B1: [Pause] That more people would be willing to actually pray when it comes to
334 praying, opening with prayer and ending with prayer. I think that everybody make sure
335 that they have a chance to do that.

336 A: [Pause] Eddie?

337 B2: They should make more interactive games, decide on a topic and then that
338 everybody talks about it.

339 A: Mhm, to, to do one topic and then everybody talks about it, do I get that right?

340 B1: "A topic that everybody has a mutual understanding on." I think that is what he
341 was trying to say.

342 A: Mhm, okay. Rendani what else can be changed? [Pause] Or should be changed
343 maybe? I don't know. Or is it just the way youth works, how it's at the moment?

344 B4: Hey, I don't know what should change, be changed [soft laughter]. I don't know.

345 A: You don't know what should be changed? [Mumbling in the background] Jim?

346 B1: You could …

347 A: All right. Sorry, Carl?

348 B1: There could be a little more involvement in ministry when it comes to the youth.
349 So that we don't just, or everybody that we know, so we can't just have same people
350 every single Sunday that we have different people from different cultures coming and
351 learning more about Christ.

352 A: [Pause] are you guys happy with those answers about, um, how Youth can be
353 done better?

354 B1: Mhm, ja. I think so [Background noise].

355 A: Ja. Okay. So, the background noise is really loud now.

356   B3: Sorry?

357   A: The background noise was really loud now, now it's better again. Um, if you think
358   about the questions I asked you, is there anything that comes to your mind or maybe
359   a specific story which you think would describe "multicultural youth ministry" well?

360   B3: [Pause] Would you maybe like repeat the question? Just to, ja.

361   A: Ja, no, um, I just wanted to know if you think of the different questions I asked you
362   now in the past, um, forty minutes is there anything which you think would still, um,
363   which is still missing, still needs to be said or described, maybe a story? No? You
364   guys are all happy?

365   B1: Ja.

366   A: Good, that's cool. Then let me say "thank you" for your time and, um, I also wanted
367   to ask you again: "Is it okay if I can use your names in the research?"

368   B2: Yes.

369   B4: Ja.

370   B3: Ja, I think so, haha [soft laughter].

371   B1: This is going to be presented like in front of many people? Or is it just like …

372   A: Sorry?

373   B3: Is it like a, is this going to be presented to many people or is it just like a small
374   project?

375   A: No, um, it's going to be presented freely to people, but it goes to the University,
376   um, but I mean you need to decide, ja, so. But it's not, it's not only your interview,
377   there are several interviews with several people, so.

378   Jo: It just would be your name, it won't be, it's just to indicate people … just your
379   name on a piece of paper.

380   All: It's okay.

381   A: Awesome, thanks, cool guys, um, ja, then I think we're done. I can only say:
382   "thank you" again.

383   B1: And "thank you" for allowing us actually to spend this time and to express our
384   views of this specific subject.

385   A: No, you're welcome, I really think it's important to know what you guys think. So,
386   okay, all the best, guys.

387   Jo: [Talking to the boys] "Okay guys, I think the guys are all in the Teen Church so
388   you can join them if you want, or you can go outside and wash cars, or you can just
389   hang out, whatever. Thanks."