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ABSTRACT

THE DEVELOPMENT OF LEADERSHIP COMPETENCIES  
FOR CHILDREN AND YOUTH FOR IMPLEMENTATION  
IN PATHFINDER CLUB

by

Hyungsik Ju

Adviser: Baraka Muganda

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE DEVELOPMENT OF LEADERSHIP COMPETENCIES FOR CHILDREN AND YOUTH FOR IMPLEMENTATION IN PATHFINDER CLUB

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Date of completed: January 2010

### Problem

Children and youth members in the Korean Adventist church have been steadily decreasing in numbers. Although there are many causes, the most serious problem is a lack of leadership development training for children and youth. And then, the lack of a leadership program for young people not only fails to promote an evangelistic passion, but also causes a deficit of training for future church leaders. In this sense, various leadership competencies should be applied and developed in order to nurture young people spiritually.

## Method

Library research, a theological analysis, a contextual analysis of South Korea and the Korean Adventist church, development of a Logical Framework Approach (LFA) and Gantt chart were pursued to design a leadership development strategy for children and youth for implementation in a Pathfinder club.

## Results

Leadership development strategy for young people will be prepared and implemented. Particularly, four specific leadership competencies such as identifying God-given vision, empowering children and youth, mentoring young leaders, and building a team ministry will be designed as core curriculums. Children and youth will be trained to be spiritual leaders.

## Conclusion

Young people should have an opportunity to be nurtured as spiritual leaders. Accordingly, the Korean Adventist Church must design a leadership development curriculum for children and youth and applies it to them successfully. This project will help the Korean Adventist Church to design the curriculum so that it motivates young people to participate positively in the leadership development project and discipline their leadership competencies effectively.



Andrews University

Seventh-day Adventist Theological Seminary

THE DEVELOPMENT OF LEADERSHIP COMPETENCIES  
FOR CHILDREN AND YOUTH FOR IMPLEMENTATION  
IN PATHFINDER CLUB

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Hyungsik Ju

January 2010

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THE DEVELOPMENT OF LEADERSHIP COMPETENCIES  
FOR CHILDREN AND YOUTH IMPLEMENTATION  
IN PATHFINDER CLUBS

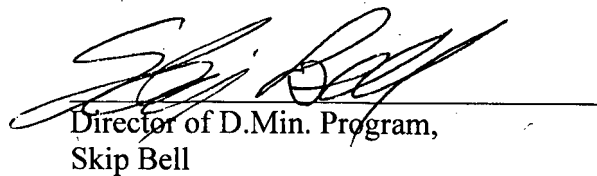
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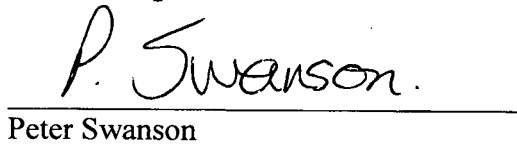
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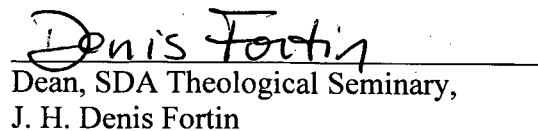
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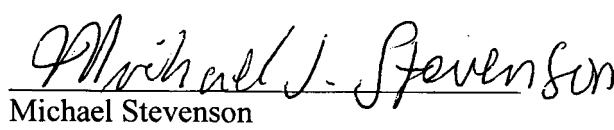
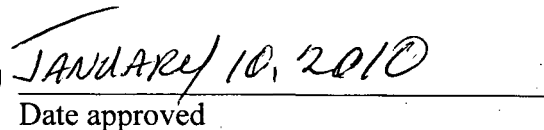
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## CHAPTER 1

### INTRODUCTION

Children and youth are described as the church of tomorrow, and at the same time they are considered as the church of today (Gerhardt, 2005). Nurturing children and youth successfully enables churches not only to prepare future leaders but also to gain a plentiful evangelistic result. Accordingly, various leadership competencies should be applied and developed in order to nurture them successfully.

#### **Problem**

The Korean Adventist Church has concentrated its energies on ministries for growing children and youth; however, children and youth members have been steadily decreasing in numbers. Although there are many causes, the most serious problem is a lack of leadership development training for children and youth. And then, the lack of a leadership program for young people not only fails to promote an evangelistic passion, but also causes a deficit of training for future church leaders. In this sense, various leadership competencies should be applied and developed so that young people can not only be nurtured as future leaders but can also deliver the gospel to their peer group as current youth leaders.

## **Justification of the Project**

### **Demands of Ministry**

Many young people are leaving the church, while concurrently the church is having little evangelistic success with children and youth in the community. The Korean Adventist Church realizes the importance of children and youth ministries. A variety of programs have been prepared for them; however, they have not been interested in the church. Accordingly, there is a strong demand for transforming them into spiritual people.

### **Biblical Mandate**

The adolescent stage is very important, and during this stage youth should be guided to grow spiritually in terms of a biblical aspect. "Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth" (Ps 110:3). God presented them to His church, and the church is responsible for guiding them to go forward to God. In order to come closer to God, they need to be nurtured spiritually through appropriate processes and programs.

### **Applying Leadership Principles**

The concept of leadership development is still strange to the Korean Adventist Church in terms of children and youth ministry. Young people are considered persons who must be protected and follow adults unconditionally, because Korean society is very conservative and under the strong influence of Confucian ideas. In this social atmosphere, young people have been forced to obey their elders entirely rather than to lead people or groups. It is generally taken for granted that a leader commands and followers obey unconditionally. It is also the situation in Korean churches. However, this fixed concept

has changed recently. A variety of leadership principles should be applied to children and youth. The children and youth need to be developed in order to play a role of leading their group successfully rather than being forced to obey their elders unconditionally. Accordingly, leadership development for them is strongly needed.

### **Purpose of the Project**

The purpose of this project is to develop leadership competencies for children and youth for implementation in a Pathfinder club. It presents an effective strategy for building a leadership development curriculum for the Korean Adventist Church so that it can nurture children and youth successfully.

Young people must be involved in disciplining their leadership competencies through the Pathfinder activities. To fulfill the purpose of this project, young people's situation, thought, and need will be examined. By referencing current literature and exploring specific leadership principles, a leadership development strategy for designing the curriculum will be set up.

### **Significance of the Project**

This project for designing the curriculum will enable young people to develop leadership competencies. Four specific leadership competencies will be applied to young people, who will be nurtured spiritually. They will not only be nurtured effectively as future leaders, but will also be able to deliver the gospel to their peer groups successfully. They will play an increasingly important role in the Korean Adventist Church. The positive outcomes of this project will encourage and motivate current church leaders to concentrate their energies on leadership development for young people continuously.

## **Limitations**

This project will concentrate its energy on building a strategy for designing a leadership development curriculum for young people. Even though there are many kinds of leadership principles, this project will focus on four specific leadership principles in order to prevent confusion by dealing with too many leadership principles.

There are limitations to measuring the success of the project. Since this strategy for designing a leadership development curriculum is a pilot project, there is no precedent project with which to compare how well the leadership development curriculum has been carried out, and the outcome of the project may take time to evaluate.

## **Methodology**

A theological reflection on biblical leadership containing effective leadership styles from the Old and New Testaments, a theological reflection by a Christian leader, a description of a specific ministry-embedded leadership challenge, and an application of leadership principles to that challenge will be given and a personal leadership experience are described.

The study of literature including the Bible, Ellen G. White's writings, and other authors on leadership principles and children and youth ministries was carried out.

Contextual analyses of Korean society, young people's situation in Korean society, and the Korean Adventist Church were examined in terms of cultural and religious aspects.

In order to set up the curriculum effectively, four specific leadership competencies are described as core modules: identifying God-given vision, empowering children and youth, mentoring young leaders, and building a team ministry.



A strategy for a designing leadership development curriculum for young people was established using a logical framework approach. An activity schedule or Gantt chart displays monthly activities for the first year, followed by 3-year quarterly activities. Four outputs were achieved: designing the curriculum, organizing leadership development teams, applying four specific leadership competencies, and evaluating the process.

### **Outline of the Project**

Chapter 1 is the general introduction and overview of the project. It describes the problem, the justification, the purpose, the significance, the limitations, the methodology, and the outline of the project.

Chapter 2 contains a theological reflection on biblical leadership. It describes effective leadership styles from the Old and New Testaments, a theological reflection by a Christian leader, a description of a specific ministry-embedded leadership challenge, and an application of leadership principles to that challenge; an account of a personal leadership experience is also described.

Chapter 3 deals with a variety of literature reviews: a review of leadership literature, understanding young people, the definition and purpose of youth ministry, youth ministry and leadership, leadership challenges for youth, and Pathfinder and leadership development.

Chapter 4 gives a brief overview of Korean society. The situation of children and youth in the Korean society and in the Korean Adventist Church will be described in terms of cultural and religious background.

Chapter 5 illustrates four specific leadership competencies for children and youth in order to effectively design the curriculum. Identifying God-given vision, empowering children and youth, mentoring young leaders, and building a team ministry are described.

Chapter 6 introduces a strategy for designing a leadership development curriculum. General methodology is described on the use of a logical framework analysis and Gantt chart. A detailed implementation is explained.

Chapter 7 presents an overall summary of the project, conclusions, and recommendations.

## CHAPTER 2

### THEOLOGICAL REFLECTION ON BIBLICAL LEADERSHIP

#### **Introduction**

Every essential principle of leadership has its root and origin in God's Word.

White (1948) indicates that God seeks great leadership:

Just as wise generalship is needed in the service of Christ as is needed over the battalions of an army that protects the life and liberty of the people. It is not everyone who can labor judiciously for the salvation of souls. There is much close thinking to be done. We must not enter into the Lord's work haphazardly and expect success. The Lord needs men of mind, men of thought. (p. 67)

God constantly sought leaders to lead the Israelites. When God called leaders, He gave them spiritual abilities and had trust in them from beginning to end in spite of their shortcomings. People who have the gift of leadership should receive God's command in order to use it in following His purpose. In connection with the definition of leadership, it may be helpful to explore people in the Bible who displayed their leadership effectively.

#### **Select Effective Leaders from the Old Testament**

##### Moses' Leadership

Moses was one of the most representative leaders in the Old Testament. He was considered a great leader who led the Israelites from Egypt. The fundamental factor of his leadership was leadership "by faith" (Heb 11:30). Faith in God's promise was not only a core value of his leadership, but it also provided him with a strong motive to thrive

in many difficult and challenging situations. But even as a leader, Moses was a man of humble character (Num 12:3), which made it possible for him to embrace his coworkers and people, accept their opinions, and share his vision. He was a leader who not only shared his vision, but also allotted a portion of the work to each of his followers. Accordingly, one of the most important traits of his leadership was commitment. His commitment to leadership is apparently remarkable compared to many leaders in Scripture. He not only shared his job with Jethro and Aaron, but also built an organization formed of officials over thousands, hundreds, fifties, and tens and administered the organization effectively.

#### David's Leadership

David always laid his leadership upon God's providence. When he became king, he got people to bring the Ark of God back from the enemy (2 Sam 7:2). This event showed his humble leadership. Additionally, it displayed his faith in the fact that his leadership was ordained by the sovereignty of God. David was a man of piety as a leader. He had to constantly have a personal experience with God in order to maintain his leadership (1 Chr 18:5, 14). The climax of his leadership can be found in the event where he made a confession and repented of his sins before Nathan. Although any leader has many weaknesses and makes a variety of mistakes, humility, honesty, and repentance can strengthen his leadership.

#### Nehemiah's Leadership

Nehemiah is presented as the most typical leader in Scripture. He was the cupbearer of Artaxerxes. However, his main job changed from a cupbearer to an

architect, as he led the work of rebuilding the walls of Jerusalem (Neh 2:18).

Additionally, he displayed his leadership as a governor in the land of Judah (Neh 5:14).

The book of Nehemiah is filled with a variety of leadership principles:

1. Servant leadership (Neh 5:14-16)
2. Strong leadership by keeping principles in various situations (Neh 1:11)
3. Wise leadership by solving many kinds of problems (Neh 2:19-20; 4:16-17)
4. Leadership of faith and vision (Neh 4:14, 20)
5. Leadership in preparing and planning works (Neh 2:6, 7, 12; 3:1-31)
6. Leadership in praying from beginning to the end (Neh 1:5-11; 2:4; 4:4-5; 6:9, 14; 13:14, 22, 31)
7. Dedicated leadership (Neh 1:1-2:20)
8. Incarnated leadership by embodying the vision (Neh 2:5)
9. Relational leadership by sharing vision and work (Neh 9:38)

### **Select Effective Leaders From the New Testament**

#### **Jesus Christ's Leadership**

Without a doubt, Jesus Christ's leadership is the decisive example of biblical leadership. Three works manifested in Jesus Christ's ministry—a love, service, and redemption—a count for three important factors in biblical leadership. That is to say, love as the motive of leadership, service as the method of leadership, and redemption as the goal of leadership are presented harmoniously in the life of Jesus.

The leadership principle of Jesus Christ is emphasized in the book of Isaiah (Isa 42:1-5). The trustworthy leadership principle can be found in "Here is my servant," and authorized leadership is presented in "whom I uphold, my chosen one in whom I delight"

(Isa 42:1). The verse, “He will not shout or cry out” (Isa 42:2), shows the competency of humility, and “A bruised reed he will not break, and a smoldering wick he will not snuff out” (Isa 42:3) illustrates the competency of love and sympathy taking mercy on people’s weaknesses and mistakes. The verse, “he will not falter or be discouraged” (Isa 42:4), accounts for a leader’s courage. It is difficult for a pessimistic leader to promote and encourage other people. Finally, judging from the verse, “I will put my Spirit on him” (Isa 42:1), divine calling by God is the only way of being a spiritual leader. In this overall perspective, Jesus Christ’s leadership confirms the servant leadership model. The typical servant leadership of Jesus Christ is described in the following verse: “Whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all” (Mark 10:43-44).

### Paul’s Leadership

Paul’s leadership was generally mission-oriented leadership. When he displayed his leadership, he announced that his spiritual authority came from God and introduced himself as a servant of Jesus Christ (Phil 1:1). Paul’s leadership can be an excellent model in order to give a motive to the goal of mission and to encourage people in accomplishing that goal. He exhibited a variety of leadership competencies so as to encourage coworkers and accomplish the goal. As it was, he took care of people as a father deals with his own children (1 Thess 2:11) and provided people with warm encouragement for faithful growth (1 Cor 15:58). He also thoughtfully gave consideration to new believers, like babies (1 Thess 2:7-8). Occasionally, he displayed a strict leadership like a stern father in terms of people’s sins. When he confronted many

trials and difficulties during his mission trips, instead of being intent on imminent problems, he searched for fundamental factors and solved problems (Acts 14:15).

### **Theological Reflection of a Christian Leader**

In the context of the above illustrations, Klopp (2004) suggests that the following are biblical characteristics of Christian leaders:

1. They lead on God's behalf using His spiritual power rather than simply acting on their own self-interests. They are dependent on God rather than themselves.

2. They have God-given authority and oversight responsibility.

3. They are entrusted by God with people who follow them.

4. They will give an account of their leadership to God.

5. They take their leadership responsibilities seriously and lead with eagerness.

6. By the very nature of their responsibilities, they are expected to lead, to go before, and to stand before.

7. They use their authority to minister or serve the true needs of the followers.

Their authority does not come through an office or title, and it does not come through rules, regulations, and/or legalistic power.

8. They lead by example. They are of such noble character and exemplary leadership that others can imitate them and learn how to become leaders themselves.

9. They are not abusive or dictatorial.

10. They sacrifice themselves for the good of those they shepherd.

11. They protect the flock from outside dangers and internal turmoil.

12. Probably most importantly, biblical leadership focuses on character development as foundational to Christian leadership (pp. 73-74).

Clinton (as cited in Gibbs, 2005) provides the following definition of Christian leadership: “A Christian leader is a person with a God-given capacity and the God-given responsibility to influence a specific group of God’s people toward God’s purpose for the group” (p. 25). In other words, a biblical leader is not chosen in terms of his or her innate abilities and experience, but is equipped by God in order to fulfill his or her calling. His or her role is to influence, not dominate, the group among whom he or she was given leadership responsibilities. Therefore, relationships are one of the most important leadership competencies. According to Rost (1993), leadership is an influence relationship among leaders and followers who seek real changes that reflect their mutual purposes. In fact, it seems reasonable to assume that Rost’s statement is an appropriate definition of contemporary Christian leadership.

In this overall perspective, Treston (1997) gave a particular insight in terms of Christian leadership—that the images of “head,” “heart,” and “hand” are appropriate symbols of Christian leadership. The head is the rational, intellectual aspect of leadership, the heart is the expression of compassionate love, and the hand represents intentional action for justice and service. These three images came from Jesus Christ’s leadership. “Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people” (Matt 4:23). His teaching was a competency of the head, and he preached to the people with a merciful heart. Besides, he served people constantly with his hands. If a leader wants to follow Jesus Christ’s leadership, he or she should accept these three images as criteria for his or her life. As a result, Christian leadership is the process of guiding people in God’s way so that leaders accomplish God’s purposes and at the same time impact their society.



## **Description of a Specific Ministry-Embedded Leadership Challenge**

Jesus Christ is the model for leadership. His leadership, which is presented in Scripture, provides contemporary Christian leaders who want to work in the mission field with many examples. In recent years, both the amount of resource material available to improve leadership skills and the expectations being placed on those in leadership have increased. Today people are calling for innovative leadership, which is compelling many current leaders to learn a variety of leadership skills. However, leadership that supplies change and refreshes mission is rooted in Jesus Christ's model. Therefore, examining Jesus Christ's leadership will help current leaders to reform and improve their leadership competencies.

### **Challenging Confidence of Calling**

A sense of identity is a sense of security. Knowing self-existence, simultaneously, can be a core value of leadership, as it gives goals and direction to life. Jesus always tried to confirm His identity. He applied these endeavors to His life through prayer, silence, and meditation. McNeal (2000) stated the following about the call:

God shapes the heart of the leader through the call. This call is a divinely orchestrated setting apart of the leader for some special task. God's part of the call dynamic is to initiate, guide, position, and intervene. The leader's part of the call drama is to hear, respond, search, and order or reorder life. (p. 95)

Unless a leader has confidence in his or her calling, his or her sense of identity will encounter huge challenges in terms of ministry. Without a doubt, since weak identity causes weak leadership, a leader needs to constantly have the discipline of prayer and meditation.

### Challenging Strategy Based on Vision

If a leader does not have a clear vision, he or she can never set up an excellent strategy. A leader should know that the fulfillment of a goal does not come from external factors but from a firm internal setting. A leader needs to establish a clear vision like Jesus Christ. Jesus did not use poor vision, nor did He work using unrealistic strategies. He supplied people with realistic needs in a real community, taught actual lessons, and conveyed His vision of the kingdom of God. In view of this fact, a leader should set up a clear direction and goal as a vision in terms of ministry. Besides, he or she should convey the vision to the people. He or she should transform the vision into a well-planned strategy in order to satisfy the various needs of the church and community. Herrington, Creech, and Taylor (2003) emphasized that “forming a vision community committed to personal transformation increases the likelihood of a leader’s success in bringing about personal transformation. The impact is felt both personally and corporately” (p. 154). This is a leader’s challenge.

### Challenging Vision Focused on Relationship

The focus of Jesus Christ’s vision was not about work but about people. His ministry was always to approach people. Because He served people without resting, current leaders need to have the same vision and passion as Jesus Christ. Many leaders tend to focus on the achievement of a task and exclude people, because they try to work for the success of their organization. Unfortunately, in view of this fact people can easily be considered a means for success. However, this is not a vision that Christian leaders should possess. Jesus provided religious leaders who attached importance to “Sabbath keeping” as a task with His vision of a leadership principle focusing on people (Mark

2:27). White (1949a) emphasized that “we have a great work to do to elevate men and win them to Christ, to lead them to choose and earnestly seek to be partakers of the divine nature, having escaped the corruption that is in the world through lust” (p. 235).

Accordingly, church leaders should always remember that people are located in the center of the vision, and, at the same time, work with people and for people. Leadership comes as a result of a relationship.

### Challenging Character Development

Good leadership does not come from powerful charisma, but is shown through a leader’s character resembling Jesus Christ’s. His leadership was not displayed through some kind of miracle or strong power. He merely gave people His endless love and merciful sympathy. Authority through His character was His strongest leadership quality. Truth was at the core of His character. His words were simple, honest, clear, and powerful and, simultaneously, had a profound influence over the people. Jesus Christ’s authority of character and word is deeply connected with His life. He kept a friendly relationship with God in His daily life, and God’s word was always located in the center of His life. This is the core of spiritual leadership. White (1943a) stated the importance of character development as the following:

You must not only profess to be Christians, but you must exemplify the character of Christ. Let the wisdom from above pervade all your instruction. In a world of moral darkness and corruption let it be seen that the spirit by which you are moved to action is from above, not from beneath. (p. 94)

Obviously, leadership is a relationship; however, raw character and speech without the truth will reveal a limitation of leadership. On the contrary, if a leader tries to develop his or her character through a close relationship with God, sets up an authority of truth

with the Scripture, and displays a beautiful influence in terms of relationships with people, his or her leadership will be more effective.

### Challenging Self-sacrifice

There is no other paradoxical leader like Jesus Christ. Although He had the strongest power in the universe, He did not only work through power, position, honor, authority, and wealth, but presented an example of leadership through a sacrificial life. God personally lived the servant life for His people and ultimately showed the fruit of sacrifice through His crucifixion. He did not focus on His popularity, influence, and self-development; by contrast, passion and sacrifice for the people were His main concern. Poster (1998) said that “true service comes from a relationship with the divine other deep inside. We serve out of whispered promptings, divine urgings” (p. 128).

Leadership is a servant ministry. Christian leadership stands in sharp opposition to secular leaderships. The verse, “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45) presents an example of proper sacrificial leadership. Greenleaf, Spears, and Covey (2002) stated that if a leader has a mind for serving neighbors, it will more effectively display his or her leadership, accomplish the goal, and realize the vision.

### Challenging Leadership Development

Jesus never worked alone. He presented a model for developing leaders. His leadership, in terms of developing leaders, was to encourage other people to change, to empower them, and to realize the change through them (Luke 10:1-2). Moreover, He not only implanted His followers’ minds with His vision and confidence but also stimulated

them to grow. He also believed in them. That is to say, His belief was not based on their competencies but on their possibilities changed by His influence. He encouraged each follower and unified them in one vision (Luke 10:16). Furthermore, He taught and disciplined followers throughout His life using every material, metaphor, work connected with daily life, and everything in the world. Disciples were able to be trained through strong, deep circumstances and were encouraged through constant reliance and fellowship. Contemporary spiritual leaders also need to have these agendas. God never says that a leader should work alone. They should develop other people's leadership, share the vision, discipline their competencies, and encourage them with a mind like Jesus Christ's. White (1911) described Jesus Christ's leadership as following:

For three years and a half years the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestation of His power in behalf of the sick and the afflicted. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea or walking by the way, He revealed the mysteries of the kingdom of God. (p. 17)

Especially interesting is the fact that His leadership development was not a course of study or a curriculum, but sharing His life with others. White (1911) emphasized Jesus' relationship with His disciples:

Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command the disciples to do this or that, but said, "Follow Me." On His journeys through country and cities, He took them with Him, that they might see how He taught the people. They traveled with Him from place to place. They shared His frugal fare, and like Him were sometimes hungry and often weary. On the crowded streets, by the lakeside, in the lonely desert, they were with Him. They saw Him in every phase of life. (p. 17)

The process of leadership development is to share vision and goals and to have enough time together. Sharing leadership between a leader and followers is a relationship of

companions. As is well known, many leaders try to make a leader for their followers. However, those processes are generally considered some kind of curriculum. If both a leader and followers are not united in their familiar relationship, they are not able to feel sympathy with each other. After all, the work of making a leader will reach a limitation. On the other hand, if a spiritual leader evokes follows' sympathy and shares his or her vision and mission through a familiar relationship, he or she will firmly succeed in leadership challenge.

### Challenging Effective Communication

Undoubtedly, a good leader must be an effective communicator. As a matter of fact, it is impossible to gather followers and implant an organization's mission without the ability to communicate a sense of value and a vision. In light of this, Jesus is an excellent model in terms of effective communication. He communicated His character, vision, and mission to people successfully. He communicated these things with humility and confidence, which gave them a sense of reliance. Besides, He well knew their needs and their thirst. He kept His core message and simultaneously adapted methods appropriate to the people. In light of this, Herrington et al. (2000) considered an organization to be a "living system" (p. 29). In order to maintain effective communication in a "living system," they emphasize the leader's emotional maturity within the system:

Effective leadership comes from someone with enough emotional maturity to call a congregation to discern and pursue a shared vision, to remain connected with those who differ with the leader or the majority, and to remain a calm presence when the anxiety rises. Such leadership requires learning to understand the principles by which a living system operates and the context in which we exercise our role as leader. (p. 46)

An effective leader should apply Jesus' communication methods to his or her leadership style. Obviously, it is important to set up inner values and vision; nevertheless, it is no less significant that a leader presents his or her will to the people effectively. Since this quality requires many disciplines, it will be one of the most important challenges.

### Challenging Mind Control

A leader's journey is a way of conflict and collision. McNeal (2000) suggests that no amount of leadership skill can enable a leader to avoid these things entirely. Jesus Christ, the greatest leader, confronted many kinds of conflicts, challenges, and blames as long as He lived. Many menaces attacked Jesus' leadership. Although these gave Him much external pain, His internal life was always serene. A leader should modify a conflict through analyzing its conflict factors and its treatment methods. Accordingly, clear criteria for those factors and methods are needed. To illustrate, when Jesus met with conflicts or blames in terms of an important mission or truth, He never compromised with Satan or surrendered to the religious leaders of the day. On the contrary, He regarded these challenges and blames as a chance to encourage His organization. External conflict can make a healthy internal organization.

Another conflict that a leader may confront comes from internal organization. The most typical example was the 12 disciples' conflict. The verse, "Also a dispute arose among them as to which of them was considered to be greatest" (Luke 22:24) describes the disciples' conflict well. However, Jesus considered this conflict as an opportunity to develop leadership and tried to solve the problem by displaying servant leadership and sacrificial leadership. In order to overcome this conflict, McNeal (2000) identified some strategies:

1. Get over it
2. Choose your pain
3. Examine your critics
4. Look in the mirror
5. Get good advice
6. Be kind and honest
7. Forgive
8. Make a decision (pp. 156-174).

A spiritual leader confronts external challenges and internal conflicts constantly. Developing competency in treating these difficulties will be the most important factor of leadership. Conflicts and blames are not factors that weaken leadership, but are motives that strengthen internal and external leadership.

### **An Application of Leadership Principles to That Challenge and an Account of Personal Leadership Experience**

#### Discerning Vision From God

Kouzes and Posner (2007) said that a vision means “to see” (p. 119) and that it reflects images and pictures. A vision is the direction to the future. That is, an image about the future is a vision. Besides, a vision contains an ideal and a value. Accordingly, a vision can be defined as an ideal, unique image of the future. Kouzes and Posner stated that a vision is future-oriented. It should display a reliable, attractive model for an organization. Sometimes, a vision contains ideal, adventurous factors and ignites people to change. In a statement of Kouzes and Posner (2007), one of the most important factors of the vision is an intuition of the future. In general, it is easy to consider intuition as a



mystic, natural competency. However, it is possible for a leader to gain intuitive qualities through a discipline or an experience. Judging from Christian leadership, intuitive qualities can be accumulated by personal experiences with God.

When leaders start a project, it is obvious that creating a new vision and visualizing it are the first steps of being successful. However, many leaders often concentrate their efforts on tasks and goals without a vision. It is easy for them to neglect setting up a vision.

Originality is one of the important qualities of leadership in terms of a vision. Developing originality, which is necessary to promote people, to create interest, and to provide abundant fruits, needs much time and effort. It will be difficult for leaders to change their leadership style of focusing on achievement and accomplishment into a vision-oriented leadership style. Without a doubt, this work will not be able to succeed without deep research, reading, meditation, and personal experience with God.

### Recovering God-Given Capacity

Woods (2001) said that discovering your spiritual gifts is an excellent way of preparing to accomplish the role God has given you. "God-given capacity" is based on giftedness. It is not only natural abilities, but also acquired skills and spiritual gifts for a spiritual mission. This ability is connected to the influence of leadership and a leader's character, and this capacity can be developed. God-given capacity contains spiritual perspectives and abilities for searching for God's providence for the people and embodying it. Spiritual leaders are distinguished from secular leaders in terms of their vision for accomplishing God's purpose.

Like the verse “The Lord will fulfill His purpose for me” (Ps 138:8), God deals with the whole process of leadership in terms of spiritual gifts. Klopp (2004) stated that God works during the whole lifetime of a leader from the beginning to the end. God has a leader challenge a ministry and develop his or her skills in order to enhance his or her effectiveness. Besides, God enables a leader to relate to people in ways that will motivate, influence, and inspire them. God teaches a leader how to accomplish his or her objectives and enables him or her to see spiritual principles in all types of ministry settings. Spiritual gifts from God are extremely diverse. However, there is nobody who possesses all of these gifts. All leaders have their own spiritual gifts, and they should check their spiritual gifts and improve their competencies. This is in harmony with the message of the Scripture. After all, leaders should allow God to use creative ways of gifting them and those around them with the tools necessary to accomplish the vision.

### Creating Kairos

All leaders have the same amount of time, more or less, but they may not always use this time to their best advantage. Woods (2001) stated that there are two words expressing time in Greek: *χρονος* and *καιρος*. *χρονος* is just passing time or a discontinuous, accidental event. On the other hand, *καιρος* means the moment of a concrete event, feeling emotion, and the value of enjoying the pleasure of salvation. *καιρος* is absolute time, feeling the significance of the existence. If a leader lives a life of *καιρος*, his or her life can be worth much more.

In *Fortune's* article “How to make great decisions,” important decisions of leaders were introduced. For example, “1903, King Gillette decides to throw away the

blades” or “1914, Ford offers \$5 a day.” It introduced some moments that reversed the organization’s history owing to a leader’s decision (Mehta, 2005, pp. 58-86).

A leader certainly meets this moment, and this moment is considered the “deciding moment.” This moment is the most important time in terms of exhibiting leadership. Time, as well as place, is one of the most important fields of displaying leadership. To illustrate, if a leader is intent on planning and carrying out his or her yearly task, it is easy not only to pass the whole time in a moment, but also to live in the *χρονος*. With these considerations in mind, a leader should constantly check his or her time through the viewpoint of *καιρος*. Needless to say, it is important to manage continuous time. However, *καιρος*, which is considered at some times as moments that display leadership, is much more important. Without a doubt, the most important moment, that is, the moment that displays leadership valuably, exists. If a leader prepares his or her leadership for this moment, he or she can show the leadership successfully.

Pursuing a *καιρος* means that a leader should be a diligent person having sincerity in a daily life. As a matter of fact, because of the constant tasks in a daily life, it is easy for a leader to live a life of *χρονος*. However, spiritual leaders should have a time of *καιρος* through their personal discipline. Daily discipline will provide them with a life of *καιρος*, and this competency will lead them to display their leadership effectively.

### Managing Crises

Growing leaders are people who examine themselves constantly. They are never satisfied with their existing ministry. They are leaders who grasp their problem objectively. Woods (2001) stated that leaders should regularly check points such as lack of vision about spiritual growth, fear about leadership sharing authority with other people,

shortage of confidence about the call, stiffness of attitude about variation, and the factors that cause crises of an organization. Wise leaders make a diagnosis of crises well.

McNeal (1998) said that when the Apostolic Church met a big crisis, it was because of national sentiment and dissatisfaction about sharing. It is valuable to examine the apostles' leadership in dealing with a crisis in their organization. First of all, they considered the cause of the crisis as their problem. They checked that they did not concentrate all their energies on mission, which displayed the tasks of management accompanied by the growth of the organization. They considered a counterplan immediately. They selected new coworkers and shared many tasks, and after that, they concentrated on their natural mission: preaching, serving the people, and praying. The crisis approached the Apostolic Church in the time of growth. It could have caused the growing organization to be caught in serious dangers or to fall under fatal influences. However, since the apostles treated this crisis wisely and rapidly, all the people in the organization accepted the crisis management plan and were unified. Scripture shows the Apostolic Church delivered the gospel surprisingly well and gained many church members compared to former times.

The Apostolic Church's crisis management can be a great influence in Christian leadership. When leaders confront a variety of crises, they generally tend to search for a solution to the problem. After solving the problem, it is easy to forget investigating the fundamental factors and considering a return counterplan carefully. The most important thing is to check a variety of the factors leading an organization to confront a crisis. Even though an organization is faced with a crisis, leaders should examine it carefully, as did

the Apostolic Church. Leaders should realize that crises can reinforce their organizations more and more, as in the case of the Apostolic Church.

### Making Mentors

Stanley and Clinton (1992) stated that “mentoring” is a kind of relational experience in which one person influences the other person through sharing gifts from God. That is to say, mentoring is the whole process that one person provides for the other person with a personal influence based on a specific relationship, either regularly or irregularly. A leader needs to have a relational network including a mentor and coworkers. An important feature of a successful leader is a good mentor guiding his or her life.

Wickman and Sjodin (1997) described the mentor’s role. In general, a mentor is someone who is a leader of some organization or professional field. He or she is an authority who has accomplished some achievements in the field of scholarship, works, or personal experience. He or she has some influencing power in his or her field. Moreover, he or she is willing to dedicate his or her time and energy in order to have personal relationships and influence. Oakes (2001) presented the mentor’s interpersonal skills as the following:

1. Provides information, knowing things the “mentee” does not
2. Provides wisdom by applying truth and knowing what to do next
3. Promotes skills based on mentee’s needs
4. Provides feedback with an informed view of mentee’s needs
5. Coaches with skills relative to God’s plan for mentee’s life
6. Is a sounding board for asking questions and pretesting ideas

7. Is a trusted and respected friend without regard to schedule
8. Helps devise broad-spectrum plans by giving perspective and advice
9. Nurtures curiosity, opens doors, and shows possibilities (p. 139).

### Sharing the Vision

A vision is one of the most important factors in leadership. However, it is not enough to accomplish the common goal in an organization. The vision needs to be shared by the leader and the followers. If a leader wants to let followers participate in some work, a top priority is to find something to share with each other. A leader should create team chemistry with followers in order to create harmony between the organization's vision and his or her personal expectations. Kouzes and Posner (2007) stated that vitality is needed to change an intangible vision into a tangible vision. A leader should make an agenda for individuals or an organization. Since there are many expectations and requirements, he or she should check the different values among them and search for common things. After that, he or she should try to communicate with them through the adoption of an effective expression process for communication. A leader should express his or her tangible vision in various ways so that people can understand it. At the same time, he or she should provide followers with an affirmative, optimistic attitude and act sincerely in terms of the vision.

Sharing a specific vision is one of leaders' greatest challenges. If they pay attention to the sharing of their vision, they are able to share their vision with the people more effectively. When a team was organized for some project, they can try to share a vision with the main staff. However, occasionally the rest of the staff and followers are not able to receive the vision clearly. This will hinder their ability to promote every

person. Accordingly, leaders should know that appropriate vision-sharing is a fundamental factor for encouraging every follower.

### Empowering Others

“Empowering” means applying one’s talents and abilities for the people, in order to promote accomplishment, invest in discipline, form effective relationships, share information, and release restraint. A leader who practices empowering adapts the essence and role of commitment to leadership. McNeal (2000) stated that controlling other people disappears in an organization that practices empowering. On the contrary, each individual can create, develop, and share the authority in order to accomplish their common goals. This kind of organization can remain flexible when faced with strong challenges and welcomes difficult matters. However, if empowering progresses externally, it will be difficult to participate in the common vision and promote followers to have a sense of belonging. On the other hand, if empowering is ultimately a process that includes followers and is based on the participation of many people, a leader can have a good result caused by strong and unchangeable values.

If a spiritual leader tries to empower followers to do something through some secular skills, after all, he or she will realize the limitations. In this sense, Jesus presented appropriate principles in Matthew chapter 23 in terms of spiritual empowerment.

But you are not to be called ‘Rabbi,’ for you have only one Master and you are all brothers. And do not call anyone on earth ‘father,’ for you have one Father, and he is in heaven. Nor are you to be called ‘teacher,’ for you have one Teacher, the Christ. The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted. (Matt 23:8-12)

Jesus Christ apparently displayed many spiritual empowerment principles through His ministry. He also practiced those principles Himself in His daily life, that is to say, He

not only did not tend to control or dominate His disciples, but also motivated them, encouraged them, and played a role of guide. In this chapter, Jesus reproached the teachers of the law and the Pharisees for their hypocrisy, formalism, and authoritarianism, and at the same time, accounted for core values for spiritual empowerment such as humility, altruistic love, and personal experience with God. In this regard, White (1940) stated His principles:

Christ had taught that true greatness is measured by moral worth. In the estimation of heaven, greatness of character consists in living for the welfare of our fellow men, in doing works of love and mercy. Christ the King of glory was a servant to fallen man. (p. 613)

Barnes (n.d.) said that current leaders have to concentrate their energies on empowering followers more and more in this contemporary society that is characterized as the speed of change with urbanization, globalization, computerization, feminization, values confusion, and many other factors. The church's bottom-line imperative is to empower people so that they can achieve their fullest capacity. The role of leadership is spreading throughout the church rather than being focused on one individual pastor.

From all this, the central objectives of Jesus Christ's empowerment were to:

1. Positively transform people's lives.
2. Connect them with their most important spiritual resources.
3. Increase their knowledge, faith, and awareness of God's possibilities through their own actualized potential.
4. Empower them to translate that awareness into meaningful action within the larger human community (Stewart, 2001, p. 23).



## Developing Self-leadership

Foster (1998) said that developing leadership is a self-growing process, and disciplining leadership comes from self-discipline. In the process of a challenge, a leader will have a variety of trials and errors. A leader learns leadership skills through daily life in an organization and learns leadership lessons by experiencing success and failure. However, it would be absurd to argue that only these daily experiences can develop leadership. This challenge that is acquired from these experiences will be an important factor in providing a leader with a new success. In view of this fact, Kouzes and Posner (2007) stated that inductive learning is more effective than deductive learning. Leadership is a competency and a principle developed through various disciplines and studies. In this process, the most important factor is self-confidence. A leader's value and vision should apparently be based on these confidences. Studying leadership is a life-long process. It is a constant process of self-developing.

## Keeping Servant Leadership

Greenleaf et al. (2002) stated that a person who naturally has a servant temperament can be given the gift of leadership. Leaders should try to observe the present world and listen carefully to an audible voice of prophecy in these days. A person who examines a gift of a servant and modestly prepares himself or herself for being a leader will be a real leader. They sincerely start with a mind of devotion. After having a mind of devotion, they will have a passion for leading other people. Besides, servant leaders should always do their best. The reason is that they should develop themselves for the best service. Leaders not only accept actual information, but also have a spiritual understanding. It is possible for them to have a silent, personal discipline that

is a personal experience with God, but the most important things are the people who belong to a church community and a community that they belong to. As servant leaders, they have an unlimited love and responsibility for their church community and church members. They should follow Jesus Christ's example just like a shepherd who is willing to die for the sheep. Jesus Christ was really a servant leader. Whereas religious institutions and leaders of those days lost a servant spirit and had an egoistic mind, Jesus showed real servant leadership. They should show servant leadership like Jesus Christ in a world filled with egoistic minds. They should improve their church and change the world. They should be leaders who firmly equip others with ethical sense. In other words, a leader who has a servant temperament can lead other people in a constructive direction.

As a matter of fact, church leaders occupy a position that lets them easily forget moral principles such as humility, service, and dedication. Particularly in the Korean Church, people usually follow the pastor's opinion, respect their pastor, and allow him to have much authority. In this circumstance, it is not easy for pastors to serve a church and people with a competency of service and sacrifice. Additionally, they tend to display their leadership, checking the process and pressing others rather than sharing a vision or empowering people. However, if they carefully observe Jesus Christ's servant leadership, they can after all realize that His leadership is their ultimate goal. If a leader sincerely shows a life of love and sacrifice, it will be the most important factor of an organization's success.

## **An Application of Leadership Principles for Children and Youth**

Young people also have their organizations and societies of their own, and those organizations and societies need leadership. In addition, they need to develop their leadership competencies because they will have to display their leadership in their organizations or societies over the short haul. Consequently, although they do not play an important role right now, it is very important for young people to develop and discipline leadership competencies. Every Christian child and youth should keep in mind Jesus Christ's sayings, "You are the salt of the earth" (Matt 5:13) and "You are the light of the world" (Matt 5:14). Those words should be applied not only to current adult leaders but also to young people who are developed as future leaders.

Quinn stated (2008) that young people want opportunities to try out and practice adult roles, including apprenticeships with skilled workers, internships in corporate workplaces, paid employment and service-learning opportunities. In order to be really effective, we need to follow several principles:

1. Our practice needs to be guided by the unique developmental strengths, needs and tasks of adolescents. Programs must take into account the multiple domains of adolescents' development—physical, social, emotional, cognitive and moral—as well as their life experiences, making sure to build on the youths' strengths, prior knowledge, and the developmental milestones they have achieved.

2. Programs for adolescents need to be different, in both content and process, from those developed for younger children. Adolescents have greater freedom in how they spend their free time, and they often have firm views about what they want to learn

and whom they want to spend time with. Effective youth workers consider themselves partners with adolescents and actively seek to respond to their needs and interests (p. 18).

Forman, Jones, and Miller (2004) proposed that biblical learning process, relation-oriented community, and spiritual fellowship are needed for young people in order for leadership development for children and youth. First of all, if developing faithful, practiced, and wise leaders is an overall goal of leadership development, biblical learning process has to be included in the process. This learning process that helps young people to have a spiritual, theological thinking will enable them to keep stable leadership in many kinds of difficulties. This learning process can also be achieved in a community. Community is one of the most important factors of leadership development for young people. They can learn a variety of competencies effectively in their community. This kind of community is not just a meeting for learning, but an important fellowship place where they open their mind and share their integrity and faith with each other. Moreover, Christian mentoring is a spiritual fellowship that in both mentor and mentee can be developed. This needs deep, mutual friendship. Young people should have an opportunity to have a deep relationship with each other so that they can not only be influenced by leaders, but also have an effect on their peer group.

White stated young people should be developed and disciplined through these kinds of processes:

He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe. (White, 1905a, p. 19)

Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace,

and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-intrusted capabilities to His name's glory. (White, 1930, p. 197)

We may learn a lesson from the lily, and although surrounded with influences that would tend to corrupt the morals and bring ruin upon the soul, we may refuse to be corrupted, and place ourselves where evil association shall not corrupt our hearts. Individually the youth should seek for association with those who are toiling upward with unflinching steps. They should shun the society of those who are absorbing every evil influence, who are inactive and without earnest desire for attainment of a high standard of character, who cannot be relied upon as persons who will be true to principle. Let the youth be found in association with those who fear and love God; for these noble, firm characters are represented by the lily that opens its pure blossom on the bosom of the lake. They refuse to be moulded by the influences that would demoralize, and gather to themselves only that which will aid the development of a pure and noble character. They are seeking to be conformed to the divine model. (White, 1930, p. 423)

White also emphasized that children and youth should be developed through a knowledge of God. She also said that they have to unite together and seek for association with each other in order to share a good influence. Without a doubt, children and youth should be developed and disciplined through these processes. It is because they are not only current leaders to their peer groups, but also the future leaders who have countless potential. Accordingly, I will examine a variety of leadership competencies and apply it to them in terms of leadership development.

### **Summary**

Without a doubt, God calls leaders to lead their spiritual community. God gives them capacity and responsibility to influence God's people and community. Like many biblical leaders, they are not chosen due to their natural qualities or abilities, but called to work for God's providence in their community. In order to display their leadership effectively, they should have a close relationship with people, because leadership is an

influence relationship among leaders and followers. In this sense, leaders are people who do not dominate or control people but motivate them to fulfill common goals through mutual trustworthy relationships. Accordingly, even if many people want modern innovative leadership skills, Jesus Christ's example should be the most important principle of spiritual leaders. He had a close relationship with His disciples and spiritually had an effect on them. He shared His vision with them, nurtured them spiritually, and empowered them to work effectively. Above all, He showed real servant leadership as He served. Leaders who want to display their leadership effectively in the spiritual community should concentrate their energies on His leadership principles.

## CHAPTER 3

### LITERATURE REVIEW

#### **Review of Spiritual Formation Literature**

McNeal (2000) stated that it is very important for spiritual leaders to develop their heart. He emphasized heart-shaping which includes both divine and human activities. God's heart shaping and human's choice can make it possible to mold and sculpt great spiritual leaders. The fact that God led Moses, David, Paul and Jesus Christ to be successful leaders gives current leaders a good lesson. If they realize how God shaped divine hearts in the lives of biblical leaders, they can understand how God continues heart-sculpting in their lives. In addition, he introduced six major subplots that form the spiritual leaders' life in terms of heart-shaping. These subplots play a crucial role in the work of heart that defines the leader and the leadership. These are culture, call, community, communion, conflict, and the commonplace. In order to develop leaders' heart effectively, these subplots should be interacted with one another. Therefore, heart-shaping is an interactive process. God always works for leaders by using a variety of subplots. In light of this, it is quite clear that spiritual leaders need to know how God shapes their heart diversely.

Blackaby and King (1998) emphasized an intimate love relationship between God and leaders in terms of spiritual formation. They said that experiencing God comes through not a program, a study, or a method, but a personal relationship. Leaders can

know God as they experience Him in and around their lives. Accordingly, leaders should focus their attention on God's call to an assignment rather than on their personal desires, skills, abilities, and resources so that they learn to know the voice of God through an intimate love relationship. God always reveals His purpose in order for leaders to be involved in His work. Blackaby and King (1998) suggested that leaders should concentrate their energies on forming God-centered life by:

1. Confidence in God
2. Dependence on God and His ability and provision
3. Life focused on God and His activity
4. Humbleness before God
5. Denying self
6. Seeking first the kingdom of God and His righteousness
7. Seeking God's perspective in every circumstance
8. Holy and godly living (p. 100).

Seamands (1981) said that leaders should experience an emotional healing based upon personal relationship with God. As with other people's cases, leaders' emotions are damaged by a variety of causes. In their thoughts and emotions, memories are recorded and affect their concepts, feelings, and relationships. These memories easily have an effect on the way that they look at their life, their community, and their God, and as a result, cause them not to display their leadership effectively. Consequently, leaders should allow the Holy Spirit to work with special healing in their own hurts and confusion. The Holy Spirit works along with leaders by mutually participating as their partner and helper. In addition, if leaders want to be healed through the Holy Spirit's



work, they should forgive not only everyone who is involved in their problem, but also themselves. God firmly refreshes leaders who were damaged by hurts, pains, and conflicts and enables them to help others and display His will through their experiences.

In order to have a personal relationship with God, Foster (1998) suggested leaders' spiritual disciplines. God gives leaders the disciplines of the spiritual life as a means of receiving His grace. These disciplines promote them to place themselves before God so that He can transform them. These things are intended for their good and meant to bring the abundance of God into their lives. However, it is easy for leaders to degenerate the disciplines into laws that are used to manipulate and control people. Accordingly, leaders should be aware of this fact. If they come to the place in their lives where they lay down the everlasting burden of needing to manage others, they can experience the celebration of spiritual disciplines. Foster (1998) concretely proposed spiritual disciplines as follows:

1. The inward disciplines—Meditation, Prayer, Fasting, and Study.
2. The outward disciplines—Simplicity, Solitude, Submission, and Service.
3. The corporate disciplines—Confession, Worship, Guidance, and Celebration  
(pp. 13-171).

Herrington, Creech, and Taylor (2003) presented leaders' way of thinking in order for them to recognize their community and people as a living system. First of all, they described leaders' personal transformation. It is the only foundation on which effective leadership can be constructed. To the degree that leaders are personally being transformed, they are able to lead the way as their congregations change, so that they will be available to God for the transformation of their community. They consider an organization as a living system. In order to display leadership effectively in a living

system, leaders should have enough emotional maturity to call a congregation to discern and pursue a shared vision, to remain connected with those who differ from them, and to remain a calm presence when the anxiety rises. Such maturity comes through practicing disciplines that allow one to differentiate self from important others without attempting to control them, cutting off from them, or being determined by them. As a result, leaders should focus on personal transformation, and at the same time, try to understand the organization's dynamics in terms of system thinking.

To summarize, effective leadership requires leaders to transform personally before they lead their community. It needs a variety of experiences and disciplines. Without a doubt, a personal relationship with God is the first step of their spiritual formation. In addition, various disciplines and experiences will lead them to be matured spiritually and equipped for their ministry.

### **Review of Leadership Literature**

“Spiritual leadership” as a leadership theory is explained in H. T. Blackaby and R. Blackaby's (2001) *Spiritual Leadership*. My aim is to present the essential concepts of spiritual leadership from this leadership literature. In general, every organization needs a good leader. However, the necessary criteria for a good leader of a spiritual organization are different from those of a business or political group. If a leader meets specific criteria required by a spiritual organization, he can lead it effectively. Consequently, H. T. Blackaby and R. Blackaby (2001) presented spiritual leadership as leading a spiritual organization. In this sense, a spiritual leader is of particular significance because he or she is a servant whom God is looking for. H. T. Blackaby and R. Blackaby (2001) stated that it is strange for church leaders to follow secular leadership theories while secular

leaders are trying to search for spiritual leadership. As a matter of fact, in *Work of Heart*, McNeal (2000) said that “the great spiritual leaders are great not just because they are great leaders but because they are great spiritual leaders” (p. x). They have to remember the fact that spiritual leadership is a particular leadership ordained by God in order to change the world. H. T. Blackaby and R. Blackaby (2001) also said that “spiritual leadership is moving people on to God’s agenda” (p. 20). That is to say, a spiritual leader should move people from where they are to where God wants them to be. The first competency of a spiritual leader is not what he does, but who he is. Although many church leaders try to improve their leadership skills, the first factor should be a personal experience with God.

H. T. Blackaby and R. Blackaby (2001) insisted that spiritual vision is God’s promise and revelation. Instead of gathering people who will follow the leader, the purpose of spiritual leadership undoubtedly is to deliver God’s promise to the people. Although spiritual vision is obviously presented by God, Blackaby and Blackaby’s statement about spiritual vision minimizes the leader’s role too much. On the contrary, Kouzes and Posner (2007) deeply emphasized sharing the leader’s vision in *Leadership Challenge*.

A leader develops important competencies of spiritual leadership, such as humility or integrity, through cultivating character. Clearly, spiritual leadership is not caused by a leader’s position, authority, or power, but it is based on qualities gained through a personal experience with God. Therefore, H. T. Blackaby and R. Blackaby (2001) stated that the top priority of a leader is to seek God’s providence. A spiritual leader should not only influence people through prayer, but also make decisions through

the Holy Spirit's spiritual guidance. In order to understand spiritual leadership, it is not unreasonable to postulate that spiritual leadership provides church leaders with many kinds of inspiration. Specifically, H. T. Blackaby and R. Blackaby (2001) adhere to their traditional, conservative viewpoint in terms of leadership. The fact that their leadership theory is based on God and the Scripture is very affirmative. However, they give undue value to the aspect of a leader's inner competencies. Without a doubt, spiritual leaders need some external competencies through spiritual discipline. In light of this, although *Leadership Challenge* (Kouzes & Posner, 2007) is not a publication about spiritual leadership, it provides some important core values in order to supplement practical aspects of spiritual leadership. Accordingly, Kouzes and Posner (2007) presented the following five practices of exemplary leadership:

1. Model the way
2. Inspire a shared vision
3. Challenge the process
4. Enable others to act
5. Encourage the heart (pp. 14-23).

Kouzes and Posner (2007) emphasized that "leadership is a relationship" (p. 23). Although Kouzes and Posner did not deal with spiritual leadership, a spiritual leader should be able to transform these practices into spiritual competencies in order to display spiritual leadership successfully. A spiritual leader should not only try to have a personal experience with God in order to have internal competencies, but also develop external competencies so that he can lead his religious organization effectively.

Greenleaf et al. (2002) introduced the idea that a spiritual leader should have a spirit of servanthood. They emphasized that a person who naturally has the temperament of a servant can be given a gift of a leadership. I agree with the viewpoint that a person who possesses the gift of being a servant and prepares himself modestly for being a leader will be a real leader. Being a servant leader sincerely starts with having a mind of devotion. After having a mind of devotion, he must have a passion for leading other people. In *Servant Leadership*, Greenleaf et al. (2002) stated that Jesus Christ's ministry demonstrated servant leadership. Whereas the religious institutions and leaders of those days lost their servant spirit and had egoistic minds, Jesus showed real servant leadership. Besides, the institution that becomes distinguished as a servant in the contemporary world will have learned to act with great economy of resources, both human and material. A servant leader should be equipped with ethical sense. In other words, a leader who has a servant temperament can lead other people in a constructive direction. Accordingly, a servant leader should be full of a servant's spirit, develop his ability by serving churches, and have a potentiality for the mission. Although this servant leadership does not account for the whole concept of leadership competencies, it should be pointed out that servant leadership is the first step of being a good leader.

Wheatley (2006) introduced some interesting leadership competencies related to the new science through her book *Leadership and the New Science*. The author focused on various aspects of order in an organization. In general, an organization wants to have order, and leaders believe that a fixed order can stabilize their organization. However, the author insisted that creative confusion can be better than unchanged order or too many orders in an organization. Wheatley (2006) also stated that traditional leaders

follow Newtonian organizations and tend to exercise their authority over their constituents. On the contrary, leaders who have a new paradigm want to have a mutual relationship with their constituents, because power can occur in the relationship.

Wheatley's statement harmonized with the leadership concept, "Leadership is a relationship" (Kouzes & Posner, 2007, p. 23). The author said that a leader who adapts Fields-Theory very well can set up a clear vision about the aim and direction of his organization. The leader delivers the people's will to the people on the other side well and fills up the space with the people's message. Consequently, if a strong Field can be completed with a consistent, excellent formula, the organization can have a powerful ability. To judge from the variety of new science theories, an organization should be evaluated objectively and be allowed to share information. This literature plays an important role of supplying typical leadership theories through a scientific approach. In this sense, this approach is not only very interesting, but it also provides people with an intellectual understanding of leadership competency.

Hagberg (2003) introduced various authorities of leadership. According to the literature, "stage one" is powerlessness, "stage two" is power by association, "stage three" is power by achievement, "stage four" is power by reflection, "stage five" is power by purpose, and "stage six" is power by wisdom. The author said that most people feel a sense of powerlessness and are trying to learn in order to have some power or authority. However, when people reach stage three, power by achievement, most of them do not try to jump up to the next stage. With this in mind, a spiritual leader should not try to keep the status quo, but try to reach the next stage. As a matter of fact, many leaders do not want to change their stage of power. Stage four people have a deep influence upon other

people. They always provide other people with a good answer. They like taking care of others and listening to people's problem. Stage five people know their strengths and limitations. They have embraced their shadows and weaknesses. Their sense of peace inside comes from knowing and accepting themselves. They can be the conscience of an organization. Although they are humble, they like encouraging other people. They have an ability to distinguish between their own voice and the voice of the divine. They are willing to empower others to have authority; in addition, they always receive their calling from God. Stage six people never try to achieve or reach the features of stage six. They do not care about those features. They merely try to do something for other people.

I believe that the power of stage six comes from self-sacrifice. The most powerful leader's life was invested in ministries of self-sacrifice. If a leader pursues a mind of self-sacrifice, the rest of the features will naturally follow. The author described people with proper inspiration in terms of the power and authority of leadership. Many leaders are trying to display their ability; however, stages four, five, and six leaders do not pursue positions of power for their own sake. In order to have real power, a leader should change to an old-fashioned paradigm of leadership style. The past leadership style was an innate respect for authority; on the contrary, the alternative leadership style should follow stages four, five, and six. If a leader integrates three leadership competencies—guiding others by modeling integrity, generating trust, and empowering them—contemporary churches, society, and the world will face a new turning point.

## Understanding Young People

The biological, psychological, and spiritual traits of young people have been studied extensively so far. Irving and Zuck (1968) defined the teenage years as a four-step process:

1. A time of response to evangelism
2. A time of religious interest
3. A time for decision-making
4. A time of ability (pp. 14-17).

They stated that this period is the easiest one for accepting evangelism and having much interest in religion. This period was considered to be a special age when teenagers determine not only their way in life but also religion as their worldview and core value, and at the same time, they begin to display their potential for excellent leadership. In general, adolescence was described as a period of disobedience, wandering, and crisis; however, Irving and Zuck (1968) recognized young people's potential and said that the church needs young people's service and dedication more and more. Additionally, they said that church should take the most important strategic position in the young people's lives, and it would be important to provide spiritual experiences for them. Without a doubt, it is still true that church plays an important role by having an effect on youth. However, young people are sensitive to evangelism and religion; at the same time, it must be admitted that they are very interested in secular culture.

In this sense, Mueller (1999) commented on teenagers' wide range of change. He said that "raising teenagers" is characterized by confusion, frustration, and misunderstanding. According to him, "there is a developmental difference between



teenagers and adults” (Mueller, 1999, p. 16). That is to say, he feels that teens and adults are at two entirely different places in the life cycle. Much of the confusion, frustration, and misunderstanding exist as a normal part of living with a child or youth who is growing up. Taking the time to gain insight into adolescent development will help to overcome many of adults’ concerns and to close the cultural and generational gap. Of course, it is quite clear that there is a wide range of changes that come with a sudden physical growth in a teenager. Tripp (2001) defined that adolescence is an age having constant struggles. However, those struggles are not biological but spiritual. Although the struggles are applied to every generation, for teenagers they hold a particular meaning. Consequently, every pessimistic view connected with puberty should be denied, and this stage should be seen as an age of new opportunity instead of an age that is full of wasting conflicts. This period is an age that can ask questions, dig into problems, and share in meaningful discussions. This is also an age that can be prepared to deliver the gospel through a variety of trials and errors. In view of this fact, Tripp (2001) considered young people not as a formal age with an uncertainty and sudden change, but as a step of preparation and opportunity for the sake of success.

Elmore (2001) described contemporary teenagers through his survey. According to his survey, current young people have a special identity, love their family, and have plenty of confidence in themselves. Their tendency is to orient themselves towards a variety of media, to seek harmony, and to concentrate their energies on group activities. They have a global mind and live under various pressures; however, they are generous and tolerant and people of achievement with optimistic attitudes.

## Definition and Purpose of Youth Ministry

There are a number of studies on the development of youth ministry based upon spiritual experiences (Black, 1991; Holderness, 1981; Irving & Zuck, 1968; Martinson, 1988; Stone, 1979). The major conclusion of these studies defines youth ministry as a process that guides young people to meet God and react to God's Word. They also commented that youth workers have the responsibility to help young people get in contact with the true message of the Scripture. Indeed, the church must guide children and youth to grow up to be spiritual, accountable Christians.

Black (1991) pointed out that youth ministry should be built upon a substantial foundation, and it should be based upon biblical theory. According to his book, *An Introduction to Youth Ministry*, youth ministry must have a biblical focus and be God's work among teenagers and their families. Young people need a good relationship with God. The church is the basic unit of youth ministry and teaches, equips, and involves young people in the work of youth ministry. In addition, parents are responsible for religious training. Every leader among youth is called to minister, and God calls some to specific ministry with youth. Youth ministry has to help young people to reach, teach, obey, and witness for Jesus Christ in their world and beyond. Black (1991) stated that "the purpose of youth ministry is to point youth toward God and help them become involved in the Great Commission" (p. 19).

Irving and Zuck (1968) also suggested some excellent overall objectives of youth ministry, which are to lead youth to do the following:

1. Accept Christ as Savior
2. Commit their lives to Christ as their Lord and Master

3. Be sensitive to the guidance and power of the Holy Spirit
4. Become church members and loyal Christian disciples
5. Participate in Christian ministries and world missions
6. Witness for Christ, thus directing others to Him
7. Be faithful stewards of their time, talents, and money
8. Use their issue time constructively.

And to help youth to do the following:

1. Genuinely worship the Lord
2. Grow in their knowledge and understanding of Bible truths
3. Apply Christian principles in every area and relationship of life
4. Develop habits of personal Bible study and devotions
5. Recognize and respond to the will of God in all decisions (p. 48).

Holderness (1981) initiated an important question of youth ministry. The primary developmental task of youth is identity formation. That is to say, young people should ask themselves, "Who am I?" and "What am I here for?" (p. 23). Since young people have a variety of needs that should be met by the church, the church should respond to their requests. Youth are facing a multitude of influences that affect the above identity questions, such as their peers, parents, culture, media, school, various authority figures, and the church. Unfortunately, many of the influences are negative factors. Youth have little confidence in themselves. Accordingly, the church should be a crucial support for young people. He commented that this concern and support is basic to the nature of youth ministry.

What is needed is a church has taken seriously its ministry with youth and has committed adult leaders who can see each young person as a unique human being,

created and loved by God. Members of the community of faith will need to take time to know its youth individually. The youth need this kind of respect. (Holderness, 1981, p. 23)

Zustiak, Mouton, Greer, and Finklea (2003) stated that the goal of youth ministry is to bring about transformation in the lives of young people. In order to accomplish this goal, the youth ministry must have as its ultimate aim youth who:

1. Own their faith in Christ
2. Are being led by the spirit of God into his truth and holiness
3. Continue to feed their spiritual needs, growing more Christlike
4. Practice Christian morality and ethics in the power of the Holy Spirit
5. Seek, find, and follow the will of God for their lives
6. Bring Christian values and motivation to all of their life experiences
7. Function interdependently with family, peers, church, and society at large
8. Develop the means to feed their own cognitive capacities, social relationships, affective needs, and moral judgments
9. Develop a proper view of and care for their bodies as the temples of God
10. Determine effective and balanced relationships to authorities in their lives
11. Are developing their own Christian view of life and the world
12. Begin to narrow their understanding of what they are called to in vocation
13. Develop a biblical view of sex and their roles in society (Zustiak et al., 2003, p. 51).

They commented that a church without a youth ministry is a church without a future. As a matter of fact, youth ministry is too often seen as an add-on ministry that could be dropped if the circumstances demanded it. The church should not treat youth

ministry as a separate entity. It must be fully integrated into the rest of the church. The church must be vitally aware of and involved in the youth ministry.

In this sense, leadership definition of the Seventh-day Adventist Church provides considerable insight into relationship with church ministry. According to *Youth Ministry Handbook*, “youth ministry is not something that exists alongside the ministry of the church. It is an integral part of the church and its ministry. Its philosophy is based on the same foundational principles that undergird the ministry of the whole church” (*Youth Ministry Handbook*, 1990, p. 10). With this consideration in mind, the Adventist youth ministry “seeks to come to young people where they are and offer to them a sense of love, acceptance, and belonging. This experience enables a young person to begin to affirm his or her own value and worth as an individual—as a son or a daughter of God” (*Youth Ministry Handbook*, 1990, p. 10).

Tejel (2008) also defined youth ministry as follows:

1. Modeling and communication—Genuine faith begins at the heart of the family. Evangelization should start in the cradle.
2. Exhibit true and consecrated love for our children and for our youth.
3. Make them feel the need to have a deep and personal relationship with Jesus.
4. The youth have to see that God and we are interested in each one of them individually. They have to feel their salvation is our concern also. We should organize group and individual activities to achieve that.
5. You must learn to listen—by listening you will discover what young people and teenagers need. Don’t try to talk to their minds if you are not talking at the same time to their hearts. We talk too much and we cannot feel the pain of others.

6. Talk the youth language.
7. Salvation is a free and personal choice. Give the youth the choice and respect it.
8. If a youth leaves the faith and is living a lifestyle contrary to what they know is right, we must become like the prodigal son's father, we must have an attitude of hope for their return.
9. We have to integrate them into the church from a young age.
10. Give them the possibility and the motivation to have the need to testify about Jesus.
11. Share with them a practical experience of evangelism (28-30).

White (1905a) stated the most valuable mission of workers in terms of youth ministry:

He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe. (p. 19)

She emphasized that it is not some portion of ministries but the whole ministry in which all people participate.

Let the overseers of the church devise plans whereby young men and women may be trained to put to use their entrusted talents. Let the older members of the church seek to do earnest, compassionate work for the children and youth. Let ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to co-operate with them in missionary work. . . . Let all have a part to act. Train the young to do what is appointed them. (White, 1949b, p. 68)

According to her statement, youth ministry is not merely some program or event; on the contrary, it is every effort by the Christian community to reach out to the youth as revealed to us in Jesus Christ through the power of the Holy Spirit. It enables young

people to grow as totally spiritual leaders while exploring ideas, values, and faith within the context of their church and community of peers and adults. It is also deeply related to leadership development because it works to foster the total personal and spiritual growth of each young person and seeks to draw young people into responsible participation in the life, mission, and work of the faith community.

### **Youth Ministry and Leadership**

A number of studies deal with leadership in the youth ministry. Some studies define adult youth worker's leadership development, while others account for leadership development for young people in terms of youth ministry leadership. Accordingly, because the present paper deals primarily with youth leadership development in scope, I am choosing to ignore the former.

Johnston (1992) emphasized the justifiability of leadership development for young people. He said that leadership development for youth is the only solution to the apathy, is essential for long-term effectiveness in youth ministry, and is critical because the church's own survival depends on it. When young people are involved through leadership, they can develop as follows:

1. Involvement in leadership helps students develop commitment and dedication.
2. Involvement in leadership helps students develop confidence and self-esteem.
3. Involvement in leadership enables students to discover the ability to make decisions and keep commitments.
4. Involvement in leadership leads to student ownership and support of the youth ministry.

5. Involvement in leadership teaches kids that God wants to build and use their gifts and abilities.
6. The youth ministry as a whole is strengthened by the development of student leadership.
7. The church's other ministries benefit from students trained in leadership.
8. The youth pastor benefits from student involvement in leadership (pp. 19-26).

Edelman, Gill, Comeford, Larson, and Hare (2004) stated that "definitions of youth development typically characterize it as a process or approach in which young people become competent or develop competencies necessary to be successful and meet challenges" (p. 3). The leadership development process should develop these competencies and achieve some outcomes. These competencies or outcomes encompass a wide range of areas, such as "cognitive, social, civic, cultural, spiritual, vocational, physical, emotional, mental, personal, moral, or intellectual development" (Edelman et al., 2004, p. 3). Edelman et al. (2004) also distinguished youth leadership from youth development. Youth development, while including youth leadership competencies, encompasses a broader, more holistic process of developmental growth that occurs during adolescence, one that will determine both adolescent and adult behavior. Although leadership ability is only part of the full range of competencies or outcomes achieved through the youth development process, youth leadership is a distinct area of youth development with a primary focus on the mastery of certain competencies necessary for effective leadership, which include responsibility, teamwork, and vision.

Elmore (2001) emphasized the leadership development process of young people. The first step is the most essential period between birth and the age when one can



recognize a developmental process and cooperate. Since leadership is deeply connected to stability, it is important to prepare stable foundations. The second step is to form leadership and begin with leadership development. In this step, children are concerned about decision-making and want to bear the responsibility for their behavior. This step's barometers, such as self-discipline, identity, core value, and responsibility, play an important role. The third step is to discipline leadership competencies and experience the thing that is taught; in other words, a practical period for the sake of growth. Children and youth can discover their talents, practice human relationships, develop skills, have a vision, and learn the meaning of sacrifice to give up those hindering forces preventing the growth of potentiality. The fourth step is to experience the results of the former three steps. In this step, the priority order, motive, and strategic thought play an important role as a barometer. The fifth step is a period focusing on leadership. People in this step behave according to their responsibility based on personal merits, demerits, opportunities, and network. Lastly, the sixth step is a leadership finale, when they have a deep influence on other people. This step's barometer is a sense of accomplishment and mentoring.

Elmore (2001) described these six steps of leadership development in chronological order and considered childhood and youth as a period in which leadership is formed, developed, and disciplined. Like Elmore's viewpoint, it is quite clear this period is important in terms of the development of leadership competencies. However, in the modern society, it is necessary to pay attention to the fact that leadership competencies not only are long-term developmental processes that develop over a lifetime, but also can be developed and disciplined by harmonizing and crossing every

step in this period. According to Elmore's statement, the fourth step is a period that occurs after youth; however, youth should improve their leadership competencies through discipline, displaying their leadership, and experiencing successful results. Although Elmore's fifth step is also a period that occurs in the middle years of one's life, contemporary youth can concentrate their energies on leadership effectively through a variety of leadership environments. However, all things considered, it is notable that Elmore considered the period of childhood and youth as an important one in terms of leadership development, that is, a period in which leadership is formed, developed, and disciplined.

Rahn and Linhart (2000) described youth leadership in light of evangelism. They stated that "youth leaders are young people who demonstrate consistently that they take initiative and responsibility to reach their non-Christian peers for Christ and help them grow in Christ" (p. 18). According to them, the most important goal of youth leadership is peer evangelism. Principles of peer-to-peer evangelism among teenagers are supported by established missionary findings that identify and categorize the type of evangelism that is most effective.

White (1905b) emphasized that every young person is called by God in terms of leadership development.

God is waiting to inspire the youth with power from above, that they may stand under the bloodstained banner of Christ, to work as He worked, to lead souls into safe paths, to plant the feet of many upon the Rock of ages. (p. 405)

Gane's definition of youth leadership is well in tune with White's comment. Gane (1997) stated that "youth ministry is enabling and mobilizing the gifts of many people, to touch with the truths of the gospel, the lives of youth in every realm of their being" (p. 64). He

illustrated a variety of portions of youth leadership through his definition, and it presented a clear concept and limitation. First of all, “enabling” is to help someone to become, to lead some to achieve. It explains a deep concern for the potential of people. “Mobilizing” is to enlist people to assume strategic positions of leadership so that they can draw forth maximum effectiveness of their individual gifts. “The gifts of many people” means that everyone has to participate in this ministry. Whoever he or she is, an adult worker, parent, church staff, and youth, he or she is responsible for youth ministry. “To touch” is to enable youth leaders to approach people with closeness and nearness. “With the truths of the gospel” explains the core value of church’s ministry with youth. “The lives of youth” means that youth ministry has a huge effect on young people’s life. Obviously, youth ministry has to affect how young people live, think, feel, and act. It provides them with a good way to shape their belief, attitudes, understandings, actions, and life. “In every realm of their being” reflects a range of youth ministry. Youth ministry has to give young people an opportunity to display their faith and experience as much as they can. In this overall perspective, Gane (1997) described youth ministry as follows:

1. Youth ministry is ministering one to one.
2. Youth ministry is reaching out to nonparticipants so that they become involved.
3. Youth ministry takes place whenever you are with young people.
4. Youth ministry is ministering to individuals in a group context.
5. Youth ministry is developing leadership in young people.
6. Youth ministry is turning spectators into participants (p. 66).

## Leadership Challenge for Youth

As a matter of fact, there are already many kinds of programs or curriculums for children and youth in the church. It is easy for young people to participate in those programs. A variety of programs such as camp meetings, seminars, Pathfinder programs, outdoor activities, and public performances are prepared for them. Nevertheless, as time goes on, children and youth members have been steadily decreasing in numbers. Although the Korean Adventist church concentrates its energies on growing children and youth ministries, it is difficult even to keep the current situation. Why are those members decreasing in numbers continuously? What is the most important cause?

Gane (2006) pointed out some factors as follows:

1. Adult members are living phony lives.
2. The church places too much emphasis on nonessentials.
3. The attitudes of older members are critical and uncaring.
4. Church leaders are preoccupied with organization and not concerned with people.
5. Worship services are dull and meaningless.
6. I do not want to be a hypocrite.
7. The church is too restrictive.
8. I am attracted to a different lifestyle.
9. I do not have any real friends at church.
10. The church does not allow me to think for myself (p. 15).

Muganda (2005) stated that it is not a matter of programs, but a matter of shifting a paradigm. That is to say, the Seventh-day Adventist Church has to not only develop

many programs, but also focus on youth as the main group of youth ministry. It requires us to challenge new goals beyond current obvious situations.

If we want to prepare our youth to face the future, we must move beyond the obvious and come up with programs that are issue-and need-driven. There is nothing wrong with the obvious: uniforms, parading, or insignias. However, we are losing too many young people despite the excellent programs we have. They are looking for more than the obvious. (Muganda, 2005, p. 35)

He also emphasized five principles in order to overcome the current situation:

1. Meeting the needs of youth
2. Cooperative ministry
3. Centered on the Word
4. A challenging faith
5. Prayer-driven ministry (pp. 35-38).

Ng (2005) presented clear assumptions about leadership in youth ministry to us as follows:

1. Each young person has gifts for ministry.
2. The success of youth ministry depends largely on quality leadership.
3. Adventist youth leaders can be equipped for ministry.
4. Youth ministry involves youth in mission (p. 68).

According to Ng's assumptions, leadership development for young people should be begun and done by them so that they can play important roles in this field. His assumption serves as a linchpin in our understanding of leadership development for youth. Obviously, each young person's gifts should be developed so that they can be equipped for ministry. These whole processes should be leadership development and focus on young people. The emphasis in this project is on dealing with this issue.

Leadership development for youth becomes one of the most important goals in terms of not only youth ministry but also church growth. Effective disciplines will provide young people with a variety of opportunities to contribute to their churches.

Johnson (2005b) suggested five principles in order to refocus, refresh, and revitalize youth ministry. First of all, youth leaders should focus on themselves because God sees them as so much more than their occupational calling. If they prepare for time to spend with God, He will let them feel refreshed, rested, and energized. Youth leaders should also focus on growing healthier, not growing bigger. In order to make a healthy youth ministry, they have to check well-balanced evangelism, fellowship, worship, discipleship, and ministry. Third, they have to focus on giving their ministry away. Team ministry is the best way to achieve youth ministry successfully. A whole lot of average people who undertake youth ministry can be better than one above-average individual. They have to know that they are surrounded by a variety of people who want to help them to carry the load. It will enable them to experience plentiful successes. Fourth, they should focus on staying small. Although large numbers in a group seems to be fun, energetic, and successful, it is not easy to have a deep relationship with each other. Youth leaders have to know that every youth group needs some type of small-group structure. Lastly, they have to focus on ministering to parents. Although it is strange for most of youth leaders, ministry to parents is a lot like ministry to youth. Johnson's suggestion provides youth workers including youth who develop leadership competencies with an effective and realistic way to carry out their ministry successfully. Obviously, youth leaders have to check their leadership whether it is appropriate or not in order to vitalize their ministry.

Johnson (2005b) said that there will be many benefits if teenagers are given genuine leadership roles. They can discover the thrill of seeing God use them personally, learn how to develop realistic plans and make effective decisions, gain invaluable insights into their own spiritual gifts and abilities, develop self-confidence, and have a real sense of ownership. Moreover, they can have a deep effect on their peer group, develop attitudes and skills that will benefit their church, and enable the adult leaders to avoid burnout.

### **Pathfinder and Leadership Development**

The Seventh-day Adventist Church developed “The Pathfinder” program in order to improve leadership for children and youth. “The Pathfinder club is an organization of the Seventh-day Adventist church dedicated to meeting the social, physical, mental, and spiritual developmental needs of youth, ages 4-15, by challenging them to experience a personal relationship with Christ, having a sense of achievement and responsibility, and developing respect for all God’s creation, including his fellowmen” (Tejel, 2006, p. 16). According to *Pathfinder Staff Manual*, “it is filled with action, adventure, challenge and group activities that produce team spirit and loyalty to the church” (*Pathfinder Staff Manual*, 1980, p. 10).

Of special interest is that the Pathfinder program is deeply connected with leadership development for children and youth. One of the most important concepts of the Pathfinder program is that “children learn best by example rather than precept” (*Pathfinder Staff Manual*, 1980, p. 10). That is to say, when adult leaders display their leadership, children and youth can learn and develop those leadership competencies so that they can be nurtured as potential leaders. One of the Pathfinder’s purposes is to give

children and youth opportunities to develop their leadership. “The Pathfinder club is a democratic organization where members should learn to work together and share in leadership responsibility. They will learn discipline, obedience, resourcefulness, patriotism and the processes of group dynamics. The aims of pathfinding do not include trying to cast every boy and girl into one mold, but rather to help each Pathfinder develop to the best of his capacity to the fullness of manhood and womanhood. The Pathfinder club program should not be planned solely by adults in a staff meeting, but the Pathfinder boys and girls, through their selected junior leaders, should be included in all planning, and in the execution of those plans” (*Pathfinder Staff Manual*, 1980, p. 13).

As a matter of fact, it is no exaggeration to say that the early history of the Seventh-day Adventist Church was led by young people. Recent studies in this area (*The AY Story*, 2005) states that most of the early pioneers were not old people. James White and Uriah Smith were in their twenties. Ellen Gould Harmon and John Loughborough were also teenagers. What is more, John Nevins Andrews was a junior. Although they were young, they played important roles in the history of the Seventh-day Adventist Church. In addition, youth ministry of the Seventh-day Adventist Church was begun by two young people, Harry Fenner and Luther Warren, in 1879.

Providence thrust these experienced fathers into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused their energies, and their active labor in the work aided both physical and mental development. (White, 1915, p. 83)

Since the Seventh-day Adventist Church was begun and developed by young leaders, it is still very important for children and youth to develop their leadership competencies. In this sense, the Pathfinder program was developed, and many Adventist children and youth have been disciplined as future leaders. God wants young people to not only serve



as church leaders, but also deliver the gospel to the world through the Pathfinder program. “Pathfinder[s] is not just for Seventh-day Adventist youth. If we are truly to fulfill the organization’s purpose, we must widen our vision to include others in our communities. . . . Most young people in today’s world do not have the blessings of growing up nurtured by loving, caring adults. Children and teens in today’s culture face serious challenges, and things are not getting any better” (Oliver, 2000, p. 142).

As a matter of fact, current youth ministry is facing a variety of challenges to the Korean Church. Many young people are leaving church and do not want to keep their faith. Many kinds of secular cultures prevent them from concentrating their energies on spiritual life. Although new leadership paradigms have an effect on Korean society and churches, young Adventists hardly have an opportunity to be nurtured. In this overall perspective, a new leadership development for children and youth is a very important process for the contemporary Korean Church. White (1930) stated that:

Upon the youth there rest grave responsibilities. God expects much from the young men who live in this generation of increased light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities given them. The work before them is waiting for their earnest efforts, that it may be carried forward from point to point as the time demands. (p. 199)

Since the Seventh-day Adventist Church has established this distinguished leadership development program, young people in the Korean Church should be disciplined and nurtured through the Pathfinder program. Various leadership competencies should be applied so that they cannot only be nurtured as future leaders, but also deliver the gospel to their peer group as current youth leaders. Leadership development for young people through the Pathfinder program is a significant challenge of the Korean Church.

## Summary

In this chapter, a variety of relevant literatures were examined in terms of spiritual formation, spiritual leadership, youth ministry, Pathfinders, and leadership development. Obviously, spiritual leaders should motivate people to move toward God's purpose. In order to display their leadership spiritually, they should be equipped for the ministry through having a personal relationship with God. In addition, they should recognize that leadership is a relational process influenced by the Holy Spirit so that every member can contribute to the pursuits of a shared vision. This leadership should be applied to not only adult leaders, but also young people, because adolescence is a period when young people begin to display their potential for excellent leadership. Accordingly, children and youth should be developed through disciplining a variety of leadership competencies in order to be nurtured as future leaders and lead their peers effectively. Even though there are many challenges in terms of youth ministry, youth leaders try to concentrate their energies on developing young people's leadership competencies. The Pathfinder program is one of the most effective leadership development programs for children and youth. Since they can have an opportunity to develop their leadership competencies, it should be applied through well-designed curriculum.

## CHAPTER 4

### CULTURAL AND RELIGIOUS ANALYSIS

In an attempt to understand the present status of children and youth in the Korean Seventh-day Adventist Church and to know how to plan for the future, a situational analysis will be conducted in this paper. The present chapter is concerned with analyzing a variety of situations that can influence children and youth in Korean society and the Korean church. Since Korea remains a huge challenge for leadership development for young people, it is essential to know the Korean context before developing any leadership strategies.

The term "Korea" is normally used for the sake of brevity. Korea's full political title for international purposes is the Republic of Korea (Bunge, 1982, p. xiii). Although there have been two Korea countries since 1945, South Korea and North Korea, in this paper this term "Korea" will be used as a general abbreviation for South Korea.

#### **Country Overview**

##### Geography

Korea is located in the northeastern part of the Asian continent. The total land area of the Korean peninsula, including adjacent islands, is 220,847 km<sup>2</sup>, of which 44.6% or 98,477 km<sup>2</sup> comprises the territory of South Korea (Bunge, 1982, p. xiii).

To the north are regions of North Korea, China, and Russia. To the east, Korea faces the islands of Japan. The Korean peninsula (Figure 1), contiguous to the two continental powers of China and Russia and adjacent to oceanic Japan, long acted as a land bridge over which continental cultures were transmitted to Japan. This peninsular location brought not only the advantage of easy access to adjacent cultures but also the disadvantage of furnishing a target for aggressive neighbors (*A Handbook of Korea*, 1993, p. 12).



Figure 1. Map of the Korean Peninsula.

## People and Language

Koreans are primarily one ethnic family and speak one language. Sharing distinct physical characteristics, they are believed to be descendants of several Mongol tribes that migrated onto the Korean Peninsula from Central Asia (*A Handbook of Korea*, 1993, p. 46). According to the *Official Site of Korean Tourism Organization*, as of the end of 2005, Korea's total population was estimated at 48,294,000 with a density of 474 people per km<sup>2</sup>. It is also reported that the population of North Korea is estimated to be 22,928,040. Korea saw its population grow by an annual rate of 3% during the 1960s, but growth slowed to 2% over the next decade. In 2005, the rate stood at 0.44% and is expected to further decline to 0.01% by 2020. Particularly, it is growing older with each passing year in Korea's demographics. Statistics show that 6.9% of the total population of Korea was 65 years or older in 1999 and 9.1% in 2005. In the 1960s, Korea's population distribution formed a pyramid shape, with a high birth rate and relatively short life expectancy. However, the age-group distribution is now shaped more like a bell because of the low birth rate and extended life expectancy. Children and youth will make up a decreasing portion of the total, while senior citizens will account for some 15.7% of the total by the year 2020. Because of the nation's rapid industrialization and urbanization in the 1960s and 1970s, there was a huge migration of rural residents to the cities, particularly Seoul. It caused Seoul to become a heavily populated metropolitan area. However, in recent years, an increasing number of people in Seoul have begun moving to suburban areas (Korea Sparkling, 2008, People section, ¶ 3-7).

Korean is the national language, and there are no significant linguistic minorities. Korean has mutually intelligible regional dialects. The written language employs Chinese characters and Hangeul script (Bunge, 1982, p. xiv).

### History

Although legend says that people began living on the Korean Peninsula and its surrounding areas some 700,000 years ago, the first nation was established in 2,333 B.C. There were numerous tribes in the Liaoning region of Manchuria and in northwestern Korea. These tribes were ruled by leaders, whom Dangun, the legendary founder of the Korean people, later united to establish Gojoseon. The founding date is a testament to the longevity of Korea's history (*A Handbook of Korea*, 1993, p. 57).

Town-states gradually united into tribal leagues with complex political structures, which eventually grew into kingdoms. Among various tribal leagues, Goguryeo, Baekje, and Silla assimilated neighboring tribes and grew into strong kingdoms. These three kingdoms engaged in constant warfare and political intrigue, and their relationship was marked by rapidly shifting alliances (Popham, 1988, p. 16).

Through an alliance with the Tang Dynasty of China, Silla unified the Korean Peninsula in 668 and prospered in the mid-eighth century. The Silla Dynasty tried to establish an ideal Buddhist country. The period of unified Silla was very short. In 698, the former people of Goguryeo who resided in south-central Manchuria established the Kingdom of Balhae. Balhae established a government system that was modeled after the Goguryeo Kingdom's administrative structure. Balhae possessed an advanced culture that was rooted in that of Goguryeo. Balhae existed until A.D. 926, when it was overthrown by the Khitan (Popham, 1988, p. 17).

The Silla Dynasty was overthrown by Wang Geon, the founder of the Goryeo Dynasty in A.D. 918. Wang Geon proclaimed the goal of recovering the lost territory of the Goguryeo Kingdom in northeast China. Wang Geon named his dynasty Goryeo, from which the modern name Korea is derived. Although the Goryeo Dynasty was not able to reclaim lost lands, a variety of cultures were advanced in this period. The dominant cultural role during the Goryeo Dynasty was played by Buddhism, which was generously patronized by the Goryeo kings and became a powerful force in politics. Numerous temples and pagodas were built. Many cultural relics were also deeply related with Buddhism in the Goryeo Dynasty (Popham, 1988, p. 18).

In 1392, General Yi Seong-gye established a new dynasty called Joseon. The rulers of the Joseon Dynasty supported Confucianism as the guiding philosophy of the kingdom in order to counter the dominant Buddhist influence of the Goryeo period. This Confucian-oriented society highly valued academic learning while disdaining commerce and manufacturing. There were severe wars in the middle of the Joseon Dynasty. In 1592 and 1597, Japan invaded the Korean Peninsula, and most of the cities and communities were ruined by the Japanese force of arms. In 1627 and 1636, Ching, the Last Chinese Dynasty, swept down from the north and impoverished Joseon society. In the 19th century, Korea stuck to their conservative policies, adamantly opposed to Western demands for diplomatic and trade relations. A few Asian and European countries with imperialistic ambitions competed with each other for influence over the Korean Peninsula. Japan, after winning wars against China and Russia, forcibly annexed Korea and instituted colonial rule in 1910. Colonial rule stimulated the patriotism of the Korean people. The Colonial Japanese government tried to carry out an assimilation policy,

which even banned Korean-language education in Korean schools, and it caused many Korean people to start independence movements. These kinds of movements led to the establishment of a Provisional Government in Shanghai, China. When Japan was defeated in World War II, the Colonial Japanese government gave up every right to Korea and decided to withdraw from the Korean Peninsula. However, the Korean Peninsula was immediately divided by ideological differences caused by the emerging Cold War. Korean efforts to establish an independent government were frustrated as U.S. forces occupied the southern half of the peninsula and Soviet troops took control of the northern half. The first elections in Korea were carried out on May 10, 1948, in the areas south of the 38th parallel. This parallel came to divide the Korean Peninsula into South and North. Seungman Lee was elected the first President of the Republic of Korea in 1948. Meanwhile, north of the 38th parallel, a communist regime was set up under the leadership of Kim Il-sung. On June 25, 1950, North Korea launched an unprovoked full-scale invasion of the South, triggering a 3-year war that drew in U.S., Chinese, and other foreign forces. The entire peninsula was devastated by the conflict. A cease-fire was signed in July 1953.

According to Gateway to Korea (n.d.), Korea's growth-oriented, export-led economic development since the 1960s was so remarkable that it earned the expression "The Miracle on the Hangang River" in the 1970s. Subsequently, Seoul, capital of Korea, successfully hosted the 24th Olympics in 1988 and Korea co-hosted the 2002 FIFA World Cup soccer finals with Japan. In the 1950s, Korea was one of the poorest countries. Today, however, its economy is around the 11th largest in the world, and the nation is



determined to become even more of a global economic leader throughout the new millennium (Gateway to Korea, n.d., Founding of the Republic section, ¶ 6-7).

### Religion and Belief

Unlike some societies in which a single religion is dominant, Korean society has a wide variety of religious elements that have shaped the people's behavior and way of thinking (Table 1). In the early history of Korea, religious and political functions were combined, but they became distinct later. Historically, Korean people lived under the influences of Shamanism, Buddhism, Taoism, and Confucianism. Recently, Christianity became one of the major religions. The rapid pace of industrialization that occurred within a couple of decades has brought about considerable anxiety and alienation; consequently, the population of religious believers has expanded markedly. Freedom of religion is guaranteed by the Constitution in Korea.

Table 1

#### *Religious Population*

Population	Religious group						No religion	Unknown
	Total	Buddhism	Protestantism	Catholicism	Confucianism	Others		
47,041,434	24,970,766	10,726,463	8,616,438	5,146,147	104,575	377,143	21,865,160	205,508

#### **Buddhism**

Mahayana Buddhism first arrived in the peninsula from China in the 4th century A.D., and for a thousand years it was dominant, inspiring all the country's best art, architecture, and literature. When Confucianism arrived in the 14th century, Buddhism

was relegated to the background. Buddhist monks were ranked in the lowest social class and were not permitted into the capital. The severe oppression drove the temples into remote mountainous areas, making Buddhism a monastic religion rather than a religion for laymen. Currently, Buddhism is not the dominant influence in Korean life that it was before the Joseon Dynasty, but it still has a huge effect on Korean people (Popham, 1988, p. 40).

Although people who participate in regular worship are very rare, Buddhism has the largest following of all Korean religions. As of 2005, there were 10,726,463 followers, or 43% of Korea (Gateway to Korea, n.d., Religion section, ¶ 4).

### **Confucianism**

As a matter of fact, Confucianism is more a moral code of conduct than a religious belief. “It is a system of ethical precepts—benevolent love, righteousness, decorum, and wise leadership—designed to inspire and preserve the proper management of family and society. Still, Confucianism can be seen as a religion without god because as the ages have passed, some followers have canonized the founding sage and religiously follow the principal disciplines of his system” (Gateway to Korea, n.d., Religion section, ¶ 12).

Confucius, the Chinese sage who is assumed to have lived during the 6th century B.C., set up an ideal ethical-moral system intended to govern relationships within the family and the state in harmonious unity. It was basically a system of subordinations: of the son to the father, of the younger to the senior, of the wife to the husband, and of the subject to the throne. It inculcated filial piety, reverence for ancestors, and fidelity to

friends. Strong emphasis was placed upon decorum, rites, and ceremony (*A Handbook of Korea*, 1993, p. 136).

When Yi Seong-gye established the Joseon Dynasty in 1392, Confucianism became the national ideal envisioned in the founding of a country. The Joseon Dynasty also developed a Confucian system of education, ceremony, and civil administration. Although there are no temples and there are many arguments as to whether it is a religion or not, without a doubt Confucianism is a common philosophy in Korean society. When it came into contact with fundamental Korean sentiments, Confucianism brought about huge changes and exerted considerable influence on the Korean people. It has been an indispensable component of the Korean moral system, way of life, and national laws.

### **Shamanism**

Although there is no systematic structure, Shamanism, an ancient polytheistic religion, still permeates the daily lives of the Korean people through folklore and customs. Korean Shamanism includes the worship of thousands of spirits and demons that are believed to dwell in every object in the natural world, including rocks, trees, mountains, and streams, as well as celestial bodies. It is closely related to the primitive cults. One distinguishing characteristic of Korean Shamanism is that it seeks to solve human problems through a meeting between humans and the spirits. This can be seen in the various types of shamanistic rites which are still widely practiced even today. It has been deeply influencing the thought and way of life in Korean society (Popham, 1988, p. 35).

## **Catholicism**

Catholic mission activities reached Korea in the 17th century when copies of Catholic missionary Matteo Ricci's works in Chinese were brought back from Beijing by the annual tributary mission to the Chinese emperor. Along with religious doctrine, these books included aspects of Western learning so that they attracted the attention of some Joseon scholars. However, no priests entered Korea until the Chinese priest Zhou Wenmo visited Korea in 1794. Propagation of foreign religions was rigorously forbidden and there were severe persecutions at the close of the Joseon Dynasty. Nevertheless, they tried to keep their faith, and by the year 1863 there were 12 Korean priests who presided over a community of about 23,000 believers. After the Korean War, the number of Catholic relief organizations and missionaries increased and the Korean Catholic Church grew quickly (*A Handbook of Korea*, 1993, pp. 140-141).

Currently, Catholicism is one of three major religions, along with Protestantism and Buddhism, in Korean society.

## **Protestantism**

Korea was first introduced to the Protestant religion by Western missionaries in the 19th century. The first missionary was Horace N. Allen, who arrived in 1884. The Presbyterians and Methodists appeared to be the most successful in gaining converts and still have the most members among Korean churches. At the beginning of the 20th century, Korea was widely regarded as one of the best places in the world for missionary endeavors (*A Handbook of Korea*, 1993, pp. 141-142).

Current information states that "a major reason for the missionaries' success was that they brought all sorts of Western learning with them besides Christianity, and thus

attracted many of the most intelligent and energetic into their flocks” (Popham, 1988, p. 42). As a matter of fact, they established many schools, and many people, including women who had no chance to study under Confucianism’s influence, were able to have a variety of learning experiences. They also established hospitals, orphanages, and various facilities and played a significant role in the modernization of the country.

Since the Korean War, Protestant churches have experienced such phenomenal growth that today there are 70 denominations in Korea. As of 2005, there were 8,616,438 followers, or 18.3% of Korea (Gateway to Korea, n.d., Religion section, ¶ 4).

The year 1985 was the centennial of Protestantism in Korea. Having been dependent for much of the first century of its existence, the Protestant churches placed new emphasis on service to others, both to Korea’s poor and to the rest of the world, by sending out missionaries (*A Handbook of Korea*, 1993, p. 142).

#### Political Situation

“South Korea is a republic with powers nominally shared among the presidency, the legislature, and the judiciary, but traditionally dominated by the president. The president is chief of state and is elected for a single term of 5 years” (Bureau of East Asian and Pacific Affairs, 2008, Background Note: South Korea section, ¶ 16).

Korea earned its separate identity in 1945 after World War II; however, it was divided into South Korea and North Korea in 1948. On June 25, 1950, North Korean forces invaded South Korea, and the Korean War continued until 1953. This war enabled the Korean people to have a strong anti-Communist ideal. The Korean government strictly kept an anti-communism policy after the Korean War, while the North Korean government stuck to Communism. Particularly, military governments led by Presidents

Park Jeonghee, Chun Doohwan, and Roh Taewoo have strongly controlled from 1961 to 1992. Although outstanding economic growth was accomplished during this period, the Korean people have struggled constantly against military governments. After all, direct presidential election was restored as the result of constant citizens' campaigns in 1987. Thereafter, the political situation has been kept comparatively in a stable condition.

However, as usual there is a variety of problems in Korean society. Without a doubt, the most serious problem is polarization. Significantly, Korean society is facing political, economic, and ideological polarization. Obviously, political, ideological polarization between conservatism and progressivism is deeply connected to economic polarization between the wealthy classes and the low-income classes. Moreover, this polarization has caused generational clashes. Korean young adults and youth are vocal about their progressive view and put their faith in a wide range of social movements, such as candlelight rallies in opposition to the older generation and the current government, which have a conservative tendency.

### The Economic Situation

Korea, once known to be one of the poorest agrarian societies in the world, has undertaken economic development in earnest since 1962. It achieved what has become known as the "Miracle on the Hangang River"—an incredible process that dramatically transformed the Korean economy while marking a turning point in Korean history.

Korea's economy has achieved an outstanding performance despite unfavorable initial conditions for development, such as limited natural resources, a narrow domestic market, and a lack of development experience. Since Korea launched its first 5-year development plan in 1962, real GDP has expanded by an average of more than 8% per

year. As a result, Korea's GDP grew from \$2.3 billion in 1962 to \$1,201 trillion in 2007. It stands as "the 11<sup>th</sup>-largest economy in the world" (Bureau of East Asian and Pacific Affairs, 2008, Background Note: South Korea section, ¶ 4).

Korea has developed rapidly since the 1960s, fueled by high savings and investment rates and a strong emphasis on education. The country became the 29th member of the Organization for Economic Cooperation and Development (OECD) in 1996 (Gateway to Korea, n.d., Economy Growth section, ¶ 5).

### Education

One of the most distinguishing characteristics of the Korean people is their passion for education. This passion for learning has deep roots in Korea's traditional respect for knowledge and deep belief in continuous, lifelong human development. This emphasis on learning derives largely from the Confucian idea that man is perfectible through education and that only the most learned should govern the country and society.

Koreans have achieved phenomenal progress in making education available to all citizens, and by 2000 South Korea's literacy rate was nearly 100%. Koreans are among the most educated people in the world. In step with the remarkable economic growth, Korean students have consistently achieved the highest math, science, and problem-solving scores on the international aptitude tests. Merely 60 years ago, after Korea's liberation from 35 years of Japanese domination in 1945, three out of four Koreans were illiterate, and fewer than 5% of Korean children were able to continue their schooling after elementary school. As soon as Koreans regained their independence, they committed their wealth and soul to educating their young generation. Unlike in traditional

Korea, total upward mobility was possible for many people through educational attainment.

Jeth (2005) pointed out that Korean education faces a number of serious issues. These include an overemphasis on examination preparation, the high cost of education driven by private tutoring and cram schools, concerns over inequalities in educational opportunity as costs rise, pedagogy based on rote memorization rather than individual creativity, and the belief that the nation's schooling is inadequate to meet the requirements of a modernizing nation. Korea's education is driven by examination preparation, particularly for the college entrance exam, although getting into a university is not as difficult as it had been in the past. This places great pressure on students, who study late into the night. In addition, the scale of private spending for education is high and becoming higher. The Korean government has tried to solve this problem by significantly increasing public education expenditures, but private expenditures have grown faster. Spending on private after-school lessons greatly outpaces not only the increases in public funding for education, but also private spending on housing, medicine, and every other major sector of the economy. The parental drive to seek prestigious degrees for their children created this issue of private lessons. This educational demand is so strong that many families are prepared to make whatever sacrifice is necessary to place their children in school.

Moreover, another problem, which is called sweeping zeal for learning English, gives Korean children and youth severe pain. In Korea, English education is a huge business, with parents willing to spend a great amount of money as long as their children become fluent as early as possible. It not only causes parents to spend a lot of money for



private English lessons, but also causes children and youth not to have an opportunity for creative disciplines. In addition, many students are sent overseas on costly training programs, and children are admitted to foreign schools in growing numbers. Families in which parents send their children or fathers send their spouses and children to foreign countries are rapidly increasing in number. As a result, Korean society faces serious issues.

## **Situation of Children and Youth in Korea**

### **Introduction**

Social environments of children and youth have been changing rapidly in Korean society. This transition of social environments is expected to have a huge effect on young people. The opinion that youth development should be understood in terms of a wide variety of social shifts over them rather than a personal aspect, and that these shifts have had a profound impact upon the lives of young people, is presented persuasively (Coleman & Hendry, 1999).

The most important work is to diagnose the current situation of young people and to understand them exactly, as all sorts of social environments influencing children and youth are changing rapidly. Recent studies in this area (Youth Policy Team of National Youth Commission, 2006) show that rapid shifts of current Korean society have an effect on young people in five fields. These are (a) changing population and family structure, (b) changing educational environment, (c) changing lifestyle and culture, (d) changing problematic behavior, delinquency, and crime, and (e) changing social participation. Accordingly, how these five environmental shifts influence Korean youth will be examined.

## Changing Population and Family Structure

### **Decreasing Population of Children and Youth**

The population of children and youth in Korea reached 7.96 million, 31.8% of the total population in 1960; thereafter, it has grown steadily, with nearly 14 million, 36.8% of the total population reported in 1980. However, it began decreasing constantly after 1980 and stood at 11.06 million, 22.9% of the total population in 2005. It is expected that the child and youth population will be 10.24 million (20.8%) in 2010 and 6.5 million (13.2%) in 2030, with a decreasing tendency in coming decades (Table 2).

The average growth rate of the total population in Korea was 2.8% from 1960 to 1965. However, it decreased rapidly to 0.99% from 1985 to 1990 and 0.54% from 2000 to 2005. This tendency is anticipated to decrease continuously to 0.2% from 2010 to 2015 and -0.05% from 2020 to 2025. The child and youth population growth rate was similar to the total population growth rate, at 2.8% from 1960 to 1965. However, it recorded the highest rate, with 4.4%, from 1965 to 1970 when baby boomers grew to be youth. After that, it began to decline to -0.1% from 1980 to 1985, and the most significant decreasing rate was reported from 1995 to 2000 with -2.0%. The child and youth population growth rate is expected to decrease constantly and to record -2.9% from 2020 to 2025 (Policy Generalization Team of National Youth Commission, 2006).

This decrease in children and youth population has seriously affected a decrease of church members in the Korean Seventh-day Adventist Church. This social phenomenon became one of the most severe challenges of not only the Adventist Church but also every denomination over the past couple of years. Another problem is a change of children's tendency. With the growing number of families that have an only child,

parents' overprotection to their child is growing more and more. This overprotection prevents those children to have creativity. In addition, children whose parents are over-protective are prone to lack in self-reliance. As a result, many children and youth thoroughly depend on their parents in terms of economic, mental, educational, and religious aspects. It is not easy for them to be nurtured as persons who have a variety of leadership competencies.

Table 2

*Population Forecast of Children and Youth*

	Year	Population		Children and youth population		The component ratio	
		No.	%	No.	%	%	%
Situation	1960	25,012,374	-	7,956,903	31.8	-	-
	1965	28,704,674	2.79	9,120,576	31.8	2.77	2.77
	1970	32,240,827	2.35	11,329,714	35.1	4.43	4.43
	1975	35,280,725	1.82	12,885,563	36.5	2.61	2.61
	1980	38,123,775	1.56	14,014,932	36.8	1.69	1.69
	1985	40,805,744	1.37	13,974,697	34.2	-0.06	-0.06
	1990	42,869,283	0.99	13,553,357	31.6	-0.61	-0.61
	1995	45,092,991	1.02	12,751,383	28.3	-1.21	-1.21
	2000	47,008,111	0.84	11,501,436	24.5	-2.04	-2.04
	2005	48,294,143	0.54	11,064,987	22.9	-0.77	-0.77
Anticipation	2010	49,219,537	0.38	10,235,558	20.8	-1.55	-1.55
	2015	49,802,615	0.24	9,459,379	19.0	-1.56	-1.56
	2020	49,956,093	0.06	8,252,020	16.5	-2.69	-2.69
	2025	49,835,930	-0.05	7,130,366	14.3	-2.88	-2.88
	2030	49,329,456	-0.20	6,504,851	13.2	-1.82	-1.82
	2035	48,290,883	-0.42	6,091,439	12.6	-1.30	-1.30
	2040	46,743,259	-0.65	5,726,458	12.3	-1.23	-1.23
	2045	44,746,631	-0.87	5,355,948	12.0	-1.33	-1.33
	2050	42,347,690	-1.10	4,859,726	11.5	-1.93	-1.93

## Changing Traditional Family Structure

Korean society had maintained an extended family system under strong Confucian tradition. Recently, however, such a traditional family structure's change has been accelerating rapidly (Table 3). This change of family structure is caused by a decrease in birthrate and increase of nuclear families. Looking at the average number of single households, the average household size of 5.5 persons in 1966 decreased to 3.1 persons in 2000; moreover, it decreased to 2.88 persons in 2005. In rural districts, the household rate of over 3 persons decreased to 2.65 persons, because most young people left for urban areas. The transition in family structures is also deeply connected to the increase of nuclear families and single-life households. There were 16.2% of households of one generation, 55.4% of two generations, 6.9% of three generations, and 0.1% of over four generations in 2005. Consequently, households consisting of two generations, parents and children, dominate the population. On the contrary, one-generation households account for a significant high rate of total households with 20%. Employment issues have mainly risen in urban areas due to a growing number of people in their 30s and 40s; on the other hand, one-generation households grew largely among people in their 70s in rural districts (Korea Statistical Information Service, n.d., ¶ 1).

Regarding the birthrate, the average birthrate of 6.0 persons in 1960 dropped to 1.6 persons in 1991 and decreased to 1.08 persons in 2005, while household size has tended to dwindle more and more. Accordingly, it was understandable that fecundity-centered traditional thought has changed rapidly. The trend to the nuclear family immediately caused a decrease of extended families. Extended families, which accounted for 28.5% of households in 1960, have drastically decreased to 14.5% in 1985 and 7.0%

in 2005. On the other hand, other family structures excluding extended family or nuclear family have suddenly increased from 7.5% in 1960 to 50.8% in 2005. It is because nontraditional family structure, such as one-person households, conjugal households, single-parent households, and grandparents-and-grandchildren households, have been increasing continuously, unlike the past. As a matter of course, nuclear families still account for the highest rate, 42.2% of households; nevertheless, nontraditional family structures have a majority, 50.8%, in comparison with traditional family structures including the over-three-generations family (Youth Policy Team of National Youth Commission, 2006).

Table 3

*The Spread of Family Members*

Year	1 Person	2 Persons	3 Persons	4 Persons	5 Persons	Over 6	Average
	family	family	family	family	family	persons	family
	%	%	%	%	%	%	No.
1980	4.8	10.5	14.5	20.3	20.0	29.8	4.50
1985	6.9	12.3	16.5	25.3	19.5	19.5	4.16
1990	9.0	13.8	19.0	29.5	18.8	9.8	3.77
1995	12.7	16.9	20.3	31.7	12.9	5.5	3.34
2000	15.5	19.1	20.9	31.1	10.1	3.3	3.12
2005	20.0	22.2	20.9	27.0	7.7	1.7	2.88

## **Changing Family-Centered Values**

Regarding family values, people's traditional point of view, attaching importance to stability of family and traditional values, has gradually been changed into a serious view of personal choice. As a result, it is widening the generation gap of family values further, and both generations tend to recognize each others' differences. In addition, each person in the same age group has a specific personality. To put it concretely, among family values, viewpoints about the duty of marriage, childbirth, and supporting old parents are especially weakened. That is to say, by escaping from a typical family like a nuclear family or an extended family consisting of parents and children, the husband-and-wife-centered family relationship is strengthened, and a variety of lifestyles that take a serious view of personal life are admitted (Youth Policy Team of National Youth Commission, 2006).

## **Widening Generation Gap**

Recently, with rapid change of family values, the generation gap is further widened. Looking at values between generations, young people are generally considered more progressive than old people. Particularly in terms of concrete family values such as marriage, childbirth, or gender roles, youth define a much more progressive attitude than the old generation and deny traditional values. On the contrary, traditional values are the most important factor of old age, and middle-aged people comparatively attach importance to them. In general, the older people get, the more they take a serious view of marriage, family, and patriarchy. Old people think much of public service and family harmony in daily life compared to other generations, while on the other hand young

people consider self-fulfillment or wealth and prosperity to be more important values, so that family-centered values are weakened (Cheong & Kim, 2005).

The generation gap is especially widened in terms of the female's role. According to recent research (Sohn, 2006b), most people in their 20s think that women can work regardless of marriage or childcare. On the contrary, middle- and old-aged people's opinion was that women had better work after their child grows up. In terms of viewpoint on childbirth, most respondents in their 20s and 30s say that they do not necessarily have to give birth to a baby; thus the traditional values about childbirth have certainly changed.

In view of this fact, it is quite clear that the generation gap distinctly emerged in terms of traditional family values. However, every generation agrees that harmonious family life is more important than self-fulfillment or wealth and prosperity in living a good life. Seen from this point of view, the family culture of collectivization in Korean society will never vanish, although Korean youths' values have varied with the changing of the times. It is because the young generation tends to take a serious view of the importance of harmonious family like middle- and old-aged people (Kim, 1988).

In summary, young people are aware of the importance of family, yet at the same time they demand a new paradigm for their family. They want not only peace in their family but also personal free will. They deny typical gender roles or traditional family structures because they want freedom that allows for personal choices. Accordingly, it is very difficult for the older generation to force them to whole obedience and teach them through the past obsolete way of thinking these days. Instead of elders' authority and direction, they want the older generation to cooperate with them.

## **Dissatisfaction of Relationships With Family Members**

Young people's level of satisfaction with their parents has decreased from 67.8% in 2002 to 60.8% in 2006 (Table 4). In addition, their level of satisfaction with brothers and sisters has also decreased from 64.7% in 2002 to 59.2% in 2006. It is supposed that existing families are changing into a wide range of forms through divorce or remarriage, and lack of conversation causes youth to lose their level of expectation in the rapidly changing social environment.

Table 4

### *Satisfaction Measurement of Relationship With Family Members*

	<u>Relationship with parents</u>			<u>Relationship with brothers and sisters</u>		
	Satisfaction	Common	Dissatisfaction	Satisfaction	Common	Dissatisfaction
	%	%	%	%	%	%
2002	67.8	26.9	5.3	64.7	31.1	4.2
2006	60.8	32.0	7.2	59.2	35.4	5.4

## **Increasing Single-Parent Family**

Recently, the rate of the single-parent family has been increasing steadily due to growth of the divorce rate. Accordingly, the Korean family's instability has accelerated more and more. Judging from the rate of marriage and divorce, only one couple divorced when 17 couples married in 1975. However, one couple divorced for every two couples married in 2004 (Table 5).



Needless to say, the increase in the divorce rate is not necessarily negative. There is some possibility that an unfortunate marriage can be ended through divorce so that a new life may be experienced. Some family members who suffer a severe conflict or violence can feel happy after divorce. However, the hurt and pain of the person who experiences the process of divorce is very serious. Particularly, unlike the past, the divorce rate of parents who live with children is increasing rapidly. According to statistics after 2000, 7 out of 10 couples who divorced were parents who live with children under 20 years of age. As a result, many parents decide to give up custody, or many children are often left in grandparents' care. Viewed in this light, it is highly probable that many children and youth are seriously conflicted because of their parents' divorce (Youth Policy Team of National Youth Commission, 2006).

Table 5  
*Transition of Marriage and Divorce*

	1975	1980	1985	1990	1995	2000	2004
No. Married	283,226	403,031	376,847	399,312	398,484	334,030	310,944
No. Divorced	16,453	23,662	38,838	45,694	68,279	119,982	139,365
Marriage Divorce	17.2:1	17.0:1	9.7:1	8.7:1	5.8:1	2.8:1	2.2:1

### Changing Educational Environment

#### **Decreasing Population of School Age**

The population of school-age children from 6 to 17 years old was 7.92 million persons in 2005 (Table 6). It has been dropping steadily since peaking at 10.77 million

persons in 1980. By age, people from 6 to 11 years old were the largest group at 4.01 million persons, followed by those from 12 to 14 years old at 2.06 million persons and those from 15 to 17 years old at 1.84 million persons. This population of school age children has been dropping steadily since the 1980s (Figure 2). The current population of school age children is at the same level as prior to the 1970s (Policy Generalization Team of National Youth Commission, 2006).

This population of school age children is decreasing more and more, and it is expected to be a serious impediment to the growth of Korean society. Above all, the number of elementary-school students in 2005 was 4.02 million persons. This was a decrease of 90,000 persons compared to the previous year. Regarding this tendency, this population is expected to drop to 3.35 million persons in 2010 and continue to decline (Youth Policy Team of National Youth Commission, 2006).

Table 6

*Population of School Age Children*

Year	Elementary school (6-11) (Million persons)	Middle school (12-14) (Million persons)	High school (15-17) (Million persons)	Total (Million persons)
1960	3.63	1.57	1.42	6.61
1970	5.71	2.57	2.10	10.39
1980	5.50	2.60	2.67	10.77
1990	4.79	2.32	2.60	9.69
1995	3.90	2.44	2.35	8.69
2000	4.07	1.87	2.17	8.11
2005	4.02	2.06	1.84	7.92

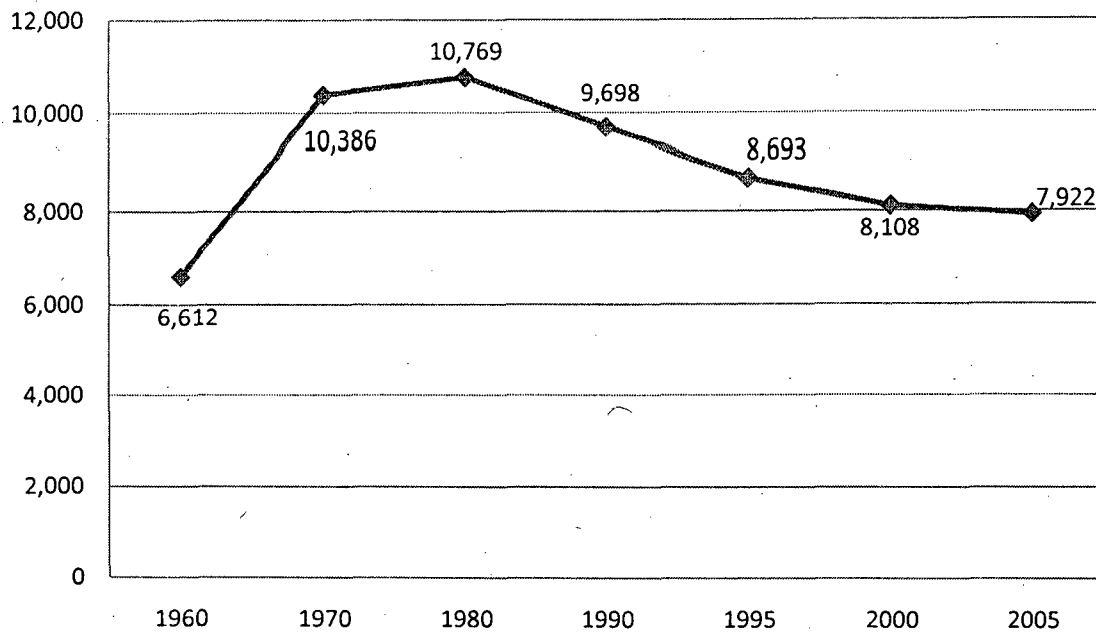


Figure 2. Population of school age children.

### **Increasing the Ratio of Students Who Go on to the Next Stage of Education**

The ratio of students who go on to middle school and high school in Korea is one of the greatest such gains in the world. Educational opportunity in Korea has spread swiftly since the 1945 liberation, and it has been expanding to bear comparison with Europe and America. Particularly, the proportion of students who go on to middle school showed a nearly perfect rate of 99.99% in 2005, and the proportion of students who go on to high school reached 99.7% (Table 7) (Policy Generalization Team of National Youth Commission, 2006).

Table 7

*The Ratio of Students Who Go on to the Next Stage of Education*

Year	From elementary school to middle school (%)	From middle school to high school (%)	From high school to college/university (%)
1980	95.80	84.5	23.7
1985	99.20	90.7	36.4
1990	99.80	95.7	33.2
1995	99.90	98.5	51.4
2000	99.99	99.6	68.0
2004	99.99	99.7	81.3
2005	99.99	99.7	82.1

The school attendance rate of Korean youth holds a high rank compared with the rate of other Organization of Economic Cooperation and Development member countries (Table 8). The school attendance rate from 5 to 14 years old was 93.2% in 2003 and less than 98.3%, the average rate of OECD. However, the school attendance rate from 15 to 19 years old was 81.7% and exceeded the average OECD rate of 71.9%. Looking at the population of school age children, the total ratio of students who go on to the next stage of education was 93%, and it was similar to the level of major industrial nations such as Japan at 84%, America at 93%, and Canada at 94%. Compared with the high rate of school attendance and students who go on to the next stage of education, the rate of schoolwork discontinuance is quite low. Particularly, the rate in middle school and high school turned out to be remarkably low (Youth Policy Team of National Youth Commission, 2006).

Table 8

*Entering School Rate of OECD Member Nations*

	5-14 years old	15-19 years old	20-29 years old
	(%)	(%)	(%)
South Korea	93.2	81.7	27.3
United States of America	97.1	75.4	22.2
United Kingdom	100.5	75.9	26.3
Germany	97.6	89.0	26.7
France	101.4	87.2	20.4
Australia	98.5	82.1	33.4
Average of OECD	98.3	79.1	23.6

**Universalizing Higher Education**

Higher education has increasingly been developed since the 1945 liberation. The variety of facilities expanded, and the number of students increased rapidly, due not only to positive educational policies of the Korean government but also to education-conscious Korean parents. The rate of college attendance was just 9.3% in 1975; however, it has rapidly increased since the 1990s. After all, in 2003, at least in terms of figures, it was possible for every high-school student who wanted to enter a college or university to do so (Kim & Lee, 2004). Currently, the increase of vocational colleges is at a stand-still. On the contrary, the number of 4-year colleges and universities is increasing continuously. It is because the demand for higher education is concentrated on the 4-year colleges and universities due to generalization of higher education (Korea Educational Development Institute, 2005).

## **Improving Educational Condition**

The number of middle schools and high schools, excluding elementary schools, has increased steadily so far, but the growth is gradually weakening. The number of schools had increased before the 1990s and has been decreasing steadily since then. Undoubtedly, the decrease of the youth population is the most decisive factor. However, the number of elementary schools has increased rapidly since 2001 due to the educational environment improvement policy that was released in 2001. One of the main goals of this policy was to reduce the number of students per class, and the government has been concentrating its energy on increasing the number of schools and teachers (Kang, 2005).

The number of students per class has decreased steadily due to the increase of schools. Accordingly, by schools, elementary school, middle school, and high school showed 31.8 persons, 35.3 persons, and 32.7 persons per class respectively in 2005. Significantly, the rate of students per class in elementary school stood at 31.8 persons in 2005, almost half of the 62.1 persons in 1970. However, this rate is still short of the average rate of OECD member countries (Kang, 2005).

## **Extending Academic Accomplishment**

In order to know the exact academic level of Korean students, it is appropriate to refer to *The Programme for International Student Assessment*. "PISA is a triennial survey of the knowledge and skills of 15-year-olds. It is the product of collaboration between participating countries and economies through the Organization for Economic Cooperation and Development (OECD), and draws on leading international expertise to develop valid comparisons across countries and cultures" (Organization for Economic Cooperation and Development, 2007, p. 1).

According to the results of *The Programme for International Student Assessment* in 2003 (Organization for Economic Cooperation and Development, 2007), Korean students won the first prize on Reading scale, second prize on Mathematics scale, and seventh place on Science scale (Table 9). Although Korean students made superior records compared with other countries' students, nevertheless, many criticisms have been raised against the Korean educational system. In other words, Korean youth concentrate their energies on basic academic standards or subjects needing memorizing because it is essential for them to enter high-profile universities. On the other hand, they reveal their

Table 9

*Range of Rank of Countries on the Programme for International Student Assessment*

Rank	Reading scale		Mathematics scale		Science scale	
	Country	Score	Country	Score	Country	Score
1	Korea	556	Finland	548	Finland	563
2	Finland	547	Korea	547	Canada	534
3	Canada	527	Netherlands	531	Japan	531
4	New Zealand	521	Switzerland	530	New Zealand	530
5	Ireland	517	Canada	527	Australia	527
6	Australia	513	Japan	523	Netherlands	525
7	Poland	508	New Zealand	522	Korea	522
8	Sweden	507	Belgium	520	Germany	516
9	Netherlands	507	Australia	520	United Kingdom	515
10	Belgium	501	Denmark	513	Czech Republic	513

weak points in terms of creative thinking, interest in schoolwork, and logical thinking.

The Korean elementary and secondary educational system still requires students to carry out an excessive measure of learning and to focus heavily on memorization.

Consequently, a new academic educational system that promotes youth to have creativity and problem-solving skills is needed in order to overcome these limitations (Kim, 2002).

### **Imbalance of Public Education**

Public education in Korea effectively provides students with a good opportunity to obtain some knowledge or skill. However, it is considered to have little effect on building a healthy character, shaping a nationalism, or forming a wholesome view of social life. In spite of quantitative growth, Korean education is not believed to have a positive perception in terms of educational effectiveness. Schools are often expected to be institutes of preparation for an entrance examination rather than places nurturing humanity and temperament. Constitutional improvement of public education is one of the most important problems to be solved in Korean society (Youth Policy Team of National Youth Commission, 2006).

### **Increasing Private Education**

Dissatisfaction about public education led people to invest in private education (Table 10). This heavier reliance on private education versus public education is a serious problem these days in Korean society. English education has become a huge business, with parents willing to spend a great amount of money as long as their children become fluent as early as possible. It is generally taken for granted that students go to many private institutes in order to make a good record. Another problem is excessive



dependence on private tutoring. Excluding academic institutes, spending on private tutoring, group lessons, and on-line programs totaled 4.2 trillion won, a 27% rise from 3.3 trillion won recorded in 2002. In addition, the Korean private education market was estimated to be worth approximately 20 trillion won last year, and the figure was nearly 13% the amount of the total Korean government budget last year (Hwang, 2008).

Although educational authorities say they will introduce improvements to bolster public education in order to prevent students from relying on private lessons at costly academies and institutes to get a better education, most people believe that it has been a long time since public schools lost their competitiveness compared to private education. This excessive dependence on private education is called a national disease destroying Korean society. Many children and youth are feeling pain under the influence of private education these days.

Table 10

*Private Education Rate*

	1980	1990	1997	1999	2001	2003
	(%)	(%)	(%)	(%)	(%)	(%)
Elementary school	12.9	-	72.9	73.5	70.5	83.1
Middle school	20.3	31.0	56.0	50.7	63.9	75.3
High school	26.2	12.6	32.0	39.8	48.3	56.4

### **Applying a Five-Day Class Week**

The five-day week system began to be a subject of discussion in the 1980s, and some schools made an effort to apply this system. After that, all schools nationwide opened for only five days a week once a month, starting from March 2005. This system has been applied from once a month to twice a month since 2006. It is expected to activate youth's pastime activities, give a variety of experiences in order to educate the whole person, and expand the opportunity for self-enlightenment. In addition, with this momentum, their homes and communities will participate in education for children and youth. On the other hand, there are some concerns that this system not only weakens the influence of public education, but also strengthens reliance on private education even more (Youth Policy Team of National Youth Commission, 2006).

### **Increasing Keen Competition**

The changes to Korean society during the rapid industrialization brought about keen competition. It is not too much to say that Korean society is surrounded by all kinds of competition. Students concentrate their energies on competition through entrance examinations in order to survive amid a harsh environment. Students battle for the best universities, given that educational backgrounds are considered to be a crucial factor. Besides, as competition to get into more prestigious universities has grown fiercer, the amount put into private tutoring has also surged. In this process, excessive competition in entrance examinations has devastated students' moral fiber. Students' interests or aptitudes are often ignored as they are harassed with exam hell, and they are only compelled to make an excellent record. Parents and teachers who require students to study hard are not in a comfortable situation. Severe entrance-exam competition not only

requires teachers to carry out biased education centered on the entrance exam, but also requires parents to spend much money for private lessons.

## Changing Lifestyle and Culture

### **Cultural Consumer and Producer**

Youth culture and pastimes in Korean society have changed since the 1990s. Youth culture and pastimes were considered to be passive before the 1990s. That is to say, youth were regarded to be consumers of popular culture at that time. However, they rapidly changed the whole situation when they became not only consumers but also positive producers after the 1990s. They played a role of producing a variety of popular cultures so that they emerged as one of the most important forces. This transition provided Korean society with embarrassment. How to deal with and define them became serious tasks of Korean society (Cho & Kim, 2005).

### **Changing Free-Time Activities**

According to recent results (Policy Generalization Team of National Youth Commission, 2006), 29.7% of young people usually spent most of their free time playing a computer game or using the Internet on weekends and holidays (Table 11). Watching television, meeting their friends, and taking a rest followed, with 22.9%, 13.5%, and 12.2%, respectively. It was very rare for them to participate in cultural activities or take a trip. Accordingly, it was understandable that many youth preferred to stay at home rather than go out.

Compared with the research in 1999, their pastime activities had changed a great deal. For instance, watching television dropped about several half-hours. On the other

hand, the playing time of computer games more than doubled in the same period. Internet searching time also more than doubled. Consequently, this research showed that Korean youth depended heavily on information technology such as computer or Internet (Policy Generalization Team of National Youth Commission, 2006).

Table 11

*Free-Time Activity*

Free-time activities	Middle school students		High school students	
	1999	2004	1999	2004
	(min.)	(min.)	(min.)	(min.)
Relationship with others excluding families and relatives	24.3	20.88	31.10	24.21
Television	208.09	161.48	154.91	118.19
Internet	7.3	11.35	8.31	20.18
Sports game	12.10	8.25	7.49	5.96
Reading	24.47	22.47	19.32	15.14
Computer game	52.94	101.36	33.53	72.76
Personal activity	9.8	12.62	2.79	3.87
Total	415.44	414.08	342.76	335.80

**Media-Oriented Youth**

Current youth are media-oriented. New media is one of the most important factors defining their daily culture. As a matter of fact, it would be erroneous to assume that the importance of media in their daily lives is defined by a quantitative factor such as statistical research, because media has a deep effect on every aspect of their life.

Lee (2004) described the typical lifestyle of current media-oriented youth in Korea. Their daily lives are surrounded by a variety of media having many purposes. Media is deeply connected with everyday life and constantly plays an important role. Thus, it is not a specific portion of their life, but it rose to the surface as an important cultural factor related with youth directly or indirectly.

### **Popularizing Mobile Communication**

Young people are not only early adapters of the mobile communication market, like the cellular phone, but also the most active user group. They rely heavily on the cellular phone in daily life and use it positively. They can have a sole communication avenue through it, getting rid of their parents' restraints and satisfying their desire for self-expression. Particularly, since they spend most of their time in an environment in which it is impossible to speak over the phone, such as classrooms or institutes, text messaging that enables them to avoid the watch of parents or teachers became an effective communication method. Unlike the older generation, for them the cellular phone is not only a convenient communication device but also a useful means for self-expression. Accordingly, they tend to consider it as their other self. It plays an important role in strengthening relationships with peer groups and maintaining harmonious friendship.

Ahonen and O'Reilly (2007) introduced a new term, *Generation C*, to designate current Korean youth. This generation is growing up with permanent, 24-hour support of friends, colleagues, and community. Particularly, text messaging has become an umbilical cord or lifeline for them. According to a recent report (Sohn, 2006a), a third of Korean students send 100 text messages every day. For comparison, the world average is

just over one message per day, and in most markets a level of 10 text messages sent per day is considered heavy usage. In addition, the youth learn to send text messages very rapidly, secretly, and without even looking at the phone, from attempting to cheat in class. Ahonen and O'Reilly (2007) described *Generation C* as the first generation to live with their friends in their pocket. It means that they can instantly communicate with their friends at all times. They stated that it is different from any other communication devices such as landline telephone, e-mail, or on-line chatting. They can always contact their friends via text messaging whenever they want, and their friends will be there. Only via text messaging can they give their friends instant support at any time. It not only became an important result of technical development but also one of the most important cultural phenomena for Korean youth.

### **A Strong Preference for Games**

A variety of games became an important means for youth to get rid of stress and discover a new self in cyberspace. According to recent research (Policy Generalization Team of National Youth Commission, 2006), 80.2% replied that they enjoy a game. The rate of male students reached 92.5%, compared with the rate of female students of 66.2%. Comparing average time, the largest group of 38.6% was from 1 hour to 2 hours, followed by 28% from 2 to 3 hours (Table 12).

Table 12

*Average Time of Game Use at a Time*

	Under 30 minutes	From 30 min. to 1 hour	From 1 hour to 2 hours	From 2 hours to 3 hours	From 3 hours to 4 hours	From 4 hours to 5 hours	Over 5 hours	Total
	%	%	%	%	%	%	%	%
Elementary- school students	0.0	14.1	40.4	29.3	11.1	3.0	2.0	100
Middle-school Students	3.1	11.5	42.7	22.9	11.5	3.1	5.2	100
High-school Students	4.8	4.8	36.5	28.6	9.5	4.8	11.1	100

Particularly, the on-line game, so-called *MUD (Multi-User Dimension)* game, has become a major medium for cultural expression for youth since the rapid expansion of high-speed Internet infrastructure in the late 1990s. Cyberspace has been serving as a whole new living space for youth, in which they can carry on daily activities centered especially on social relationships and leisure activities. Young Korean game-players consider this space not as a virtual world but as part of the real world. They carry out their daily social activities as a part of their life. Young people in cyberspace are involved in hunting or combat. They may fall in love, make friends, and build communities that offer a sense of belonging and encourage them to take part in various economic activities. In this sense, it is not easy for them to distinguish the real world from cyberspace. Both the on-line game world and the real world seem to be very similar in that they both provide a place for people to carry on daily activities. Therefore, cyberspace is not considered as a temporary medium for playing games but as a social place where new types of life and human relations are formed for young people in Korean society (Whang, 2005).

## **Temptation of Consuming Culture**

One of the important traits in the process of industrialization in Korean society has been the conversion to a consuming society. In the commercialism-ridden modern society, young people have indulged themselves in the propensity to consume. Some youth have jobs on the side in order to enjoy their lives. However, most parents do not allow their children to work at a part-time job because of their studies. Parents require them not only to be frugal with their money and reduce their spending, but also to invest their time in studying (Han, 2000). This difference of view causes complications between parents who want to control and youth who pursue consumption. Some youth run away from home and work for money to spend. Some teenage girls prostitute themselves or work at a decadent bar; this is on the rise as a serious issue in Korean society.

## **Increasing Harmful Media**

Expanding of the pool of new media promoted youth to be contacted by various harmful media. These dangerous factors through the Internet and mobile communication are very serious. There is more and more possibility for children and youth to be contacted by a variety of pornographic services or violent media, and, what is worse, age groups who are contacted by these media are getting continuously younger. In addition, it is also very dangerous to have a sexual communication. The result of research about lewd chatting (Policy Generalization Team of National Youth Commission, 2006) shows that approximately 15% of youth experienced it. Korean youth are also faced with dangerous cyber addiction. They become cyber addicts via a wide range of routes such as chatting, games, pornographic services, or Internet web surfing. The most general addiction is the game, followed by chatting, web surfing, and pornographic services, respectively. As the



number of youth who become Internet addicts had increased from 2,500 persons in 2002 to 60,000 persons in 2006, various aspects of internet addiction are increasing rapidly (Figure 3) (Youth Policy Team of National Youth Commission, 2006).

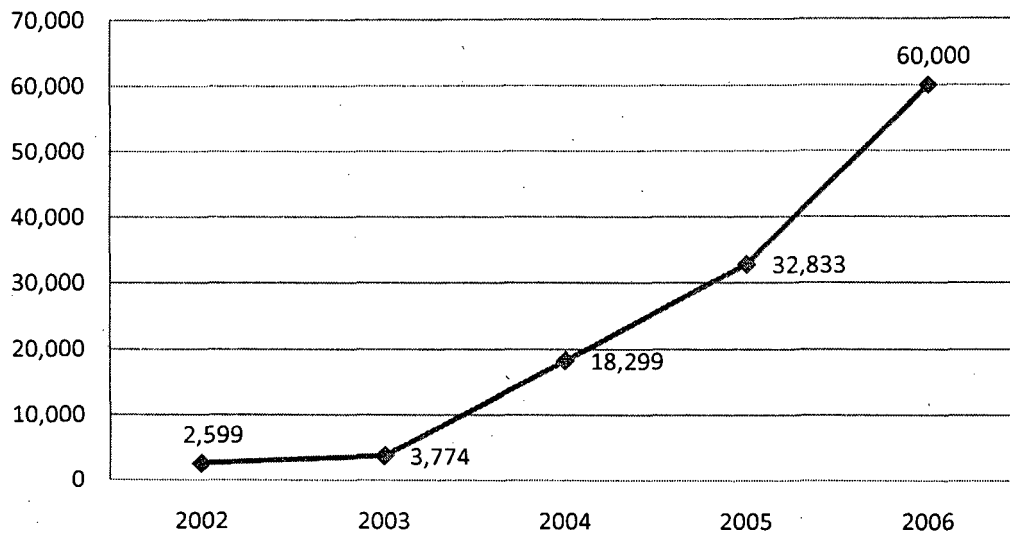


Figure 3. Counseling numbers of internet addicts.

## Changing Problematic Behavior, Delinquency, and Crime

### Increasing Rate of Feeling Stress

Looking at the measure of stress for those between 12 and 18 years of age, approximately 33% of respondents said that they feel much stress or extreme stress (Table 13). On the other hand, 67% of respondents replied that they hardly feel stress or feel it only a little. Youth between 15 and 18 years of age feel stress more than those between 12 and 14 years of age. By gender, female youth feel stress more than male youth. With regard to factors of stress, worries over grades accounted for the greatest

portion, followed by worries over which path to take in life (Figure 4) (Policy Generalization Team of National Youth Commission, 2006).

Table 13

*Feeling Stress Rate of Youth*

	Age		Sex		Total
	12-14 (%)	15-18 (%)	Male (%)	Female (%)	
Extremely feel stress	4.44	8.34	5.31	7.95	6.55
Feel much stress	22.99	28.76	23.62	28.92	26.11
Feel a little stress	57.48	53.36	55.51	54.94	55.24
Hardly feel stress	15.10	9.54	15.55	8.19	12.09

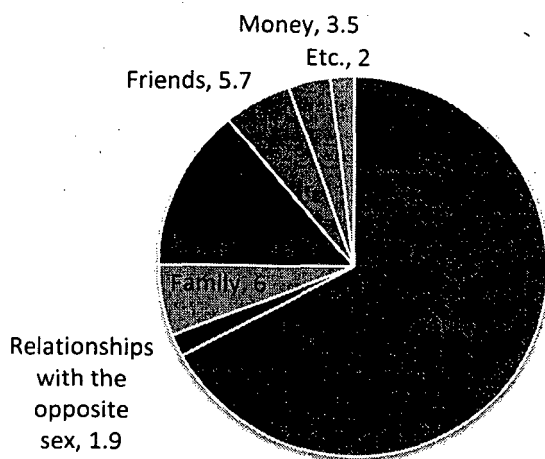


Figure 4. Causes of feeling stress.

## Generalization of Smoking and Drinking

Compared with the rate between 1995 to 2005, the smoking rate of youth has generally decreased (Table 14). On the other hand, middle-school students' rate had increased. In terms of the beginning period of smoking, middle-school second grade was the largest group at 22.5%, followed by middle-school third grade at 22%, middle-school first grade at 19%, and elementary-school fourth grade to sixth grade at 13.6% (Policy Generalization Team of National Youth Commission, 2006).

Table 14

### *Smoking Rate of Youth*

		Middle school				High school			
		Total	1st grade	2nd grade	3rd grade	Total	1st grade	2nd grade	3rd grade
		%	%	%	%	%	%	%	%
Male	1995	3.8	1.0	4.2	1.9	26.1	15.2	30.3	33.2
	1997	3.9	1.5	3.8	6.3	35.3	21.6	41.0	41.6
	1999	5.6	1.1	8.7	7.0	32.3	24.7	31.1	41.0
	2000	7.4	2.7	6.3	10.6	27.6	19.9	29.8	37.9
	2003	2.8	1.6	0.7	5.6	22.1	21.4	20.0	25.2
	2004	2.4	0.5	2.9	4.4	15.9	10.8	17.3	21.5
	2005	4.2	3.8	3.5	5.7	15.7	12.6	22.1	13.2
Female	1995	2.6	1.2	2.8	3.6	4.7	3.8	5.1	5.6
	1997	3.9	3.2	4.4	3.7	8.1	9.9	7.2	7.3
	1999	3.1	2.2	3.2	3.5	7.5	10.5	7.4	5.3
	2000	3.2	0.9	1.0	6.6	10.7	12.2	10.0	10.5
	2003	2.3	0.0	2.0	4.2	6.8	6.8	7.6	5.3
	2004	1.7	2.1	1.3	1.7	7.5	9.2	8.5	4.9
	2005	3.3	2.9	2.7	3.5	6.5	5.2	8.1	5.9

The rate of drinking was 36.6% in 2005, and the percentage of youth who did not experience drinking was 67.8% (Figure 5). Looking at the frequency, drinking less than once per month, the largest group was at 58.3%, followed by once or twice per month at 29.1% and once or twice per week at 27.2%. Judging from the beginning period of drinking, middle-school second grade was the largest group at 23.4%, followed by middle-school third grade at 20.6% (Policy Generalization Team of National Youth Commission, 2006).

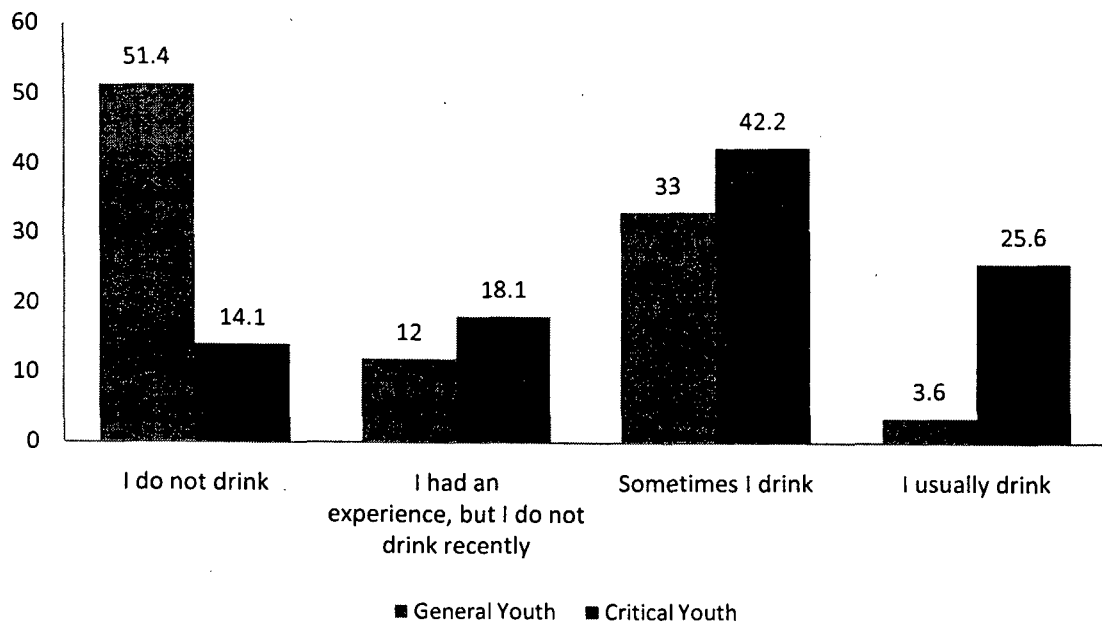


Figure 5. Drinking situation of youth.

### Increasing Number of Runaway Youth

The number of runaway teenagers was 13,294 persons in 2005, or 28.8% among the total of 46,149 persons (Table 15). It decreased by 21.3% compared to 16,894 persons in 2004. By gender, male students and female students accounted for 46.6% and 53.4%,

respectively, which suggests that a girl's runaway is more serious than a boy's (Policy Generalization Team of National Youth Commission, 2006).

Young people leave their homes due to a variety of factors, such as parents' violence, conflict with family members, parents' divorce, or maladjustment of studies. It is easy for teenage girls to practice prostitution in order to have a sleeping place or find a job. They thus deviate from the good conduct of their path or commit an irregularity. Since they are exposed to a significantly dangerous environment, it is very difficult to return to their previous daily life. Recently, even though some shelters for runaway teenagers have been established, the current number of these is far short of adequate, so that it is necessary to work out a new countermeasure in terms of long-range plans.

Table 15

*Situation of Youth Leaving Home*

	1998	2000	2001	2002	2003	2004	2005		
							Total	Male	Female
							(No.)	(No.)	(No.)
From 9 to 20 years old	15,316	18,442	18,276	14,865	13,374	16,894	13,294	6,195	7,099
Total	41,329	59,099	61,319	60,499	60,628	63,142	46,149	21,070	25,079

**Deepening School Violence**

According to the survey that related ministries such as the Ministry of Education and Human Resources Development, the Youth Protection Agency and the National Police Agency looked into 5 million students between 4th grade elementary school and

3rd grade high school in 2004. Students who experienced physical violence, were threatened, were blackmailed, and experienced group bullying accounted for 2.51%, 3.08%, 4.22%, and 0.63% respectively (Table 16) (Policy Generalization Team of National Youth Commission, 2006).

Table 16

*Situation of School Violence*

	2003			2004
	The first half of the year	The latter half of the year	Average	
	(%)	(%)	(%)	(%)
Physical violence	3.13	2.81	2.97	2.51
Threat	1.07	1.14	1.11	3.08
Extortion	3.86	3.11	3.49	4.22
Group bullying	1.07	0.77	0.92	0.63

The seriousness of school violence is becoming more and more intensified (Table 17). There are many suffering students who are troubled with depression or who attempt suicide because of school violence. School violence is systematized and formed in a group, and emotional violence in a classroom such as group bullying is rising as not only a school problem but also a serious social issue. However, according to recent research (Park, 2005), most students, teachers, and parents thought that it was not serious in terms

of recognition of school violence. In general, it was reported that parents perceived school violence less than students and teachers do.

Looking at causes of school violence, the public education system in name only, caused by excessive competition for the entrance exam, is pointed out as an important factor. In addition, another problem is that measures to prevent any recurrence of such incidents are sufficiently not equipped. Obviously, prevention of school violence should be proactive rather than dealing with the results. Accordingly, a relevant program is needed (Youth Policy Team of National Youth Commission, 2006).

Table 17

*Situation of Juvenile Crimes*

Year	Total crime cases (No.)	Juvenile crimes (No.)	Rate (%)
2001	2,426,050	138,030	5.7
2002	2,416,711	123,921	5.1
2003	2,441,267	104,158	4.3
2004	2,606,718	92,976	3.6
2005	2,384,613	86,014	3.6

**Relaxing Sexual Morality**

According to recent research (Doh & Cheong, 2001), the birthrate for teenagers has risen during the last 5 years. Approximately 40% of unwed teenage mothers have been sent to the shelters for single parents. For unwed mothers in their teens, the rate

increased from 24% in 1991 to 63% in 2000, and this growth became a serious social issue. The increase of teenage mothers is caused by generalization of intersexual company and opening of sexual cognition. Although sexual contacts increase more and more, many teenagers become pregnant and give birth to a child due to lack of knowledge about contraception. Most of them do not confess the fact to their parents and visit some counselor or relevant facilities. In many cases, they try to deal with the problem privately; thus it has become a serious social issue.

### **Increasing Suicide Rate**

It was reported that youth who had ever thought about suicide during the previous year accounted for 13.2% among total respondents in 2005 (Table 18). Looking at gender, 11% of boys and 15% of girls considered suicide. Consequently, girls tend to attempt suicide more frequently than do boys. By age, youth from 15 to 18 years old have the most frequent thoughts about suicide. Looking at important factors for suicide consideration, a problem of studies accounted for the greatest portion with 17%, followed by a problem of family with 26.9% (Figure 6) (Policy Generalization Team of National Youth Commission, 2006).

Compared with other kinds of problematic behaviors, it is quite clear that suicide gives the most fatal result. It is because suicide does not give youth an opportunity to improve their wrong choice, whereas other problematic behaviors. According to another recent analysis (H. S. Lee, 2007), it was reported that important factors in youth suicide were hypochondria, difficulty with impulse control, or an experience of attempting suicide.



Table 18

*Situation of Hypochondria Experience and Suicide Thought per Year*

	Age		Sex		Total (%)
	12-14 (%)	15-18 (%)	Male (%)	Female (%)	
Hypochondria experience per year	9.8	14.8	8.8	15.0	12.2
Suicide thoughts per Year	8.6	18.4	11.1	15.0	13.2

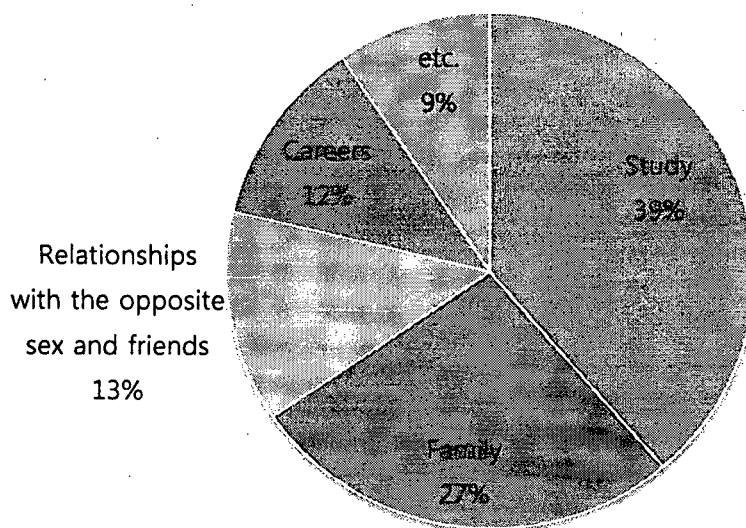


Figure 6. Causes of thoughts about suicide.

In addition, this analysis showed that 87% of youth patients who attempted suicide had psychological symptoms: 66% of them had hypochondria, 60% of them had difficulty in controlling their impulses, and 25% of them had attempted suicide in the past. However, among youth patients who attempted suicide, since 22% of them agreed to psychological assessment and medical care, there was a strong possibility that they would

attempt suicide again. In other words, because youth or their parents underestimate the danger of a suicide attempt or a psychological symptom and hesitate to receive treatment due to biased views, those youth have no choice but to be exposed to a more likely possibility of suicide (Lim, 2004).

### Changing Social Participation

#### Social Participation Situation

According to recent research (The Department of Social Welfare Statistics, 2007), the participation of youth accounted for 19.3% of total social organization participants in 2006, and it represented an increase of 4.4% over 2003 (Table 19). Looking at participation preference of social organizations, there were 37.9% in social groups, 26.7% in sports and leisure organizations, 17.8% in religious organizations, and 12.9% in public service organizations.

Table 19

#### *Social Participation Situation*

Year	Participation organizations									Total
	None	Society	Religion	Sports leisure	Public service	Scholarship	Profit	Politics	Others	
	%	%	%	%	%	%	%	%	%	
2003	76.3	33.7	21.4	25.7	15.4	2.8	0.1	0.0	0.8	100
2006	80.7	37.9	17.8	26.7	12.9	4.0	0.1	0.0	0.6	100

## **Transition of Social Position**

Since the Korean traditional principle that the younger should give precedence to the elder has been deeply rooted, it is very difficult for youth to insist on their rights or participate in social issues in Korean society. The viewpoint that youth have to focus their minds on their studies had predominated over Korean society under an authoritarian consciousness that young people have to follow the elder's command. Particularly, they had been considered not as having independent existences open to present challenges, but as an immature, passive group during the industrialization of Korean society. As a matter of course, it was true that the young generation had participated in a variety of social issues when Korean society got into difficulties. However, in a conservative Korean society under the strong influence of the Confucian ideas, they had been forced to obey the elder entirely rather than enjoy social participation.

However, the long-term dictatorship of the military government ignited a desire for democratization among citizens since the 1980s and at the same time had an effect on the younger generation. In addition, this kind of social transition promoted dissolution of authoritarianism so that youth had to be regarded as independent persons cooperating with the older generation. Such a transition also led youth to realize their own strength for resisting unreasonable oppression and control from the older generation. It has played an accelerative role for the younger generation's human rights and increased their participation (Youth Policy Team of National Youth Commission, 2006).

## **Expansion of Social Infrastructure**

Since an information-oriented society was advanced rapidly and the importance of human resources had risen as a main measure of national competitive power, youth were

brought to society's attention. Especially, the development of information-communication technology and its popularization has made it possible to share a great deal of information and knowledge. In this process, youth appeared as a leading group of cyberspace. In addition, as an information-communication society developed, the existing education or system was rapidly changed. That is to say, positional authority was reduced due to weakening of the social meaning of positions such as existing age, gender, and native place. On the contrary, personal authority now had a more important meaning, so it was expected that human relationships would intend to have more equality (Choi, 2003).

Popularization of the Internet has also provided young people with an opportunity to participate widely in a variety of issues. In order to participate in social issues in the real world, they need a lot of resources, time, and effort. On the other hand, it is much easier for them to participate in those issues in cyberspace on the Internet. This Internet became the most important social infrastructure of the younger generation's participation (Youth Policy Team of National Youth Commission, 2006).

### **Children and Youth Situation in the Korean Seventh-day Adventist Church**

#### **Situation of Members**

Recent statistics about children and youth in the Korean Adventist Church reflect serious problems with a variety of challenges. According to recent research (Kim, N. H., 2008), the number of youth organizations and members in the Korean Adventist Church has decreased continuously in recent years. Adventist youth members between the ages of 13 and 30 decreased from 11,209 persons in 2006 to 9,209 persons in 2008 (Table 20).

The number of youth organizations, including Adventist Senior Club, Young Adult Club, and Pathfinder Club, also decreased from 458 units in 2006 to 432 units in 2008.

Table 20

*Situation of Korean Adventist Youth Organization and Members*

	2006		2007		2008	
	Organizations	Members	Organizations	Members	Organizations	Members
	No.	No.	No.	No.	No.	No.
East Central Korean Conference	100	3,273	101	3,264	100	3,273
West Central Korean Conference	140	5,029	149	3,117	153	3,313
South East Korean Conference	68	1,048	70	1,108	75	1,114
Middle West Korean Conference	79	955	83	969	54	911
South West Korean Conference	71	904	49	534	50	598
<b>Total</b>	<b>458</b>	<b>11,209</b>	<b>452</b>	<b>8,992</b>	<b>432</b>	<b>9,209</b>

In the case of youth members, it is much more serious, comparing with 24,049 persons in 1998 (Lim, 2002, p. 20). Although this dropping out of the church is a phenomenon without distinction of denominations, nonetheless the Korean Adventist Church should set up an intensive countermeasure with a sense of urgency.

The number of children has also decreased continuously (Table 21). Child members decreased from 10,627 in 2006 to 9,515 in 2008 (Park, 2008). However, compared to the remarkably low birthrate in recent Korean society, it can be considered that the situation of children's ministry is comparatively less serious than youth ministry.

After all, the most important factor in bringing out this difference is a leader. That is to say, there are still many leaders who dedicate themselves to children's ministry, while youth ministry faces difficulties due to a lack of youth leaders.

Table 21

*Situation of Korean Adventist Children Members*

	2006 (No.)	2007 (No.)	2008 (No.)
East Central Korean Conference	2,881	2,987	2,829
West Central Korean Conference	3,297	2,478	2,773
South East Korean Conference	1,280	1,287	1,264
Middle West Korean Conference	2,047	1,511	1,496
South West Korean Conference	1,122	1,220	1,153
Total	10,627	9,483	9,515

In general, parents who have children usually work as children's ministry leaders in the Korean church. On the other hand, parents who have youth rarely serve as youth leaders. In most cases, student volunteer evangelists are responsible for youth ministry. However, children's ministry is expected to face a huge crisis sooner or later. In addition to the increasingly low birthrate, a decline of the youth population will have a severe effect on children's ministry, because the decline of the youth population results in a decrease of young adults who give birth to children and serve as their leaders. In light of

this, since both the children and youth populations are deeply connected to each other in terms of growth, more concentrated investment is needed before anything else.

In a literal sense, Children's Bible School is a meeting where children gather at a church and learn the Bible under their teachers' guidance during summer or winter vacation (Park, 2004, p. 7). Children's Bible School has become not only one of the most important parts of children ministry in the Korean Adventist Church, but also an indispensable annual event of the local church. The Korean Adventist Church has delivered the gospel to many children so far through this Bible school. However, since there is less and less chance to contact children because of overzealous enthusiasm for educating children, as well as the infiltration of secular culture, Bible School ministry is facing many kinds of difficulties (Table 22).

Table 22

*Korean Adventist Bible School Students*

	2006 (No.)	2007 (No.)	2008 (No.)
East Central Korean Conference	16,241	11,256	11,354
West Central Korean Conference	5,503	5,551	5,242
South East Korean Conference	2,158	1,769	2,135
Middle West Korean Conference	3,595	3,784	3,595
South West Korean Conference	3,457	3,687	3,658
Total	30,954	26,047	25,984

## Situation of Baptism

Many children and youth are baptized and become Adventists every year.

Looking at baptism statistics during the past 3 years, the number of children baptized was 2,265 in 2006, followed by 2,119 in 2007 and 2,234 in 2008 (Table 23) (Kim, 2008). In the case of youth, the number was 1,550 in 2006, followed by 1,587 in 2007 and 1,236 in 2008 (Park, 2008). Together, 3,815 persons in 2006, 3,706 persons in 2007, and 3,470 persons in 2008 have been baptized. Consequently, they are given a great deal of weight in the total baptisms in the Korean Adventist Church.

Table 23

### *Baptism of Children and Youth*

	2006	2007	2008
	(No.)	(No.)	(No.)
Baptized children	2,265	2,119	2,234
Baptized youth	1,550	1,587	1,236
Total	3,815	3,706	3,470

However, despite this plentiful result, there are still many problems. First of all, compared with the number of children and youth members, it is quite clear that they have rapidly declined in number. Although more than 3,500 persons have been baptized each year, children and youth members have been decreasing continuously. This should be recognized as a serious problem in the Korean Adventist Church. In addition, one needs to focus on the fact that the number of young people who are baptized in the local church



decreases more and more. Compared with the baptismal situation of the Adventist school, the number of young people who were baptized in the Adventist school increased from 1,069 persons in 2006 to 1,210 in 2008 (Table 24). It accounted for 28.0% of total baptized young people in 2006. However, the rate reached 34.9% in 2008 (Cheong, 2008). Even if many children and youth are baptized in the Adventist school, quite a few students leave the church after graduation. With these considerations in mind, comprehensive measures to address the problem are acutely needed.

Table 24.

*Baptism in Adventist Schools*

	2006	2007	2008
	(No.)	(No.)	(No.)
Baptized students in the Adventist school	1,069	1,033	1,210
Total baptized children and youth	3,815	3,706	3,470

Analyzing the Cause of Decrease

The most serious warning about children and youth is described in the following verse: “Then Pharaoh gave this order to all his people: ‘Every boy that is born you must throw into the Nile, but let every girl live’” (Exod 1:22). Through this command, Pharaoh tried to get rid of the existence of the Israelites caused by a large-scale massacre to their descendants. Although there are many church members, the Korean Church may face grave crises unless young people are nurtured as future leaders. Without a doubt, it is quite clear that children’s and youth ministry’s stagnation causes the Korean Church to

anticipate a fearful future. In this sense, it is important to examine factors that prevent children's and youth ministry from growing. Currently, a variety of factors described in the following sections prevent the growth of children and youth ministry in terms of internal and external aspects.

### **Overzealous Enthusiasm for Education**

It is impossible for children and youth in the Korean Adventist Church to escape the pressure of the entrance-examination system. Many young people tend to solve their stress and lack of sleep, caused by excessive studies, on the Sabbath, which is the only rest day for them. They not only are late to attend or absent from the Sabbath school and worship services, but also prefer taking a rest to participating in Sabbath afternoon programs such as Adventist Senior Club or Pathfinder Club. Many youth do not want to go to church because Saturday is their only holiday. In addition, they also think that attending Sabbath school and worship leads them to overwork themselves rather than to restore their vitality (Lim, 2002).

### **Secular Cultures and Programs Aimed Chiefly at Entertaining**

Current Adventist children and youth are also widely excited by secular cultures, the same as secular young people. They also like idol stars, enjoy movies and popular music, and become addicted to the Internet and games. In general, they do not feel as much interest in the church as in the secular world. Many youth leaders, recognizing this, try to make various programs that generate interest. However, Smith provided considerable insight into this matter. Smith (as cited in Fowler, 1995) defined faith as follows:

Faith is a quality of human living. At its best it has taken the form of serenity and courage and loyalty and service: a quiet confidence and joy which enable one to feel at home in the universe, and to find meaning in the world and in one's own life, a meaning that is profound and ultimate, and is stable no matter what may happen to oneself at the level of immediate event. (p. 11)

It would be erroneous to think that leaders seek programs aimed chiefly at being amusing even if many young people think that there is nothing interesting in the church. It is because church culture never surpasses secular in terms of interest. However, the church can provide them with much more valuable faith rather than interest. It can be possible for them to realize that the church is deeply concerned about their problems. If they find the meaning of their life through church activities, they can feel great interest about church activities and religious life. On the contrary, unless the church can present the answer to their problems, they cannot feel interest and meaning in it anymore (Park, 2006). Nevertheless, some leaders tend to attach too much importance to an interest than spiritual aspect in the Korean Church. These can draw their attention for a while as one-time events, but it is impossible to expect sustained effects.

Osmer (1992) stated that "the basic purpose of their teaching is to create a context in which faith can be awakened, supported, and challenged. Their teaching is for faith" (p. 15). If youth leaders concentrate their energies on giving interests of secular culture to them without faith value, it will be one of the serious hindering forces of children and youth ministry.

### **Passive Investment and Easy Treat**

White (1940) emphasized the importance of positive education to children and youth as follows:

From the earliest times the faithful in Israel had given much care to the education of the youth. The Lord had directed that even from babyhood the children should be taught of His goodness and His greatness, especially as revealed in His law, and shown in the history of Israel. Song and prayer and lessons from the Scriptures were to be adapted to the opening mind. Fathers and mothers were to instruct their children that the law of God is an expression of His character, and that as they received the principles of the law into the heart, the image of God was traced on mind and soul. (p. 69)

It should be pointed out that young people drop out of the church and lose their faith when this ministry is considered as a program that remains as it was before and follows in the past system. It is because their attitude to the church has changed recently. Unlike the past, they focus on love and relationships rather than dogmatic questions such as Sabbath, the second coming, or prophecy (Lim, 2002). Generally young people recognize that their church, regardless of denomination, is not a place of love but a place of restraint in Korean society. Those who are emotionally sensitive have usually heard the word "no," and they think that there is no cozy atmosphere of encouragement in the church (Lee, 1999).

According to recent research (Ju, 2004), many youth do not expect their church to wholly attend to their needs, because they think they are not important subjects of concern in their church. This idea leads them to feel disappointment and have a sneering viewpoint, which eventually can be an important factor in their dropping out of their church.

In addition, the church's easy treatment of the rapidly changing youth can be another important factor. Old-fashioned programs and materials that have not been modified for a long time, unchanged authoritarianism of the older generation, and outdated facilities cause young people who live in the age of information overflow to fall into the temptation of secular culture. The church follows secular culture rather than

playing a leading role in every culture. Accordingly, sensitive youth cannot help leaving their church.

Lee (2000) stated that young people accept a variety of mass media through high technology and create a new space across both ethnic and cultural lines. They do not like standardization and prefer diversity. However, since the older generation still refuses the diversity and tries to force them to obey, therefore, it leads them to feel reluctance. Poor surroundings also cause them to lose their concern for the church. The older generation does not try to improve outdated facilities and environments. As a matter of fact, since every social environment was poor in the past, there was no problem even if the church environment was inferior. Recently, however, rapid social transition requires the church to raise the level, because children and youth are not the generation that was cultivated to have perseverance in overcoming poor surroundings. Consequently, the church needs not only to be fully equipped with a pleasant environment, but also to utilize it as a part of education. The Korean church should pay attention to the comment that educational environment is a hidden curriculum (Park, 2006). It can have a good effect on children and youth education and be an effective way to strengthen the educational system.

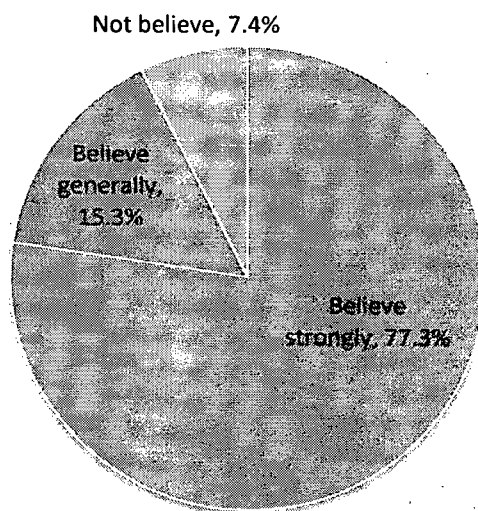
### **Weakening of Religious Education in the Family**

Dudley (2000) stated that it is very important to know more about their religious experience, although children and youth in the Adventist church are moving into the stage of life in which they will play an important role in their church. White (1943b) emphasized the following:

Make plain the responsibility of parents, not only for themselves, but for their children. They are giving to their children an example either of obedience or of

transgression. By their example and teaching, the destiny of their households is decided. The children will be what their parents make them. (p. 17)

It goes without saying that the most fundamental place of religious education is the home. However, according to recent research (Ju, 2004), parents' religious influence on their children had gradually declined. As a matter of fact, many children and youth stated that they were Adventists and believe the Seventh-day Adventist Church's doctrines. Asked a question on the existence of God, a response that "I firmly believe in the existence of God" accounted for 77.3%, followed by a response that "I believe generally" at 15.3% and a response that "I do not believe" at 7.4% (Figure 7).



*Figure 7.* Responses about the question on the existence of God.

Asked a question about the Sabbath as the Holy Day of God, a response that "I believe strongly" reached 75.3%, followed by a response that "I believe generally" at 23.3% (Figure 8). Thus it is reported that 98.6% of children and youth showed their confidence about the Sabbath. They have been familiar with the Sabbath since their

childhood and learned about the Sabbath as God's Holy Day in their school, church, and home. These factors cause them to have a strong concept about the Sabbath.

However, looking at their practical life in terms of Sabbath-keeping, some difference in answers compared to their concept was shown. That is to say, although they believe in the Sabbath as God's Holy Day, they did not keep the Sabbath sincerely as much as they approved. In regard to the question, "Do you keep the Sabbath as God's Holy Day?" 24.2% of respondents merely replied that they keep the Sabbath well. There were 41.6% of respondents who keep the Sabbath generally, 30.2% of them who keep it or not, and 4% of them who do not keep it (Figure 9).

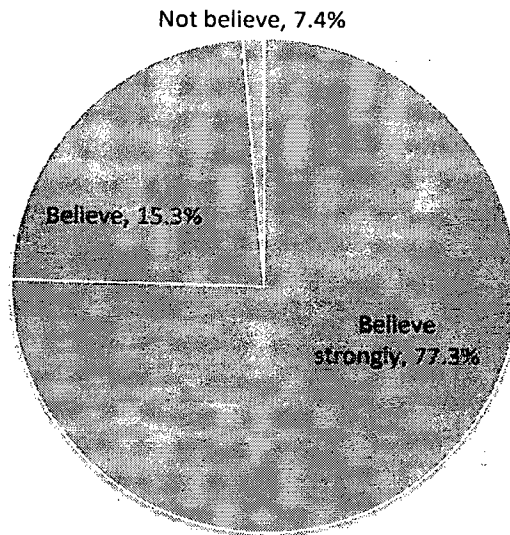


Figure 8. Responses about the question on the Sabbath.

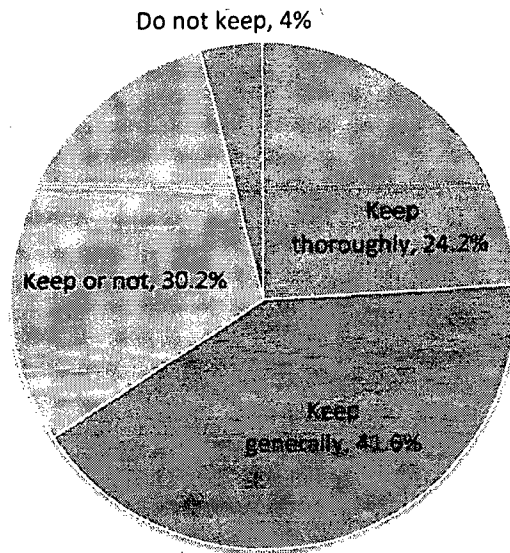


Figure 9. Responses to the question on Sabbath-keeping.

Contrary to their statements, it was reported that most children and youth do not keep the Sabbath thoroughly. In other words, their concept and practice do not go hand-in-hand. One of the most serious factors of children and youth who live in the Adventist culture but lose their identity as Seventh-day Adventists was caused by their family education. For instance, many Adventist parents neglect their family worship. Asked about their family worship, 20.2% of respondents said that their family worships in their home sincerely (Figure 10). There were 39.9% of respondents who have worship once in a while and 39.9% of them who do not have worship. The fact that only 20% of current Adventist homes have worship services can be an important reason that many children and youth cannot be disciplined as they should be in their home.



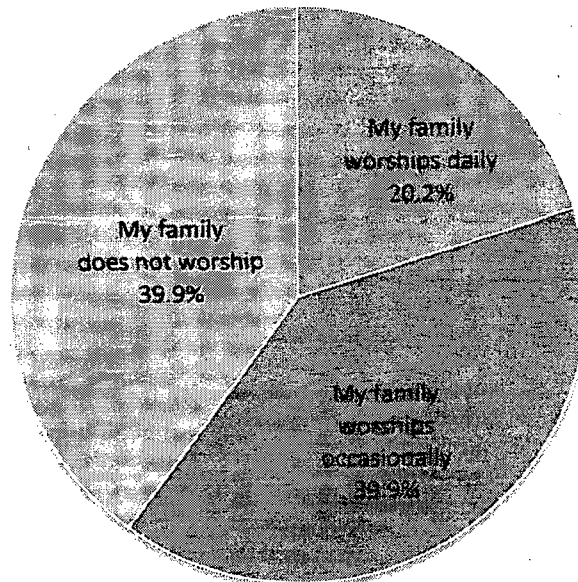


Figure 10. Responses to the question about the frequency of the family worship.

Without a doubt, the first religious teachers of children and youth are their parents, but parents recently have neglected their responsibility to their children more and more in the Korean church. Accordingly, although children attend church with their parents, it is becoming a habit for them without realizing the significance of the Sabbath or having a personal encounter with God. Children and youth who do not find the meaning of faith in their home cannot be fascinated by their church and religion, and they will lose an opportunity to be nurtured as leaders of their church.

### **Insufficiency of Cultural Desire**

Since children and youth are only forced to focus on spiritual aspects by the older generation, they not only lose interest in the religion but also seek secular culture in order to fulfill their cultural desire. The church has to present a direction of life to children and youth who wander from place to place without a purpose and meaning of life, and at the

same time it has to be a place that gives peace and comfort rather than blame and punishment. It has to provide them with not only spiritual teaching but also practical programs in order for them to learn a variety of values. However, the problem is that 81% of local churches in Korea are small. That is to say, each local church does not have sufficient leaders who lead their children and youth and also lacks sufficient programs, budget, and places (Moon, 2005).

If the church does not adapt itself to new cultural alternatives, it cannot have a positive effect on young people. The church should precede cultures and cope with cultural alteration spontaneously. Recently, many children and youth live in a wide range of commercial cultures. Those cultures provide more sensual and luxurious trends with a commercial purpose. On the other hand, young people feel that the church culture is relatively inferior. Consequently, the church has to develop its unique culture in order to have them not feel an oppressive atmosphere in their church (Park, 2006).

### **Lack of Youth Leaders**

Recently, one of the most serious phenomena in the Korean church is the rise of a perception that only special experts can take charge of children and youth ministry. This perception is deeply rooted in the Korean church. If there is no human resource, the church easily gives up the ministry and does not try to do it. This kind of phenomenon has been considerable in youth ministry. On the other hand, even though parents can undertake children ministry and be leaders to their children, the church gives up on youth ministry programs such as Adventist Senior club, Young Adult club, and Pathfinder club unless there is a specialist in the church. Thus, most churches depend on student evangelists who major in Theology in the Adventist University and serve as volunteers of

pastoral practice for their youth ministry. It is taken for granted for large-scale churches in Seoul to entrust it to them. If some local church accepts a student evangelist, youth ministry programs of the church will be maintained continuously. On the contrary, if they are not allocated to the church, it will be difficult to sustain youth ministry. It is unusual for lay people to take charge of youth ministry in the Korean church. Lack of children and youth leaders and a distorted perception are the most important factors of children and youth ministry stagnation (Song, 2007).

### **Lack of Continuity**

Most churches did not create the goal with long-term appreciation and fulfill durable, consistent education so far, in terms of children and youth ministry. Particularly, lack of leaders became the most serious factor in not increasing children and youth ministry constantly. Every leader should not only prepare for short-term programs but head toward lasting and special ministry. However, it is impossible for them to settle down as leaders and establish a long-term plan because they serve only one year. In addition, they have difficulty in forming familiar relationships with children and youth, taking counsel with them, and instituting the direction of life personally (Moon, 2005).

It means that the church did not help them to grow uniformly, but also kept meaningless repetition. Meaningless, repeated education let them lose their interest in religion, and, at the same time, it made it harder for them to adapt to new leaders.

### **Lack of Promoting Evangelistic Passion**

Campolo and Willimon (2002) emphasized that Christian youth should be responsible for evangelism in order to grow in their faith. The more they surrender to

Jesus Christ and join in God's plan for delivering the gospel, the more they can realize all the individual blessings God intends for them. They aroused the church's special attention in order to stimulate current children and youth to have an evangelistic passion.

Young people are not fascinated by the church that tries to attract their interest. On the contrary, they are continuously charmed by the church that provides them with an opportunity to work for others. If the church presents them with a chance to serve as workers and transform into a new society, they can be constantly nurtured as important leaders. They have a potential idealism that they were called as gospel workers in God's plan and members of His divine movement on the earth. They look for the church that will ignite their potential idealism and appeal to their devotion (Wisbey, 2005).

If the church considers evangelistic nurturing that lets them know the meaning of Jesus Christ's discipleship through their experience in an important mission, they can realize a sense of belonging in the kingdom of God and be invited as Jesus' disciples. In addition, the most effective method is to provide them with an opportunity to have an experience of evangelistic service. However, they can hardly participate in those kinds of evangelistic experiences in their local church. Both their personal hindering factors, such as an oppressive feeling about studying, secularism, and religious apathy, and the church's hindering factors, such as neglecting program development and indifference to the younger generation, are deeply connected with each other, and all of these factors prevent them from being equipped with an evangelistic passion. It is quite clear that they can not only change other people's lives, but also have an experience of transformation personally when they participate in evangelistic service. They can experience a variety of practical ministries, learn new cultures, and have a chance to experience their community.

Like Wisbey's (2005, p. 12) statement, they can view the world from God's viewpoint. That is to say, they can have a new view about Christianity, and their evangelistic mission cannot be others' work but their own. It means that they have a new vision. Through this experience, they can be changed from consumers to producers and realize the truth that God wants to work through them.

### **Conclusion**

Although there are a variety of factors that cause children and youth to drop out of the church, and the reasons seem to be highly interrelated, the solution is very clear. Like Dudley's (2000) following comment, the church has to be their friend.

They seek relevance in the heart realm of warmth and acceptance. They crave a church that takes a personal interest in them and their well-being. They do not seem to be looking for an individualistic worship experience but one of genuine, involved fellowship. It also appears that these dropouts are shouting that they want a church that makes a demonstrated impact in the world—a church that focuses not on judging or condemning but rather on service, healing, and redemption. (p. 66)

White (1943b) also emphasized that the older generation has to pay attention to their children and youth and take care of them.

The work that lies next to our church members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. Oh, where are the fathers and mothers in Israel? There ought to be a large number who would be stewards of the grace of Christ, who would feel not merely a casual but a special interest in the young. There ought to be those whose hearts are touched by the pitiable situation in which our youth are placed, and who realize that Satan is working by every conceivable device to draw them into his net. (p. 41)

In this overall perspective, there are a variety of situations and contexts in Korean society and church in terms of children and youth ministry, whether positive or negative. These factors have provided many challenges for the Korean church so far, and there will be many more unexpected challenges. Seen from this point of view, it is valuable to make

strategies for disciplining children and youth leaders. Accordingly, in the pages which follow, a couple of strategies will be proposed that are provided for children and youth in order to develop leadership competencies.

## CHAPTER 5

### DESCRIPTION OF SPECIFIC LEADERSHIP COMPETENCIES FOR CHILDREN AND YOUTH

#### **Introduction**

Although today's children and youth meet a variety of temptations and challenges, they have to be considered a generation that is full of not elusive and wasteful conflicts but new opportunities. Tripp (2001) said that this time is a golden era of nurture when they deeply cherish the truth in their minds and prepare for a meaningful life based upon God's Word. This time is also a period that shows various trials and errors, exposing their sincere minds, and is filled with a huge opportunity for God's ministry and moves forward with hope and a sense of mission. Consequently, adults need to provide young people with an opportunity to fill leadership roles. If they are granted it, they can enjoy a privilege that concretely expresses their faith.

Fields (2002) said that young people who experience leadership realize it is important that they serve God and other people, develop their specific competencies supporting their role in the church, and grow up in terms of spiritual aspect. An effective youth leader serves many people, reaches spiritual maturity, lightens a heavy burden of their ministry, and contributes to the growth of churches. In spite of their passion and willingness, they still have difficulties in losing a right direction. Adult leaders should not only promote young people to have their passion and willingness continuously, but also

guide them to set up a right direction. In this sense, leadership development for displaying young people's potential is significantly important.

Ng (2005) emphasized that the following assumptions should be recognized in terms of the Adventist youth ministry:

1. Each young person has gifts for ministry.
2. The success of youth ministry depends largely on quality leadership.
3. Adventist youth leaders can be equipped for ministry.
4. Youth ministry involves youth in mission (p. 68).

If leadership competencies are effectively developed based upon the above assumptions, it will give huge blessings to the church. As a result, to develop leadership competencies is to experience personal salvation and serve God and other people. For that reason, salvation and service are the most important goals of the Seventh-day Adventist youth ministry. The Seventh-day Adventist youth ministry is ordained by God for the salvation of youth and their training in service (Bastien, 2005, p. 262). Allen (as cited in Bastien, 2005) stated that "all activities and programs must stimulate and capture the youths' attention. Their enjoyment must deepen their relationship with God and focus their attention on Adventism's direction and goal" (p. 262). Without a doubt, young people's leadership competencies should be developed in order to experience personal salvation and to serve others. Before suggesting some strategic plans, a couple of specific leadership competencies that should be developed for children and youth will be described in this chapter. The aim of this chapter is to examine the traits of those leadership competencies based upon youth ministry.



## Identifying God-Given Vision

Teenagers feel that their world is suddenly widened. This period is full of life through new experiences, and at the same time it is a strange and frightening period. Sometimes, they feel a free and unrestrained life; at other times they are concerned about new expectations that are placed on them. Their world will be widened so that they may learn and display leadership competencies. They will face new places, new opportunities, new responsibilities, new thoughts, new plans, new feelings, new experiences, and new missions. Children and youth must know the top priority in order to develop their leadership competencies. That is to say, they have to focus on God who gives leadership competencies to them.

White (1930) stated that young people need to pay attention to God.

The Sun of righteousness, shedding its bright beams into their minds, quickened every power into more vigorous action. God will do a great work for the youth, if they will by the aid of the Holy Spirit receive His word into the heart and obey it in the life. He is constantly seeking to attract them to Himself, the Source of all wisdom, the Fountain of goodness, purify, and truth. The mind which is occupied with exalted themes becomes itself ennobled. (p. 65)

A vision is one of the most important leadership competencies, and young people must have it in order to be good leaders. However, the vision has to come from God. If young people identify God-given vision, their leadership will be greatly improved.

## Having a Doubt and Asking a Question

Adolescents naturally have doubts and ask questions actively. Young people require clear answers to their doubts and questions. Therefore, they want somebody to help them. Truth takes a concrete shape after identifying an inner doubt. It is not damaged by the doubt. The most fundamental question, "Who am I?" is frequently asked

during the period. Helping them to find a clear answer to their inner doubts and questions should have top priority. However, as a matter of fact this spiritual concern is often overlooked due to more practical problems. Nevertheless, it is the most practical problem for young people who will develop leadership competencies. If they do not find an answer, they will lose interest in developing leadership competencies and achieving God's mission. Many young Christians want to know God's answer to their question. In this regard, Irving and Zuck (1968) said that this generation has religious doubt even if they are interested in spiritual matters. As they grow older, their knowledge increases, their experience broadens, and their mental capacity expands. Accordingly, they ask a question in order to resolve their doubt. They may feel conflicts between their own beliefs and the information that they gain in school or hear from other friends with different beliefs. Their increased ability for independent thinking may make them critical of beliefs taught in childhood. Nonetheless, doubting is evidence that they are maturing. Healthy doubting can be helpful for young people, because it can lead them to meet and accept the truth personally. For most young people, this period of doubt does lead to a revision of some religious beliefs. They need to be guided in a right direction through a more carefully thought out and tenable faith. This should be the first step of identifying God-given vision in terms of youth leadership development.

#### Perceiving a Value of Vision

The Bible says that "where there is no revelation, the people cast off restraint" (Prov 29:18). This verse is presented as "where there is no vision, the people perish" in the King James Version. Needless to say, vision is one of the most important competencies of leadership development. The reason is clear. If a leader does not know a

destination, it is impossible to reach it. H. T. Blackaby and R. Blackaby (2001) said that vision is like the polar star. That is to say, vision plays the role of a compass when a leader leads his or her team. Accordingly, if a leader does not have a vision moving in a specific direction, his or her organization will not only get sidetracked but will fail to reach the goal.

Why is vision important regarding youth leadership development? Barna (2001) described its importance as follows:

1. Vision inspires people by providing them with hope, meaning, and significant challenges; the absence of vision robs them of inspiration.

2. Vision attracts people to a cause by giving them something worth investing in and something to focus on that transcends the mundane endeavors of daily life; the absence of vision relegates them to a life of insignificance and disengagement from things that have eternal meaning.

3. Vision builds community by providing people with a common purpose and putting their natural competitiveness and pettiness in perspective; the absence of vision prevents them from building life-changing relationships and from diminishing the tendency to see the worst in others.

4. Vision sustains people by giving them a compelling reason to preserve and to stay focused on what really matters; the absence of vision facilitates majoring on the minors (p. 40).

If young people are called by God in order to lead people to the kingdom of God, vision will be a core value of their mission. It will help young leaders to maintain their ministry ceaselessly amid huge challenges and to persuade other people to cooperate with

them for the sake of achieving goals. Since God-given vision is a core value of a team, discerning the vision is one of the first missions. Focusing on His vision will:

1. Bring an individual close to Him.
2. Give an individual strength and clarity regarding his or her life.
3. Increase an individual's leadership influence.
4. Build an individual's confidence in his or her ability to make good decisions.
5. Keep an individual encouraged during tough times.
6. Release an individual from the oppressive tyranny of making choices on the

basis of feelings and politics.

7. Enable an individual to eliminate distractions and diversions from his or her life without feeling guilty (Barna, 2001, pp. 44-45).

### Recognizing a Source of Vision

Gangel (as cited in Barna, 2001) stated that a vision provides a leader with not only an encouragement and an expectation, but also with a more important thing. It enables a leader to have a focus. Consequently, the young leader has to focus on the vision and move toward it. A young leader should certainly spend much more time having a vision than making a decision. In light of this, a vision has to come not from a human being but from God. Particularly, it is no wonder that young people tend to do things following their ability and preference. However, if they clearly understand the differences between their vision and God's, it will be helpful to recognize the source of the vision. Barna (2001) described the differences as follows:

1. Human vision is quite limiting. We base our vision on what we can accomplish when we maximize our natural talents and skills. God's vision, however,

pushes us beyond our capacity to achieve things that can only be ascribed to the work of the supernatural.

2. Human vision is determined by that which brings us delight. After surveying the possibilities, we lean toward those outcomes that we find most appealing, exhilarating, or exciting. The reason to pursue God's vision, though, is that it is His vision that brings Him the greatest delight.

3. Human vision is often dangerous because it is ego-driven. But when we strive to understand and pursue God's vision, we exhibit a satisfying degree of obedience, submission, and humility (pp. 49-50).

Morgan (2005) stated that the process for determining God's will is God-centered, not self-centered. The most important question of young leaders is not "What is God's will for my life?" or even "What is God's will for my ministry?" but "What is God's will?" (p. 322). If young leaders try to know God's will, He will obviously help them to know it. Fields (as cited in Morgan, 2005) emphasized that there are three ways for young leaders to become dependent on God:

1. Recognize God's power through personal humility.
2. Submit their abilities to God and allow His power to work through who they are.
3. Focus on being a person of God before doing the work of God (p. 322).

Even though the vision does not satisfy young leaders' expectation, they should not refuse it. If it has come from God, it is perfect. God will bless them when they try to accomplish the vision. It might not be familiar for young people to be in an uncomfortable circumstance. Even if they feel that it is uncomfortable, it would be absurd

to argue that it has not come from God. Some disciplines—that they obey God’s guidance and surrender their will—can provide strength that overcomes the forthcoming difficulties and challenges. With these purposes in mind, they need to discipline themselves so that they focus on the goal not by their own purposes or dreams, but by God’s will.

### Having a Relationship With God

The first factor of change is not an organization but leaders. They should meet the following truths in order to change their organization.

1. They have been changed in the past.
2. They must be willing to change as the followers are changed.
3. They must be willing to face the problems of leading people through change (Towns, 1997, p. 186).

Warren (as cited in Towns, 1997) stated that “leaders are learners. Because they are constantly leading people into change, a leader must be constantly learning, which is another way of saying they must be constantly growing” (p. 186).

Nevertheless, it is heartbreaking that many children and youth do not have their minds set toward God. They may say that they are Christians and are not atheists. However, their way of living seeks secular methods. There is no ardent passion toward God in their life. Even though they do not deny God, their life is controlled by something other than God. Their love for God was changed into another love. They do not refuse God externally, but a much larger love for a secular world fills their mind. They love creatures more than the Creator (Rom 1:25). For that reason, Maxwell (1993) stated that reframing their attitude is the top priority for a young leader’s life. Even though it is

difficult for them to change the world around them, they can change the way they see the world within them.

Having a personal relationship with God enables young people to change their attitude. Accordingly, it is the most important thing for children and youth who need to develop leadership competencies. "One thing I ask of the LORD, this is what I seek: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to seek him in his temple" (Ps 27:4). David emphasized an ardent passion toward God. Needless to say, this is a main goal of nurturing children and youth. This passion enables them to focus on God in their life. Having a clear sense of who one is, which comes through developing intimacy with God, is where leadership begins.

Banks and Ledbetter (2004) described the relationship between God and a leader in terms of stewardship. A God-given vision promotes young people to love God and the creation and desire to live a life of thanksgiving for all that God has done and is doing. They accept the responsibility of stewardship, which involves the human management of God's gift of the world. It gives aim to daily life, guides commitment, stimulates motivation, informs speech and behavior, and clarifies expectations.

Blackaby and King (1998) said that leaders can know God's will not by some programs, methods, and studies, but by personal experience with Him. Through this love relationship, God not only reveals Himself, His plans, and His purposes, but invites them to participate in His mission field. It is easy for young leaders to be intent on looking for solutions and to concentrate their energies on gathering people and carrying on some programs. Even if those efforts and attempts should not be overlooked, those who do not have a close relationship with God will feel burnout sooner or later. "I am the vine; you

are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing” (John 15:5). Like Jesus Christ’s saying, young leaders cannot do anything if they are not connected with Him.

### Making a Vision Statement

A leader should properly integrate and give shape to a vision given by God. “The very essence of leadership is that you have a vision. It’s got to be a vision you can articulate clearly and forcefully on every occasion” (Hesburgh, as cited in Maxwell, 1993, p. 145). Drucker (as cited in Bennis, 1989) said that “the first task of the leader is to define the mission” (p. 192). A leader is a man or woman who changes the vision into a practical thing. A vision is the strategic fulfillment of the mission, but it must be conceptualized concretely if it is to be of any worth. It should be accomplished by converting the concept of a preferable reality into a series of specific goals (measurable outcomes that relate to the mission, vision, and values), strategies (general approaches designed to facilitate the accomplishment of the specified goals), and tactics (specific actions that relate to the strategies undertaken to achieve specific goals) (Barna, 2001, p. 43).

In this sense, making a vision statement can be an important discipline for young leaders. Harkaby (as cited in Wood & Harkaby, 2004) proposed creating a vision document with the following factors:

1. Convictions—Describing the convictions of young leaders is the first step. Their convictions come from their heart and are the non-negotiables in their life. Their convictions deepen and grow as they spend more time understanding who they have been



created to be. They have to understand how God has called them to live. They can grow and deepen as their perspective on life shifts from the temporal to the eternal.

2. Purpose—Clarifying their purpose is the second step of creating vision statements. Their purpose is very important. It is dangerous for young leaders to simply borrow a purpose from other organizations or general concepts. They have to ask God to reveal His purpose for them as young leaders of His special organizations that He called them to lead. This purpose must totally capture the souls and hearts of their team.

3. God-sized goals—Articulating God-sized goals is the third step. Collins and Porras used the term “Big Hairy Audacious Goals” or “BHAG” (as cited in Wood & Harkaby, 2004, p. 60). Although this sounds huge, God-sized goals are much bigger. Since young leaders’ goals are so big, they should invite God as their leader who sets their goals. They must experience God’s providence. They need to realize that the goals cannot be reached by human effort alone but are supernatural.

4. The future—Articulating the future is the fourth step. This step is where the picture changes from black-and-white to color. People will follow young leaders who are conviction-driven and have the ability to show a blueprint of the future. Young leaders have to discipline themselves in order to make this blueprint so that it includes every potential and existing peer group and people. They must articulate what it will look like, feel like, and be like for each team member (pp. 55-61).

Leaders should create their realistic vision document based upon these five factors as follows:

1. Pray on your own and build a team of prayer warriors.

If leaders want to be God's servants, they must have a vision that God wants.

Without a prayer, their vision is just that, their vision.

2. Choose a date within the next 30 days to commit to writing or revising your vision. We suggest you block out six to eight hours for this process.

This should be viewed as the most important appointment leaders have all month. Leaders should think of it as their appointment with God.

3. Leverage yourself by sharing what you're up to with your inner circle.

This is the group that leaders are closest to and wants to see they succeed. Leaders should let people know what they are doing and when they are doing it, and ask people to hold them to it. Accountability for this type of work can do wonders for leaders, especially if they struggle with implementation.

4. Choose a location that is conducive to creating. Leaders must be alone. They should find a location that really allows them to connect with God.

5. Bring your essentials: Bible, journal, and so on (Wood & Harkavy, 2004, pp. 54-55).

If the process of creating a vision statement is done, leaders then need to share it with their team members. First of all, they should share it one-on-one with their closest leaders or advisors. They will need to make any necessary adjustments. And then, they should share it with the congregation. They have to make copies available to everyone, read it daily, and pray through it to keep them on track. They should also share it with the team in their leadership meetings. Leaders should be able to adjust it regularly as led by the Lord. And finally, they can expect to see it fulfilled.

The process of creating and sharing a vision statement will bring clarity to them and to their team. Obviously, this vision statement should be created by God's guidance. Leaders must know its convictions and purposes well. They should refer to this document when they meet challenges or opportunities.

### Sharing a Vision With People

In many ways, achieving clarity and consensus around God's vision is one of the most important parts. Herrington, Bonem, and Furr (2000) stated that "vision is a clear, shared, and compelling picture of the preferred future to which God is calling the congregation" (p. 50). They emphasized three concepts: "clear," "shared," and "compelling." The vision must be clear for leaders and people to understand it and to make sure that their actions are consistent with it. A compelling vision will promote people to act. In addition, the shared vision will not only unify leaders and people, but also give a right direction.

If a young leader shares his or her vision with other people, it is not his or her own thing. People who get in touch with the leader will accept the vision and consider it as theirs. Bennis (1999) stated that "when you have an organization where people are aligned behind a clearly defined vision and purpose, you get a powerful organization" (p. 21). When a leader and people share a vision together, they cannot only pursue God's vision passionately, but also experience spiritual and relational vitality. Accordingly, leaders should clearly implant their vision in the people and present a valuable one in order to gain their participation. Bennis and Nanus (1985) described vision sharing in terms of creating a focus: "Vision grabs. Initially it grabs the leader, and management of attention enables others also to get on the bandwagon" (p. 28). The vision that leaders

convey brings about peoples' confidence. Vision animates, inspires, and transforms purpose into action. Young leaders should know that leadership is a transaction between leaders and followers. The transaction can bring out the best in each. As a result, the transaction creates unity. And the unified focus is the management of attention through shared vision.

Herrington, Bonem, and Furr (2000) suggested effective delivery methods of vision with people as follows:

1. Develop an explicit communication strategy.
2. Be creative in communications.
3. Enlist the entire vision community.
4. Develop terms, phrases, and analogies that have special meaning for your congregation.
5. Repeat, repeat, repeat.
6. Seek feedback on the vision (pp. 110-114).

Effective communication is also very important in terms of vision sharing.

Communication creates meaning for people. It enables people to become aligned behind the goals of an organization. Once leaders communicate and share their vision with people, it no longer belongs to them. Others will hear, receive, and own the vision. They may take it to places that the leaders had never imagined. However, young leaders should know the fact that the Holy Spirit produces more results than they could ever plan or anticipate.

## **Empowering Children and Youth**

Empowerment is defined as a process that leads to enhanced perceptions of self-efficacy among followers by identifying conditions that foster a sense of powerlessness and removing them through both formal organizational practices and informal techniques (Cogner & Kanungo, 1988). It usually refers not only to delegating or sharing power with followers, but also to implementing various managerial interventions that enable followers to feel a sense of choice in initiating and regulating actions and in influencing strategy, administration, or operating outcomes at work. Thus, it emphasizes the development of a traditionally less powerful group of people in an organization by improving their confidence. As a result, followers are able to take an active rather than a passive orientation to their work roles. Empowerment is a behavioral characteristic of a charismatic leader that distinguishes him or her from an ordinary manager (Bass, 1985; Burke, 1986; Conger & Kanungo, 1998). By facilitating empowerment, a leader helps followers to feel powerful and capable (Tichy & DeVanna, 1986). As followers possess the enhanced feelings of self-efficacy resulting from the empowerment, they can begin to become independent in the initiation and continuation of work behavior and processes.

In this way, a leader can share his or her leadership with followers through empowerment. He or she receives a commission from an organization for a while in terms of an authority and role. Accordingly, followers can work passionately and productively as much as an effective empowerment is displayed well (In, 2006). Empowerment is one of the most important competencies of young leaders. If they discipline this competency, they can mature much more. White (1915) stated the importance of empowerment as follows:

Men of efficiency and consecration must be sought for and encouraged to connect with the burden-bearers as helpers and co-laborers. Let there be a harmonious union of the new and the old, in the spirit of brotherly love. (p. 494)

As a matter of fact, empowerment is not easy to apply in the Korean society that is deeply affected by the Confucian traditions. It is generally taken for granted that a leader commands and that followers have to obey without any condition. There is also the same situation in Korean churches. Ok (2004) considered it as “closed-leadership” (p. 35). This closed-leadership causes leaders to work alone and carry a burden that they have to lead followers. However, Korean churches need a transformational paradigm in terms of empowerment. Leaders need to think about what they can do with people. Leaders must regard followers not as people who obey their command but who work together (Kim, 2007).

#### Having a Trustworthy Relationship

Trust can be one of the most effective tools in order to promote people’s motivation. Covey (2004) stated the following about trust:

Trust is the highest form of human motivation. It brings out the very best in people. But it takes time and patience, and it doesn’t preclude the necessity to train and develop people so that their competency can rise to the level of that trust. (p. 178)

Trust also strengthens the unity of an organization. If people have to be forced by some rule rather than values, it will be difficult to implant community spirit. Leaders need to present more self-regulation to the people and let them learn about a sense of self-management. If people are effectively motivated and empowered, leaders can have more influence. After all, leaders’ capacity that promotes people depends upon understanding the organization’s mission, discovering the self, and recognizing people’s needs and desires.

Particularly, young people should train by forming a variety of relationships in order to form a firm trust with people. First of all, they have to continuously maintain a firm relationship with God. H. T. Blackaby and R. Blackaby (2001) said that the first step of empowerment is to enable people to consider their work as God's. A firm relationship with God helps them to hear His voice and follow His guidance. Leaders do not need to persuade them. If leaders closely relate to God and guide people to have a relationship with Him, they will be willing to adjust their life.

Young leaders should be trained to have a close relationship with their church and participate in God's mission. They should also be led to recognize that they are under the umbrella of the church. They need to feel that they become a part of their church. In this sense, adult leaders should teach them to maintain trust relationships for proper empowerment. The wise youth leaders will:

1. Let each member of the group or class know that he is accepted.
2. Create an atmosphere of responsible freedom in which there is opportunity to discuss freely.
3. Identify with the youth.
4. Reach young people at their point of need
5. Come to know the young people and their families (Irving & Zuck, 1968, p. 160).

Adult leaders should let young people feel that they are not out of the team, but persons who play a pivotal role. If the team is led effectively, they will realize that they contribute to some tasks. They will believe that their roles have an important meaning and purpose, and they have a sense of responsibility. In this organization, members

exchange a confidence with each other and communicate openly. After all, leaders can lead their team to success only through their faith that the team is based upon team members' mutual relationship (Bennis, 1997).

### Promoting a Challenge

Young people are promoted to have a passion and an opportunity to work by proper empowerment. Johnson (2005a) suggested that young leaders should be granted leadership with adequate authority.

Effective delegation can easily be undermined by giving young people a task to do without also giving them adequate authority to get the job done. What budget do they have? What decisions can they make on their own? What permissions are needed? What ditches should they avoid? Responsibility without authority will guarantee frustration. You are giving them "limited authority" to work within a certain framework. Such authority should be appropriate to their age and maturity level. (p. 351)

It will be an appropriate challenge for young leaders. Fields (2002) suggested some methods to use in order to give some challenges to young people.

1. Bring a few together.

Adult leaders should allow young leaders to be with others who are like-minded. It can be one of the best ways to encourage them and foster their passion. Young leaders can sharpen their leadership peers.

2. Provide heart resources.

Adult leaders should take time to point young leaders toward resources and experiences that make them stronger Christians and better leaders.

3. Lead by example.



Adult leaders should model what they expect from others. Children and youth watch everything adults do. Their example of leadership will be a significant part of young people's personal development.

#### 4. Hold them accountable.

When young people commit to be leaders, adult leaders should tell them they are going to go face-to-face with them when the need arises. If they find behavior inconsistent with the established leadership guidelines, they have to talk to the young leader. In addition, they need to hold young leaders accountable for significant issues, such as supporting your ministry's strategy, setting and achieving goals, and living a lifestyle above reproach (Fields, 2002, pp. 206-208).

Adult leaders should let young people participate in activities of their organization as much as they can. Since many young leaders have good qualities of leadership, such activities should be organized to allow for maximum participation by the young people. Accordingly, adult leaders should know them individually, so they can know in what ways they can best participate. Knowing people individually is one of the most important factors of an effective communication. Manzoni and Barsoux (as cited in Leader to Leader Institute, 2004) pointed out that "many performance problems are actually the result of the leader's failure to communicate clearly and establish clear expectations" (p. 49). Leaders should present a mission's overall purpose and expected results clearly and concisely. They should also visualize the sequence of activities that will move their organization from its current situation to the desired end situation and express it as simply and clearly as possible. Purpose and direction align the efforts of followers working toward common goals.

Although leaders should promote followers' participation, it is dangerous for them to entrust important tasks carelessly. Johnson (2005a) said that it is more than simply giving other people something to do.

One of the classic mistakes that leaders make is to delegate without carefully considering the talents, personality, and readiness of the other person. The goal is to build disciples, rather than simply using people to accomplish a predetermined task. Don't simply dump your work on others. Start with the person rather than the task. Effective delegation begins with careful assessment. It is helpful to consider the "spiritual gifts" of the other person. Youth leaders should become acquainted with the biblical doctrine of spiritual gifts and understand the variety of gifts identified in scripture. Try to match gifts and ministries as closely as possible. Putting round pegs in square holes is just asking for problems and frustration. It is a recipe for procrastination and inadequate performance. The best way to motivate people is to give them opportunities to minister in ways that are in harmony with their inherent interests. (pp. 349-350)

Consequently, adult leaders should give young leaders adequate training. In addition, they should give young people adequate authority. Throughout the entire process of empowerment, young people can be promoted and developed successfully. Adult leaders should invest in building young hearts and lives in order to learn an appropriate principle of empowerment.

### Providing an Opportunity to Work

Young people can reach their greatest potential when they are dedicated to a purpose outside themselves. They are not as much challenged by a program provided for them to entertain them as by one that is by them for which they feel responsible (Irving & Zuck, 1968, p. 234). A variety of service in the church will satisfy many of their basic needs. Irving and Zuck (1968) said that young people need service due to the following reasons:

1. Youth need a sense of purpose.

Adult leaders should help youth gain a sense of mission and purpose. When they feel themselves to be important workers in their church, they will move out in power. They will experience how God accomplishes His mission through their dedicated lives and talents.

2. Youth need a sense of participation.

Young people drop out of their church because they find it boring, uninteresting, and lacking sufficient activities. As a matter of fact, it is easy for young people to be forced to observe without an opportunity to contribute to their organization. Involvement is one of the core keys to working effectively with them. The church must look for young people's talent and ability thoroughly and prepare a place of service for them.

3. Youth need practice.

Learning is often accompanied by trial and error. However, young people can gain proficiency through experience. A variety of service disciplines will present them with necessary practices.

4. Youth need to produce.

Young people need an opportunity to reach out and fulfill some goals. Through an experience of service, they can feel that their service gives many contributions to their church.

5. Youth need praise.

Recognition of service is very important. Through well-performed service, they should be praised and encouraged by others. If the church does not satisfy these needs, it may lose them (Irving & Zuck, 1968, pp. 268-269).

For these reasons, a variety of plans for service should be explored and prepared. If young people are presented a chance to serve, the church not only satisfies their need, but provides them with an opportunity to develop an effective leadership competency.

### Taking a Risk

If adult leaders want to seek the highest level, they will not empower young people. Instead they may look for some specialists to reach their goals. They will not tend to take a risk by entrusting young people who are in the process of nurturing with important roles. It is because they will not give up their purpose for the highest level in the process.

In the light of the above illustrations, it is very difficult for leaders to empower others. Leaders may be attracted to take part in all tasks as much as they can in order to do something successfully. Even though leaders make a decision, it is not wise of them to intervene in every process of decision. It prevents young leaders from growing. Effective leaders do not make many decisions, but concentrate their energies on important ones (as cited in Blackaby & Blackaby, 2001). There are reasons that many leaders do not want to entrust their ministries to young people. One reason is that they often do the work themselves more quickly and efficiently. Another is that they fear the consequences of failure. They worry about how failure will affect the one sent to provide the ministry as well as those being ministered to. However, by allowing their fears to limit their ministries, they not only ignore the gifts of young leaders, but bear the whole responsibility for the burden of ministry all alone (Foss & Elton, 2003, p. 109). It is helpful for leaders to refer to Jesus Christ's empowerment. "Calling the Twelve to him, He sent them out two by two" (Mark 6:7). He did not carry the burden of the gospel alone.

God hopes that leaders learn more and are more effective as they share their ministry with young people. In order to do so, they have to trust the God who goes with young people and will lead them into the future into which they are called. Adult leaders must help children and youth to learn from their experiences, just as Jesus did with the 12 disciples.

Bennis (1989) proposed job rotation for the sake of effective empowerment. It provides followers with an opportunity to learn more about the organization as well as to see it from another perspective. The higher the stakes, the more opportunities there are for learning. Failures and mistakes can be major sources of vital experience for followers. There can be no growth without risks and no progress without mistakes. In addition, the organization should have a healthy attitude toward mistakes and failures. Consequently, leaders should encourage risk taking, consider that as an integral part of the process, and correct the young people rather than censure them.

### Helping Youth to Lead Their Peer Group

Most young people are influenced more by their peer group than by their parents or the church (Irving & Zuck, 1968, p. 174). They are very sensitive to group conformity. Many of them confess that they are influenced by their friends in religious affairs. Young (as cited in Irving & Zuck, 1968) stated that "students who are owned and indwelt by Christ are the best possible missionaries for reaching other students. They speak the same 'language,' have common interests, spend their time together" (p. 175). He suggested that more young people should be witnessing to their peers, for they can enjoy mutual understanding.

Though young people may be very effective in reaching other peer groups, they have to be taught and trained before being sent out in an evangelistic endeavor. When they are developed properly, evangelistic endeavors of youth can have great results both on their peer group and in their own lives. Liechty (n.d.) said that young leaders should stop running a ministry to a peer group and start to equip themselves to minister to their peers. There are some reasons that they have to be equipped for peer evangelism, as follows:

1. Jesus modeled peer-to-peer evangelism with His youth group.

Although Jesus could have no doubt communicated that message more compellingly and engagingly than His young disciples, nevertheless, He challenged them to reach their generation by sending them out to speak the gospel themselves.

2. Peer evangelism is the most natural and effective way to reach spiritually lost students.

The most natural and effective way to reach lost people is through believers who are in the natural path of their life.

3. It gives the “new believing peer” a proper and challenging model.

When peers lead peers to Jesus Christ, the model for new believing peers will be prepared. It will motivate them to lead one of their friends to Christ (pp. 1-2).

As a matter of fact, it is not easy for young people to build relationships with non-Christian peers without thinking of inviting them to the youth group, telling them what Jesus means to them, or praying for them. However, when adult leaders remind them about inviting peers, it will help them to move past main obstacles, such as fear, guilt, or

laziness, to effective evangelism. They begin to see themselves as critical leaders necessary to reach peers for Jesus Christ.

### Recognizing and Encouraging Young Leaders

Young people need words of praise and are sensitive to encouragement.

Recognizing their efforts is very important. Accordingly, encouragement is a tool for emotional weight lifters. Leeland (2003) stated as follows:

It leverages the little effort we can muster to overcome big obstacles. Belief is the key. We must sell the idea to teens that we all share in some way with each other's successes or failures. There is no neutral ground. We are either for God's way of blessings and goodness winning out in another person's life or against it. This is the key to creating an encouraging atmosphere. It creates a learning climate that uplifts everyone involved. (p. 73)

Vogt and Murrel (as cited in Lee, 2007) emphasized that leaders must be empowered before they empower other people. In an organization that is empowered, the leaders' role is coordination, integration, and facilitation. Accordingly, they encourage and help people rather than control. They play a role of promotion rather than commanders in order to guide people to participate passionately in their mission. They do not intervene in people's work and are willing to give them credit for their efforts. One of the greatest rewards to the followers is recognition. Leaders should always praise followers' efforts and recognize their dedication. If leaders take meritorious services out of their efforts or ignore their services, it may give them a feeling of being mistreated and they will not try to do their best for their team's success. Leaders need to know the fact that they are successful when followers are successful (Blackaby & Blackaby, 2001).

## Mentoring Young Leaders

God gives leaders the capacity and heart to see leadership potential and to take private and personal action to help young people with their potential to develop. That action usually becomes a form of significant guidance for the potential young leaders. Mentoring is a process in which a mentor sees people's potential, promotes them to be persons who are serving, giving, and encouraging, and helps them to realize their potential. Accordingly, a mentoring process refers to the process and results of a mentor helping potential leaders.

Mentoring includes teaching, developmental counseling, and coaching. Leaders help people to achieve individual or organizational goals through developmental counseling or coaching. Leaders are responsible for knowing where people stand and what they should be doing to improve their performance and develop themselves. Leaders should also support followers through coaching. They help followers to develop an effective plan of action to sustain strengths and overcome weaknesses. They should be encouraged to make time on an ongoing basis to discuss performance objectives and provide meaningful assessments and feedback (The Leader to Leader Institute, 2004). Seller (as cited in Ford, 1997) described "a mentor as a mid-wife, a person intimately involved in the process of helping another bring something to birth" (p. 142). White (1930) stated the importance of mentoring as follows:

The world has a right to know just what may be expected from every intelligent human being. He who is a living embodiment of firm, decided, righteous principles, will be a living power upon his associates; and he will influence others by his Christianity. Many do not discern and appreciate how great is the influence of each one for good or evil. Every student should understand that the principles which he adopts become a living, molding influence upon character. He who accepts Christ as his personal Saviour, will love Jesus, and all for whom Christ has died; for Christ will



be in him a well of water springing up unto everlasting life. He will surrender himself without reservation to the rule of Christ. (p. 29)

As a matter of fact, it is difficult for leaders to confirm the result of mentoring immediately. It may seem that no matter how much quality time adult leaders spend with young people, they still seem to be immature and inexperienced. Their immaturity may cause adult leaders to be disappointed. However, they should look at Jesus Christ's model. Jesus invested huge amounts of time in training His disciples. He always lived beside them; they ate together, traveled together, and stayed together. Jesus eagerly nurtured 12 disciples. However, the disciples were still quarrelsome and self-seeking after three years of daily contact with Jesus Christ. Nevertheless, Jesus had patience. After all, afterward the disciples who were filled with the Holy Spirit were fearlessly preaching the gospel. People could see the results of the time His disciples had spent in His presence. "They were astonished and they took note that these men had been with Jesus" (Acts 4:13). Accordingly, leaders should never overlook the importance of spending time with young people. God will surely show the result of their efforts (Morgan-Cole, 2005b).

### Approaching Young People

Mentoring should be a spiritual relationship that approaches young people intentionally with a sense of purpose. It can be effective when there is a mutual agreement between a mentor and young people. Mentoring should also be spiritual, because they can effectively reach the goal when both of them depend upon the Holy Spirit together. In addition, mentoring should progress in a friendly relationship (Forman, Jones, & Miller, 2004).

Young people who want to be leaders need true engagement. They need mentors, friends, and groups of allied souls. Every leader in any era had at least one mentor. Those

mentors found gifts in people that they did not know of and showed them the way to be or not to be. Accordingly, mentors are persons who can see a possibility in people's minds. They are observers who look for young people with potential. They can also scout for young people's talents. They approach young people and see the potential of being future leaders.

They can tolerate young people's mistakes, brashness, and abrasiveness in order to develop their potential. They can have vision and ability to see their future and propose the next steps that young people need for development (Clinton, 1988).

Accordingly, leaders should be effective mentors, keep a close relationship with the young people, and provide them with valuable resources. As a mentor, they have to spend time with young people in order to keep them sharp, understand them, and be in tune with those God has called them to care for. In essence, young people can develop a relational ministry with their mentors. Johnson (2005a) suggested that mentors should approach young people with realistic matters.

Turning youth loose on a task without adequate training is unfair to both them and the church. Match them up with whoever can provide the best advice and orientation. Have them intern under a more experienced mentor. You can make available books, videos, and audiotapes, and may even find funds to send them to a seminar. Plug them into whatever resources might be needed to accomplish the task. The best training is as personal as possible, built around ongoing, supportive relationships. Jesus, the Master Trainer, didn't simply hand His disciples a manual; He spent time with them, teaching by word and example. (p. 350)

Young people require mentors' presence particularly when tension arises or a crisis occurs. It would be wonderful for mentors to choose the timing of crises in the lives of adolescents. Since this is impossible, Fields (2002) suggested "perceived availability" (p. 96). Even though being available does not mean being on call, it presents young people with the fact that mentors are always interested and concerned about them.

## Paying Attention to the Voice

Adult leaders should want to hear from their teenagers. They do not shout advice and commands to them. They do not have to just give advice but rather help youth to discover their own answers. The more often that teenagers are empowered to take their own actions, the faster they will mature and grow. Mentors should also listen without judging. Since teenagers usually talk about how they feel about something, they will shut down the dialogue if they feel judgment from their mentors. In addition, they should not say a discouraging word. Such words cannot motivate anyone. Their word has power to the teen whether it is positive or not. What they say and the way they say it either feels supportive or demotivating. Accordingly, they always must think about the way they are communicating (Cross, 2004).

Wick (1990) suggested some listening skills as follows:

1. Listen in an accepting manner: Face the person, maintain eye contact with them, lean forward as you listen, and reflect back to them on occasion what you are hearing them say. Ask them for clarification. Tell them what you are observing.
2. Do not give advice: Remember you are reflecting back what you hear them saying and what you think they are feeling. If you've handled a similar problem and learned something positive, perhaps you can share this with them briefly at the end of your time with them, but don't tell them what you think they should do.
3. Move them from problem stating to solution seeking! "If you could have any wish you wanted, right now, what would it be?" "Pretend this problem is solved, what would it be like now?"
4. Help them clarify options that are available to them. Be creative and realistic.

5. Do not hesitate to ask them about their expectations of you. "How would you like me to help you?" "What do you think I can do?"

6. Do not feel that you must have all the answers. They know the answers; they just need you to help them see them.

7. Clarify the problem of ownership. Whose problem is this? Yours? Mother's? Friend's? Teacher's? Do not assume their problems or their responsibility for solving the problem. Help them solve their piece of it.

8. Time and place is unimportant. Usually it is when they want to talk. Just being around them makes you available.

9. Do not give up hope. If they are hopeless, help them see their assets and encourage a commitment from them to focus on those assets and strengthen them.

10. Move toward healing relationships. Notice other people's needs and serve them (pp. 84-85).

Gane (2005b) stated that relationships should be built on understanding, empathy, and nonjudgmental attitudes. Accordingly, leaders should ask themselves the following questions in order to build the relationship:

1. How warm and kind am I?
2. How respectful am I of those who act and think in ways that I consider illegal, immoral, or unspiritual?
3. How genuine am I?
4. Do I feel free to be myself?
5. How much of who I am do I hide?
6. How trustworthy am I?

7. Do I keep confidences?
8. How well do I listen?
9. Does the other person feel listened to and understood?
10. Do I check to see that I understand what is being said and felt? (p. 279).

Paying attention to young people's voices can enable mentors to deliver strong messages to them. That is to say, teenagers can know the fact that mentors recognize them, are willing to spend time with them, are deeply concerned about them, and consider them to be the most important people.

### Displaying a Solid Integrity

It is easy for leaders to want to be perfect in the eyes of young people. However, if they pretend to be something they are not, it is dishonest, hypocritical, and damaging to young people. Consequently, leaders should be sincere and help teens to see how they are learning to walk through the challenges of life. "We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us" (1 Thess 2:8). Since Paul did not pretend to be someone he was not or keep his distance, people followed Paul's model through his integrity. Leaders have to let young students know some of the concerns they have and present an honest picture of who they are as they journey in Jesus Christ. In this sense, displaying a solid integrity is one of the most important processes of mentoring between mentors and young people. Both of them should develop some competencies of integrity. Seller (as cited in Ford, 1997) listed the following characteristics that can help identify a contemporary mentor or soul friend:

1. Maturity—the wisdom that comes only with age

2. Compassion—the ability to hear what another is attempting to put into words without judging
3. Genuine respect for others and their stories and their times—a respect that begins with reflection upon one’s own story
4. The ability to keep things confidential
5. Self-disclosure—the willingness to share parts of one’s own journey when appropriate and the willingness to be honest
6. To be something of a scholar who is continually reflecting on one’s own experiences and relationships with God
7. The ability to discern the movements of the spirit and the heart (Ford, 1997, p. 142).

He also stated that no one perfectly embodies all of these characteristics and that ultimately “one must look within one’s heart and to the God who works through our strengths and weaknesses” (p. 143).

### Modeling the Way

Mentoring is to transmit the mentors’ wisdom, education, and lifestyle in order to grow and transform young people. The more young people have a passion for learning, the more easily they can become successful leaders. In order to nurture them effectively, mentors should be models for them based upon their passion for learning. Mentors should prepare for many opportunities to teach others and implant a craving for learning in their life. Zachary (as cited in Leader to Leader Institute, 2004) stated that leaders should promote learning and serve as role models:

Leaders who do not learn and do not promote learning within their organizations often end up thwarting their own ability to lead effectively. It is the leader's responsibility to serve as a role model, to mentor the next generation of leaders, and to make sure that continuous opportunities for learning and development are provided. When leaders strengthen themselves, they simultaneously enhance their ability to strengthen others. (p. 66)

Effective leaders consider their lives as models for young people. Thus they learn from their experiences. Bennis (1989) described learning from experience as follows:

1. Looking back at your childhood and adolescence and using what happened to you then to enable you to make things happen now, so that you become the master of your own life rather than its servant.

2. Consciously seeking the kinds of experiences in the present that will improve and enlarge you.

3. Taking risks as a matter of course, with the knowledge that failure is as vital as it is inevitable.

4. Seeing the future—yours and the world's—as an opportunity to do all those things you have not done and those things that need to be done, rather than as a trial or a test (pp. 99-100).

Paul emphasized intimacy and modeling in order to explain the dynamics in the process of mentoring. “Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel. Therefore I urge you to imitate me” (1 Cor 4:15-16). “Follow my example, as I follow the example of Christ” (1 Cor 11:1). “Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you” (Phil 3:17). Intimacy occupied the center of disciplines in terms of Paul's training. Paul's leadership development is to open his life and have an intimate relationship with followers rather

than some programs. The thing that trains leaders is not a program but a human being. In addition, leaders who train the next leaders should show their modeling through their life. It also requires them to follow Jesus Christ's model.

In light of this, mentoring principles of the Seventh-day Adventist Church youth ministry are beneficial for both adult leaders and young people. Its mentoring is for influence to flow from older youth or adults to younger teens and children. Schafer (2005) described the Adventist youth mentoring as follows:

A related form of relational evangelism is mentoring. Although this is primarily a way for adults to reach young people, older youth could develop mentoring relationships with younger teens and children. A mentor is somebody older and more experienced who guides and teaches a less-experienced person, or as the Oxford English Dictionary puts it, an experienced and trusted advisor. Any mature person with a love for Christ can be a mentor who makes a profound difference in the life of a young person. Mentoring can be as simple as meeting regularly for a weekly shopping expedition or a chat over lunch. Or it can become as involved as providing support and a positive example to a teen parent struggling with the complexities of raising a child. Many young people are in desperate need of somebody who can model the love of Christ for them. The mentor does not need to preach. Positive love and acceptance plants seeds that will later reap a rich reward. (p. 123)

Children and youth who learn a great leadership model through their mentors' character, attitude, and spirituality cannot only grow effectively, but have a passion for leading their peers or younger people. Therefore, when mentors show the model through their life, it will be the most effective motive to young people and play a decisive role of leadership succession.

### Coaching Young Leaders

If leaders apply effective coaching to young people, they can help young leaders to reach their full potential. Great leaders are great coaches. Landry (as cited in Wood & Harkaby, 2004) said that "a coach is someone who tells you what you don't want to hear,



shows you what you don't want to see, so that you can become what you've always known you could be" (p. 196). Without a doubt, it is very valuable to be used to help others to reach their full potential. Barnabas found out Saul's potential and let him participate in the ministry. Since many people crowded in at Antioch, he was not able to nurture all of them alone. "Then Barnabas went to Tarsus to look for Saul, and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the church and taught great numbers of people. The disciples were called Christians first at Antioch" (Acts 11:25, 26). Barnabas considered Saul his equal colleague. Both of them became a team so that they could teach God's word to new believers. They took mission trips together and established churches (Acts 11:27-30; 13:1-14). In addition, Saul received a new name, Paul, and he repeated every process that he had learned from Barnabas. Paul found a young person, Timothy, who had a potential of leadership at Lystra (Acts 16:1-4). He adopted Timothy as a gospel partner just as Barnabas had done with him. The greatest method of being a spiritual leader who has the heart of a shepherd is to let young people be trained as leaders of small groups and have opportunities to teach other people. As coaches who nurture the future leaders, adult leaders should find young people's gifts, show their model sincerely, initiate them into leadership competencies, and stay with them as coaches. They also encourage them in order to display leadership and be nurtured to teach other people (Forman, Jones, & Miller, 2004).

Accordingly, coaching is an essential experience for young people who want to grow into leaders. When leaders help them to be nurtured successfully and consider their development and improvement as a main goal, young leaders will experience abundant results. Wood and Harkaby (2004) described some traits of a great coach. He or she:

1. Is brutally honest
2. Is a big-picture thinker
3. Is motivated by causing others to succeed; does not need to be on the center stage
4. Has strong convictions and principles about what constitutes success and has values that are congruent with yours
5. Listens, thinks, and then speaks with clarity
6. Will commit time to you regularly
7. Bonus: has years of experience doing what you do (p. 14).

Cross (2004) stated that the top priority is considering goals in terms of coaching. Goals are valuable things in life. They are also critical to success in every area of life. Leaders use them to provide direction. They work to shape a person's behavior, attitude, and life. Thus, teenagers should learn about goals and their importance. Some principles about goals are as follows:

1. Goals provide the compass and map for a person's future.
2. Goals give structure to dreams and a blueprint for accomplishment.
3. Goals give purpose to life and add value to time.
4. Goals and their accomplishment provide a reason for celebration.
5. Goals help you feel good about yourself (pp. 31-32).

Mentors also help young leaders to prioritize. Although they want to do everything, mentors lead them to begin by writing down all the possibilities of goals and then help them to prioritize carefully. An important thing is that mentors should not be tempted to impose their goals on their teenagers. Priorities and schedules need to reflect

emphasis and time for personal development. As life coaches, mentors should look for ways to encourage this in their teens. They will not reach their best without developing themselves as whole persons.

Harkaby (as cited in Wood & Harkaby, 2004) suggested some guides for effective coaching as follows:

1. Pray for the heart of a coach.

A coach helps others to see what they can become and how they can get there. It can energize a coach.

2. Write out your coaching plan.

Writing out a coaching plan is highly effective in helping people improve how they live and how they lead.

3. Allocate the time to coaching.

A coach should allocate the time to coaching properly. Appropriate distribution will enable both a coach and young people to experience effective coaching.

4. Create the coaching road map.

A key to coaching is gaining clarity on where young people want to go and who a coach sees them becoming. Thus, action plans and accountability have to be at the core of the road map.

5. Stick to the plan.

In order to really build a coaching culture, a coach must be completely committed to the plan. Missing the coaching sessions or constantly rescheduling them leads the team to failure (pp. 196-197).

Young people may experience failure in the process of leadership development. However, a coach should help teens to think differently about failing. To be exact, failing can actually be a good thing. Failing means that young people have tried to do something. They can learn something from their failures. A life coach should understand that failure creates a teachable moment. Accordingly, he or she should let teens experience the emotion of the moment; however, he or she should not let them dwell there. He or she should capture the moment to look ahead and create progress. One of the quickest ways to dispel the sadness of failure is to create hope for the future. He or she should let teens get up as quickly as they can and provide them with another opportunity.

### **Building a Team Ministry**

The Bible clearly demonstrates that leadership happens best when it occurs in the context of a gifted team of people supporting a leader who has been called and gifted by God for the purpose of leading. “Now to each one the manifestation of the Spirit is given for the common good” (1 Cor 12:7). Like Paul’s statement, each person is given a gift to be used for the common good. It means that people should make up for weaknesses of each other. God created people to be in community. People need each other for the Body to function properly (1 Cor 12:14-31; Eph 4:12-16). Creating a framework in which such synergy can occur is one of the great challenges to a leader.

Business has recognized the power of teams. The Harvard Business School (as cited in Wilkes, 1998) said that a team is “a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable” (p. 215). On the other hand, Wilkes (1998) defined team ministry in terms of the spiritual aspect. He said that “team ministry

is a group of disciples, bound together under the lordship of Christ, who are committed to the shared goal of meeting a particular need related to the overall mission of the church” (Wilkes, 1998, p. 217). In this sense, ministry teams are different from business teams. Ministry teams share the work of Jesus Christ with each member of the team. Jesus presents a core value and purpose to members, and each member is called by Him in order to achieve His divine goals. Accordingly, the goal of team ministry is to meet needs in order to more effectively carry out Christ’s mission in the world.

White (1930) stated that leaders should let young people make a team for God’s mission:

Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-intrusted capabilities to His name’s glory. (p. 197)

Spiritual leaders need to know the power of teams. It is important also to work with individuals, however, to bring them into a team where strengths and weaknesses can be balanced and visions shared. When young leaders share their task and cooperate with other members, they can learn effective leadership competencies.

### Organizing an Effective Team

Gifted people on the team are chosen to accomplish specific missions. Smith (as cited in Phillips, 1997) stated as follows:

One of the most important aspects of successful leadership is putting together a group of people to carry out the mission. Great athletic coaches know they must have talent to win, and therefore they take an active part in choosing players. Teams that just happen get happenstance results. (p. 222)

Wilkes (1998) said that “high-performance teams should be the basic unit of performance for most organizations regardless of size” (p. 215). Maxwell (1993) stated that “a leader’s highest return is forming a dream team of leaders” (p. 135). According to Greenleaf, Spears, and Covey (2002), the leader in a group is “whoever in the council has the greatest team-building ability” (p. 67). Building a team is a core value for successful leadership in any organization. Teams are superior to individual effort for several reasons:

1. Teams involve more people, thus affording more resources, ideas, and energy than would an individual.

2. Teams maximize a leader’s potential and minimize his or her weaknesses. Strengths and weaknesses are more exposed in individuals.

3. Teams provide multiple perspectives of how to meet a need or reach a goal, thus devising several alternatives for each situation. Individual insight is seldom as broad and deep as a group’s when it takes on a problem.

4. Teams share the credit for victories and the blame for losses. This fosters genuine humility and authentic community. Individuals take credit and blame alone. This fosters pride and sometimes a sense of failure.

5. Teams keep leaders accountable for the goal. Individuals connected to no one can change the goal without accountability.

6. Teams can simply do more than an individual.

7. Teams are how Jesus did ministry (Wilkes, 1998, p. 212).

It is very helpful for young people to experience building a team. To be meaningful to them, their team must be structured for quality and growth. Therefore, it should follow principles that assure a program that is well planned and ordered and that

draws them into activities that provide for participation, fellowship, discipline, and nurture. Participation in the team also results in educational experience for them. The ways in which persons are organized and administered can be factors in their experience of leadership development. The range of their team should be comprehensive. Their team should provide activities for children and youth of all ages, taking into account their interests as well as their spiritual, social, and intellectual needs. A good team should make possible planning for their total interests and needs (Irving & Zuck, 1968).

Rahn and Linhart (2000) emphasized making a small group that is led by young people. Small groups have been a crucial form of ministry effectiveness for as long as the church has existed. More recently, models of youth ministry have been developed around the nearly exclusive use of this method. Flexibility, close relationships, and rapid multiplication are all great reasons to use small groups. In this particular model of youth ministry, adult leaders also play a wonderfully encouraging role. If young people are involved in leading programs as part of their leadership responsibilities, adult leaders must guide them to lead the team successfully. Leading a small group with the supportive resources of an adult is an assignment that nicely sidesteps most of those concerns.

As teenagers share information with others in the team, they are not only learning to express themselves verbally but are challenging and testing their belief system. A belief or value expressed becomes firmer and clearer. As young people become proficient in small groups, they can expand their newly improved communication skills to larger settings. Their increased confidence will not only benefit them in church leadership, but will be useful in school settings and career opportunities. Wick (1990) said that the use of the small group for interaction will eventually change the face of the church. Adult

leaders should train tomorrow's church leaders with the skills to truly know another person. What began as a bonding exercise for their youth division becomes an enrichment for their life and the life of the church.

### Building a Positive Atmosphere

Adult leaders have to provide young leaders with an opportunity to make a positive atmosphere in their team. In order to lead their team with a positive atmosphere, some important factors that they should perceive are the following. First of all, it is valuable for young leaders to refer to Jesus Christ's model in terms of team leadership. Jesus trained 2 disciples in a team. "He appointed twelve—designating them apostles—that they might be with him and that he might send them out to preach" (Mark 3:14). The relationship between Jesus and the disciples was very close. He usually used terms such as "my brothers" (Matt 12:49; 28:10; John 20:17), "children" (Mark 10:24), "friends" (John 15:15; 21:5), and "my friends" (Luke 12:4). Jesus concentrated His energy on having a close relationship with them, and, at the same time, had the disciples focus positively on His ministry. As a result, the positive atmosphere became one of the most important motive powers for nurturing them successfully.

Katzenbach (as cited in Leader to Leader Institute, 2004) described "a small group of people with complementary skills who are equally committed to the following: a clear, compelling performance purpose; a set of specific goals; a common working approach" (p. 88). According to Katzenbach, team members hold each other mutually accountable for each of these areas. The key to team performance is "peer- and self-discipline, as well as mutual respect among members" (p. 88).



In this regard, trusting team members is the first step of making a positive atmosphere. Leaders who trust other members are trusted by them. Leadership without mutual trust cannot exist. They should always have faith in themselves, their abilities, their members, and their mutual possibilities. Trust can not only get people on the leaders' side but can help them stay there. Bennis (1989) suggested that leaders should have the following four factors in order to keep mutual trust:

1. Constancy—Whatever surprises leaders themselves may face, they do not create any for the group. Leaders are all of a piece; they stay the course.
2. Congruity—Leaders walk their talk. In true leaders, there is no gap between the theories they espouse and the life they practice.
3. Reliability—Leaders are there when it counts; they are ready to support their co-workers in the moments that matter.
4. Integrity—Leaders honor their commitments and promises (p. 160).

In order to implant a positive atmosphere, forming empathy between a leader and members is an essential factor. Empathy can enable team members to come into close relations in terms of internal and external aspects. Empathy is the most fundamental factor that provides members with a sense of ownership and a sense of responsibility. Both a leader and team members should continuously keep a process of listening carefully, empathy, and persuasion. Such candid communication can not only build an effective partnership between a leader and team members, but can motivate them to participate passionately in the task of their team (In, 2006).

Team leaders should let people work with partnership in their team. Partnership enables a team to dispense with authoritarian rule and work freely. Therefore, the team

needs cooperation, not competition. A cooperative environment can help members to move forward. Howard and Barton (as cited in Gangel, 1997) described a good meeting as one in which the participants engage effectively in rational discussion, “doing good thinking together with others and helping them do good thinking with each other, engaging in a process of inquiry, presenting and defending and challenging your own opinions and those of others through a dialogue of discovery” (p. 41). Good critical thinking can take place when members understand the purpose of the meeting, freely express their opinions without reprisal, and willingly abide by the results.

Notably, the most important thing is the leader’s capacity. Many leaders still want to work alone. They tend to interact with team members only as necessary. However, leaders who generate effective change create a strong team, even if their natural preference is to work alone. They learn how to function interdependently with others. In addition, they do not hide in their team or become inappropriately dependent on team members. They demonstrate remarkable levels of personal accountability rather than attempt to shield themselves. As a result, their personal credibility increases. Through this integrity, they can show their capacity to model the attitudes and actions that they desire from team members.

#### Acquiring a Way of Life in a Community

Children and youth were created not only for relationship with God, but for relationship with other people. “And the second is like it: ‘Love your neighbor as yourself’” (Matt 22:39). It is the second commandment. God always wants young people to have a close relationship with their neighbors. They should not head toward individualism. God hopes that they will build a community in God and unite with their

neighbors (Tripp, 2001). Accordingly, young leaders need community. “One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles . . . because power was coming from him and healing them all” (Luke 6:12, 13, 19). This event in Luke tells that Jesus Christ did not stand alone. Current young leaders should not stand alone either. The Christian faith is not a private matter. Though it is profoundly personal, it always calls people into community, into relationships that form faith-filled teams (Foss & Elton, 2003).

In light of this, Drucker (as cited in Bennis, 1989) pointed out that “the chief object of leadership is the creation of a human community held together by the work bond for a common purpose” (p. 163). Obviously, leaders cannot help dealing with the nature of humans such as values, commitments, convictions, passions, and so on. Since leaders deal with not things but people, leadership without values, commitment, conviction, and passion can only be inhumane and harmful (Bennis, 1989, p. 163).

Consequently, interaction of each character in a community is one of the most important factors of leadership development. Young leaders should not only perceive their responsibility in their home, church, and society, but learn a community spirit as people who consider others better than themselves and are others’ servant (Phil 2:3; Matt 20:26). Young people who have to carry out an important developmental task, which is the formation of identity, need to transfer people’s concern from themselves to their home, church, and community where they belong. Through their service and sharing in the community, after all, they can reflect on themselves and mature as excellent leaders (Ryu, 2006).

## Effective Sharing and Communication

The Bible tells that a team consists of members who receive a variety of gifts from God. "But to each one of us grace has been given as Christ apportioned it. It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers" (Eph 4:7; 11). The personal leadership is established in their awareness of these gifts. As they discover their gifts, they can learn of their inadequacies. People who received these gifts were able to become the foundation stones of Christ's church in the apostolic age. According to their model, young people should have a partnership with Jesus Christ and others in the discovery and sharing of their particular gifts. Therefore, effective leadership recognizes the leader's personal gifts as well as the need of the leader for the gift sets of others. A sure foundation of a successful team is not built on the gifts of only one person, no matter how great those gifts may be. God designed the very foundation of their ministries to be both a celebration of their gifts and a clear understanding of their need for others. For that reason, young people should be thankful for their inadequacies. In so doing, they cannot only depend upon God's grace perfectly, but realize God's will that every ministry can be fulfilled by every member's cooperation. Thus, young leaders should lead to the discovery and sharing of the gifts of team members for ministry. As team members grow in sharing their giftedness, the team can be blessed and grow. They should understand this dynamic in God's will in terms of team ministry. In order to a build a successful team, the dynamic between members is very important.

Moxley and Alexander of the Center for Creative Leadership (as cited in Leader to Leader Institute, 2004) stated the following:

We have learned, from experience that work teams that learn to utilize the skills and gifts and energies of all team members fully can creatively and effectively accomplish the leadership tasks. Leadership can and does emerge from a team when differences are honored, assumptions are suspended, and the quality of interaction is good. Synergy does produce better results than what any individual can accomplish alone. (pp. 87-88)

MacMillan (2001) stated that clear roles are one of the most important factors of a successful team:

High-performance teams are characterized by crystal-clear roles. Every team member is clear about his or her particular role, as well as those of the other team members. Roles are about how we design, divide, and deploy the work of the team. While the concept is compellingly logical, many teams find it very challenging to implement in practice. There is often a tendency to take a role definition to extremes or not take it far enough. However, when they get it right, team members discover that making their combination more effective and leveraging their collective efforts is an important key to synergistic results. (pp. 35-36)

Young leaders should also develop communication skills. Clear communication between team members can effectively contribute to their team's success. Particularly, clear communication is critical in persuading others to accept a course of action or point of view. Effective leaders want eager and willing team members, which are developed more by persuasion than by giving directives or orders. Well-developed skills of persuasion and openness to work through controversy in a positive way help leaders to overcome resistance and build support. These characteristics are particularly important for young leaders in working with peers. Persuasion and openness also ensure involvement of others, enable them to communicate with others, and place value on their opinions.

Young people can feel a sense of belonging to a team as they have an opportunity to share in it and contribute to it. Accordingly, adult leaders should assign appropriate tasks to them and guide them to display an effective leadership in the team. Summing up,

they cannot only have a good chance to share some tasks with people, but learn proper communication skills with them.

### Pursuing a Team's Success

Leaders should present a clear goal to their team members in order to motivate them to pursue their team's success. It is a leader's task to continue to restate the mission of the team so that every member can clearly view the final goal from his or her perspective. Establishing a vision of the team is the team leader's prerogative.

Leaders should also touch members' minds in the process of decision making and planning. They should involve others to reach a shared goal. They will fail when they put too much trust in their own efforts and those efforts alone. They will never be effective leaders until they include those whom they lead in what they do. In addition, leaders should not move forward until they involve team members in making decisions and planning how goals will be reached. Unless team members are moved by the vision and a sense of mission, leaders cannot lead them to reach the goal. Creating a vision and motivating people with it is one of the greatest roles of leaders in terms of team ministry.

Herrington, Bonem, and Furr (2000) described the term of team learning in order to accomplish expected results and expand the team's capacity. Learning expands a team's capacity to achieve its desired results. It is necessary not because people always prefer working together but because the challenges that they meet are simply too great for individuals or collections of individuals to achieve them. A team works hard and requires people to function interdependently. In this sense, team learning is "the process of aligning and developing the capacity of a team to create the results its members truly desire" (Senge, 1990, p. 236). It is the process of changing the team's purpose from

communicating and coordinating to learning. It is also about taking individuals with all of their gifts, experiences, and knowledge and molding them into a living unit that is capable of producing far more than the sum of its respective parts. Through this process of team learning, young leaders can realize their team's effectiveness and experience the improvement of leadership competencies. Bennis (1989) also stated that "learning is leading" (p. 187). According to his description, adult leaders should give an opportunity to lead team members to young leaders for the sake of the team's success. It is because "an organization is merely the means, not the end" (p. 187). That is to say, the team's true task is to draw out the individual's potential. Accordingly, adult leaders should provide for the growth and development of young leaders and find ways of offering them opportunities for such growth and development.

## CHAPTER 6

### LEADERSHIP DEVELOPMENT STRATEGY

#### FOR CHILDREN AND YOUTH

##### **Introduction**

Although the Korean Seventh-day Adventist Church has prepared many programs and invested much money in trying to attract young people, leadership development for them has largely been ignored so far because of an old fixed idea that children and youth must obey their elders and be protected by them. Particularly, since obeying leaders' charismatic authority is considered a traditional virtue in Korean society under Confucian influence, planning leadership development and applying it for young people have received the least critical attention. Leadership development is an unfamiliar concept for young people in Korean society. However, its importance is increasing more and more, because children and youth in Korea are facing many kinds of challenges. Guiding them to develop their leadership competencies can not only nurture them as future leaders, but can give them an opportunity to deliver the gospel to their peers. Accordingly, some strategies for leadership development will be suggested in this chapter. In order to apply it to young people effectively, a plan will be developed based upon strategic principles. It is important for young people to be approached with developed strategies or plans. Jutkins (1995) stated that "strategy equals planning. Strategies are planned actions designed to reach objectives" (p. 29). Malphurs (1996) emphasized that a carefully



thought through strategy is very important to ministry. Following are some reasons why a strategy is important:

1. A strategy accomplishes the mission.
2. A strategy facilitates understanding.
3. A strategy provides a sense of momentum and progress.
4. A strategy conveys a sense of significance.
5. A strategy embraces positive chance.
6. A strategy helps realize a preferred future.
7. A strategy enhances ministry success.
8. A strategy maximizes ministry energy.
9. A strategy properly invests God's resources.
10. A strategy displays what God is blessing (pp. 30-39).

In view of this fact, a strategic plan will be developed to assist the Korean Adventist Church to nurture children and youth effectively. The strategic planning tools for this project are a "Logical Framework Matrix" and a "Gantt chart."

#### **General Methodology: Logical Framework Analysis and Gantt Chart**

"The Logical Framework Approach (LFA) is a management tool mainly used in the design, monitoring and evaluation of international development projects" ("Logical Framework Approach," 2009, "Definition," para. 1). It is a tool for planning and managing development projects in a logical manner. It is based on a systematic analysis of the development situation, particularly key development problems, and of the options for addressing those problems. Moreover, "the Logical Framework is simply a tool which

provides a structure for specifying the components of an activity and the logical linkages between a set of means and a set of ends. . . . It serves as a useful tool for defining inputs, time tables, assumptions for success, outputs, and indicators for monitoring and evaluating performance” (McLean, as cited in Ang, 2007, p. 128). It was originally developed for the United States Agency for International Development as a tool to help conceptualize a project and analyze the assumptions behind it. Since then, it has been applied and modified by a large number of bilateral and international development organizations. It has proven extremely valuable for project design, implementation, monitoring, and evaluation (Food and Agriculture Organization of the United States [FAO], n.d.). The Logical Framework brings some benefits as follows:

1. It brings together in one place a statement of all the key components of a project.
2. It presents them in a systematic, concise, and coherent way, thus clarifying and exposing the logic of how the project is expected to work.
3. It separates out the various levels in the hierarchy of objectives, helping to ensure that inputs and outputs are not confused with each other or with objectives and that wider ranging objectives are not overlooked.
4. It clarifies the relationships that underlie judgments about likely efficiency and effectiveness of projects.
5. It identifies the main factors related to the success of the project.
6. It provides a basis for monitoring and evaluation by identifying indicators of success and means of quantification or assessment.

7. It encourages a multidisciplinary approach to project preparation and supervision (Programme on Disability and Healthcare Technology [KAR], n.d., para. 1).

The Logframe (Logical Framework) is a document, and the Logical Framework Approach is a project design methodology (“Logical Framework Approach,” 2009, “Background,” para. 2). The Logframe takes the form of a project table of four columns and four rows. The four rows are used to describe four different types of events that take place as a project is implemented and includes the project Activities, Outputs, Purpose, and Goal. The four columns provide different types of information about the event in each row. The first column is used to describe Objectives—a narrative description of the events. The second column lists one or more Objectively Verifiable Indicators for each event. The third column describes the means of Verification and the fourth column lists the Assumptions, which are important external factors (“Logical Framework Approach,” 2009, “Description,” para. 2). It can thoroughly weave together top-down and bottom-up approaches to project management. It brings together the classical, top-down approach for identifying the activities in a project, with a rigorous bottom-up checking process to make sure that these activity lists are comprehensive. Accordingly, it can reinforce every process with a rigorous risks-and-assumptions analysis, which is again thoroughly checked. It concludes by identifying the controls needed to monitor and manage the project through to a successful conclusion. Some of the terminology involved in the Logical Framework Approach may seem to be confusing. Sometimes different persons use slightly different terminology. However, the Logical Framework Approaches are all the same in principle and terminology. There are descriptions of each term as follows:

1. Narrative Summary: The goal, purpose, outputs, and activities of the project as described in the left-hand column of the Logical Framework (the Objectives column).
2. Goal: The ultimate result to which your project is contributing—the impact of the project.
3. Purpose: The change that occurs if the project outputs are achieved—the effect of the project.
4. Outputs: The specifically intended results of the project activities—used as milestones of what has been accomplished at various stages during the life of the project.
5. Activities: The actual tasks required producing the desired outputs.
6. Indicators: Also referred to as measurable or Objectively Verifiable Indicators; quantitative and qualitative ways of measuring progress and whether project outputs, purpose, and goal have been achieved.
7. Means of Verification: The information or data required to assess progress against indicators and their sources.
8. Assumptions: Factors external to the project which are likely to influence the work if the project management has little control, and which need to exist to permit progress to the next level in the Logical Framework Approach.
9. Super Goal: The long-term results of continued achievement of the goal of the project.
10. Inputs: What materials, equipment, and financial and human resources are needed to carry out the activities of the project? (Networking for International Development, n.d., “What does the Jargon mean?” para. 2).

One standard analytical product of the Logical Framework Approach is the Logical Framework Matrix (LFM). It consists of a matrix with four columns and a number of rows, which summarize selected aspects of an activity design, namely:

1. What the activity will do and what it will produce (Activity Description).
2. The activity's hierarchy of objectives and planned results (also Activity Description).
3. The key assumptions that are being made (Assumptions).
4. How the activity's achievements will be measured, monitored, and evaluated (Indicators and Means of Verification) (Australian Agency for International Development, 2005, p. 3).

The general structure of Logframe Matrix is shown in Table 25. The table clearly and concisely summarizes how inputs and outputs fulfill the purpose in reaching the goals. Various measures, verifications, and assumptions are engaged in the process of reaching the objectives.

Table 25

*Summary Contents of a Logical Framework*

<b>Narrative Summary or Objectives</b>	<b>Measurable Indicators</b>	<b>Means of Verification</b>	<b>Important Assumptions</b>
<b>Goal</b>  Wider problem the project will help to resolve	Quantitative ways of measuring or qualitative ways of judging timed achievement of goal	Cost-effective methods and sources to quantity or assess indicators	<b>(Goal to supergoal)</b>  External factors necessary to sustain objectives in the long run
<b>Purpose</b>  The immediate impact on the project area or target group, i.e. the change or benefit to be achieved by the project	Quantitative ways of measuring or qualitative ways of judging timed achievement of purpose	Cost-effective methods and sources to quantity or assess indicators	<b>(Purpose to goal)</b>  External conditions necessary if achieved project purpose is to contribute to reaching project goal
<b>Outputs</b>  These are the specifically deliverable from the project to attain the purpose	Quantitative ways of measuring or qualitative ways of judging timed production of outputs	Cost-effective methods and sources to quantity or assess indicators	<b>(Outputs to purpose)</b>  Factors out of project control which, if present, could restrict progress from outputs to achieving project purpose
<b>Activities</b>  These are the tasks to be done to produce the outputs	<b>Inputs</b>  This is a summary of the project budget	Financial out-turn report as agreed in grant agreement	<b>(Activity to output)</b>  Factors out of project control which, if present, could restrict progress from activities to achieving outputs

*Note.* From Logical Framework Analysis, by Networking for International Development, n.d., retrieved June 6, 2009, from <http://www.gdrc.org/ngo/logical-fa.pdf>

The main elements in the Logical Framework Matrix are as follows:

### Narrative Summary or Objectives

Narrative Summary or Objectives (column 1) defines the project structure. It is the first step that is to brainstorm the outputs and activities required by the project. It should be begun with the project goal and progressed in the project Summary column of the Logframe. Care should be taken to distinguish between Project Activities, Inputs, Outputs, Purpose, and Goal. This step should start by defining the Goal and Purpose of the project and identify the Outputs and the Activities required:

1. Goal: What is the “to be” state of the project? What are you trying to achieve in the project?
2. Purpose: What good will you do by achieving the goal? Who are the beneficiaries? What is the underlying motivation for starting the project in the first place?
3. Outputs: What specific things will be delivered as a result of this project? In order for the project to be considered a success, what changes must be made, and what will the result be?
4. Activities: What will actually be done in order to deliver the intended outputs?

The Logframe is not intended as an implementation guide, so this section is typically presented in bullet point form (Mind Tools, n.d., “Using a Logframe,” para. 3).

### Measurable Indicators

Measurable Indicators (column 2) provide information to monitor the progress of a project. Its role is “to describe the overall objectives, project purpose and results in operationally measurable terms.” It also “acts as a check on the viability of objectives and

forms the basis of the project monitoring systems” (European Commission, as cited in Ang, 2007, p. 131). Indicators need to define quality, quantity, and timing. Quality is “the kind or nature of the change,” quantity is “the scope of the change by how much, how many,” and timing is “by when the change should have taken place” (Networking for International Development, n.d., p. 5). Any indicator used should measure quality, quantity, and timing. There is no point in having indicators that cannot measure an aspect of the project or measure only at a disproportionate cost (Programme on Disability and Healthcare Technology, n.d.). These indicators measure how the project is working and provides testing tools to improve future projects.

#### Means of Verification

Means of Verification (column 3) should set out how, and from what sources of information, each of the indicators in the previous column will be quantified or assessed. The availability and reliability of data should be carefully considered both in identifying suitable indicators and in determining the most cost-effective way of measuring them (Programme on Disability and Healthcare Technology, n.d.). Means of Verification provide evidence for the success of the project.

“When indicators are formulated, the source of information and means of collection should be specified. This will help to test whether or not the indicator can be realistically measured at the expense of a reasonable amount of time, money, and effort.” Means of Verification should specify: “(1) The format in which the information should be made available (e.g., progress reports, project accounts, project records, official statistics, etc.). (2) Who should provide the information. (3) How regularly it should be



provided (e.g., monthly, quarterly, annually, etc.)” (European Commission, as cited in Ang, 2007, p. 132).

### Important Assumptions

Assumptions are external factors that could influence the events described in the narrative column positively or negatively. The list of assumptions should include those factors that potentially impact the success of the project but that cannot be directly controlled by the project or the leaders. Accordingly, this column should record the important assumptions on which the success of the project depends and the risks that have been considered (Programme on Disability and Healthcare Technology, n.d.). What external factors could affect the success of the project or prevent work from progressing? What are the factors and conditions not under the direct control of the project that are necessary to achieve these objectives? What risks have to be considered? These may be caused by a variety of sources. Without a doubt, this step should consider real risks rather than a list of everything that could go wrong.

### Gantt Chart

In order to plan and check the project schedule effectively, a Gantt chart can present a variety of strengths. It is a useful tool for planning and scheduling projects and helpful when monitoring a project’s progress. It is also a graphical representation of the duration of tasks against the progression of time. According to the definition from *Wikipedia, the free Encyclopedia* (2009), a Gantt chart is

a type of bar chart that illustrates a project schedule. Gantt charts illustrate the start and finish dates of the terminal elements and summary elements of a project. Terminal elements and summary elements comprise the work breakdown structure of the project. . . . Gantt charts can be used to show current schedule status using percent-

complete shadings and a vertical "TODAY" lines as shown here (Gantt Chart section, para. 1).

The use of a Gantt chart makes it necessary to have a plan. Recording that plan on a chart where it can be seen by others has a tendency to make it definite and accurate and to promote the assignment of clear-cut tasks to individuals. The plan is presented so clearly on Gantt charts that it can be understood in detail. The Gantt chart compares what is to be done with what was done—it keeps the executive advised as to the progress made in the execution of a plan, and if the progress is not satisfactory it tells the reasons why. It emphasizes the reasons why performance falls short of the plan and thus fixes the responsibility for the success or failure of a plan. Causes and effects with their relation to time are brought out so clearly that it becomes possible for the executive to foresee future happenings with considerable accuracy. Moreover, it remarkably compacts. Information can be concentrated on a single sheet which would require more than 30 different sheets if shown on the usual type of curve charts. The Gantt chart is also easy to draw. No drafting experience is necessary, for only straight lines are used (Clark, 1952).

It is constructed with a horizontal axis representing the total time span of the project, broken down into increments such as days, weeks, or months and a vertical axis representing the tasks that make up the project. Horizontal bars of varying lengths mean the sequences, timing, and time span for each task. People put a task at the top of the vertical axis and draw a bar on the graph that represents the amount of time they expect to spend on the task, and then enter the other tasks below the first one and representative bars at the points in time when they expect to undertake them. The bar spans may overlap. For example, they can conduct a task and choose another activity during the same time span. As the project progresses, secondary bars, arrowheads, or darkened bars may be

added to indicate completed tasks, or the portions of tasks that have been completed. A vertical line is used to represent the report date (Search Software Quality.Com, “Gantt chart,” n.d., para. 3).

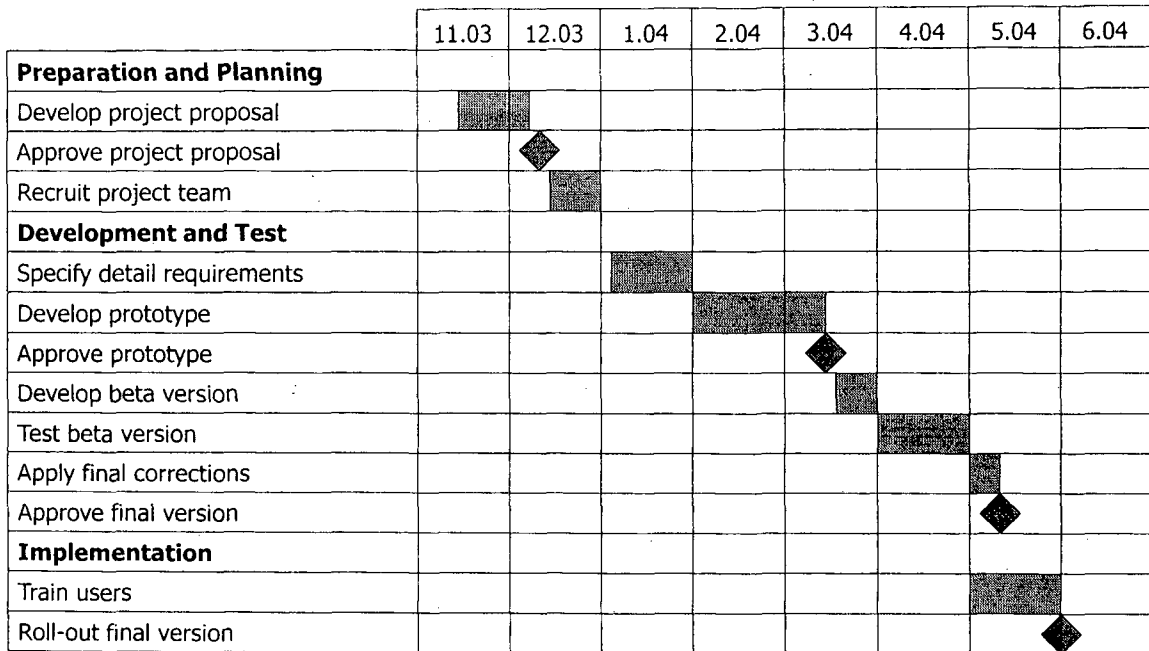


Figure 11. An example of a Gantt chart. From *Gantt chart builder: The PowerPoint 2000 add-in for Gantt charts*, by R. Koch, 2003, retrieved June 6, 2009, from [http://www.google.co.kr/imgres?imgurl=http://www.romankoch.ch/capslock/gantt1.gif&imgrefurl=http://www.romankoch.ch/capslock/gantt.htm&h=344&w=591&sz=9&tbid=FNHWGOWnxOw1M::&tbnh=79&tbnw=135&prev=/images%3Fq%3Dgant%2Bchart&usg=\\_\\_D1vnjyAALicXG\\_LrOLcmP4A9Frw=&ei=Sr4SSuq9Dc-wmAfdwZ3oAw&sa=X&oi=image\\_result&resnum=6&ct=image](http://www.google.co.kr/imgres?imgurl=http://www.romankoch.ch/capslock/gantt1.gif&imgrefurl=http://www.romankoch.ch/capslock/gantt.htm&h=344&w=591&sz=9&tbid=FNHWGOWnxOw1M::&tbnh=79&tbnw=135&prev=/images%3Fq%3Dgant%2Bchart&usg=__D1vnjyAALicXG_LrOLcmP4A9Frw=&ei=Sr4SSuq9Dc-wmAfdwZ3oAw&sa=X&oi=image_result&resnum=6&ct=image)

When the Logical Framework is completed with activities, outputs, purpose, and goals, it is time to move those activities into a Gantt chart. Those activities are divided into subactivities, and then each subactivity is broken down into its component tasks in a Gantt chart. Each activity, subactivity, and its component have the starting and completion dates properly indicated. The sequence for each activity and their

dependencies are taken into account while assigning the date and duration for each activity. In addition, the milestones for the progress and completion of the activities of the project are indicated. Continuously, distribution of the task and accountability for the activities are also arranged. After designing the activity schedule, the resource schedule will help to allocate project cost for each activity and to ensure smooth implementation of the project activities (European Commission, as cited in Ang, 2007).

### **Description of Leadership Development Strategy**

#### Application of Logical Framework Analysis

Table 26 presents the Logical Framework Matrix for my specific dissertation strategy. The Logframe identifies the elements, specific details, and various activities in order to reach the overall goals and project purpose.

#### Overall Goal

The goal of this project is to develop leadership competencies for children and youth for implementation in a Pathfinder club in the Korean Adventist Church. It is hoped that this project will help achieve this goal. However, the overall objective will not be accomplished by this project alone but will require the impact of other programs and projects.

#### Purpose

The purpose of my project is to set up a strategy for leadership development for young people in the Korean Adventist Church. This purpose will be fulfilled if the outputs are realized. When young people are strengthened through various modules, leadership competencies will effectively be developed and demonstrated.

Table 26

*Application of Logical Framework Matrix*

<b>Narrative Summary or Objectives</b>	<b>Measurable Indicators</b>	<b>Means of Verification</b>	<b>Important Assumptions</b>
<b>GOAL</b> Developing leadership Competencies for young people for implementation in a Pathfinder club.	1,200 Young people of 60 teams are developed through Pathfinder leadership development curriculum within the Korean Union Conference by 2013.	The Korean Union Conference quarterly and yearly reports.	The Korean Adventist Church realizes its importance, and young people are willing to participate in this project.
<b>PURPOSE</b> Setting up a strategy for leadership development for young people in the Korean Church	Appropriate strategies for four leadership competencies are effectively applied to 60 teams (between 2011 and 2013).	The Korean Union Conference Youth Ministry Plan.	The project is adopted by the Korean Union Conference Youth Department.
<b>OUTPUTS</b> 1. Curriculum design. 2. Leadership development teams organize. 3. Four specific leadership competencies apply. 4. Evaluating the process.	1. Curriculum design. 2. Leadership development teams launch by 2011. 3. Four specific leadership competencies are applied to the teams by 2013. 4. Monitoring activities all year round and evaluating at midyear and year-end.	1. Curriculum 2. Local Churches' monthly and quarterly reports. 3. Progress Reports 4. Statistical Reports	The Korean Union Conference Youth Department will support the project and provide funds and resources. Each local Conference and church will support and subsidize this project. Each Pathfinder club and leader is willing to adopt and participate in this project. Staffs and participants are willing to cooperate.

Table 26—Continued.

Narrative Summary or Objectives	Measurable Indicators	Means of Verification	Important Assumptions
<p><b>ACTIVITIES</b></p> <p><b>1. Curriculum Design</b></p> <p>1.1. Building a leadership development team.</p> <p>1.2. Making the curriculum.</p> <p>1.3. Setting up detailed curriculum.</p> <p><b>2. Leadership development teams organize.</b></p> <p>2.1. Building a leadership development committee.</p> <p>2.2. Selection of Pathfinder clubs.</p> <p>2.3. Presentation of leadership development curriculum.</p> <p>2.4. Leadership development process launches.</p> <p><b>3. Applying specific leadership development curriculum.</b></p> <p>3.1. Applying leadership competencies.</p> <p>3.2. Continuous leadership training.</p> <p>3.3. Strengthening peer evangelism.</p> <p><b>4. Evaluating the process.</b></p> <p>4.1. Building an evaluation team.</p> <p>4.2. Evaluating the process.</p> <p>4.3. Strengthening the curriculum through feedback.</p>	<p><b>Inputs</b></p> <p>(See Activity and Resources Schedules)</p>	<p>Financial out-turn report as agreed in grant agreement</p>	<p>Project staffs cooperate closely.</p> <p>Pastors, youth leaders, volunteers, church members are willing to apply the project to the young people.</p> <p>Children and youth positively participate in the curriculum.</p>

## Outputs

The main activities as listed in the matrix are curriculum design, organizing leadership development teams, applying specific leadership development competencies, and evaluating the process.

### **Curriculum Design**

First of all, a curriculum formed to strengthen young people's leadership competencies will be designed. The outline of leadership development curriculum and the detailed lessons will be prepared. As has been mentioned in the previous chapter, four specific leadership competencies will be main curriculums. Those are identifying God-given vision, empowering children and youth, mentoring young leaders, and building a team ministry. In order to design effective curriculums, building a leadership development team is top priority. Pastors, specialists, and volunteers will work together as staff members of the team and will brainstorm for curriculum design.

### **Organizing Leadership Development Teams**

The next step is to organize leadership development teams. There are five local Conferences in Korea: East Central Korean Conference, West Central Korean Conference, South East Korean Conference, Middle West Korean Conference, and South West Korean Conference. By Conference size, the former two Conferences are bigger than the latter three Conferences. Fifteen teams will be selected among each former two Conferences, and 10 teams will be selected among each latter three Conferences. Accordingly, a total of 60 teams will be carefully chosen. Those leadership development

teams based upon appropriate selection will play an effective leadership development model role.

### **Applying Specific Leadership Development Curriculum**

This step is to apply leadership development curriculums to young people through Pathfinder activities. In this step, young people will be nurtured effectively by their leaders, and at the same time they will have an opportunity to display their developed leadership competencies. Continuous leadership training will be achieved such as a “Basic Staff Training Course” for supporting staffs and “Master Guide training course” for existing and new regular staffs (Pathfinder Ministries Department of the North America Division of Seventh-day Adventists, 2000). In addition, young people will play evangelistic roles to their peers as a part of the leadership development course.

### **Evaluating the Process**

Effective monitoring is needed to avoid pitfalls in the curriculum design and implementation in terms of evaluation of the process. Wiles and Bondi (2002) stated the importance of monitoring in the process of implementation as follows:

It is rare for any project to go exactly according to the plan. In fact, it is not uncommon for a project to take on a direction and a momentum that was completely unanticipated during planning. Project management now has the important and difficult task of establishing sufficient controls over the project to ensure that it stays on track towards the achievement of its objectives. This is done by monitoring, which can be defined as the systematic and continuous collection, analysis and use of information for management control and decision-making. (p. 55)

This process is needed in order to have quality in designing the curriculum and implementation. In this process, looking back at what has been done and assessing the success of the project are needed. Particularly, one of the most important parts of this



process is to look for complementary measures learned from past mistakes and move forward with follow-up corrective actions. Collective information and experience through trials and errors of implementation will help leaders to avoid repeating the same mistakes.

#### Measurable Indicators

The measurable indicators for the outputs will be curriculum design, organizing 60 leadership development teams by 2011, applying four specific leadership competencies to the teams by 2013, and monitoring activities all year round and evaluating every process at midyear and year end. The purpose of this project is accomplished when appropriate strategies for four specific leadership competencies are effectively applied to 60 teams by 2013. If 1,200 young people in 60 teams are effectively developed through the Pathfinder leadership development curriculum within the Korean Union Conference by 2013, then it will indicate that the goal has been achieved.

#### Means of Verification

The means of verification for the outputs will be the designed curriculum and local churches' monthly and quarterly reports. Moreover, progress reports on the leadership development process and statistical reports will be examined. The purpose will be achieved when the Youth Ministry Department of the Korean Union Conference adopts this leadership development strategy. As a result, the goal for this project will be fulfilled when there are records of developed young people in terms of the Korean Union Conference quarterly and yearly reports.

## Important Assumptions

In order to accomplish this project successfully, there are a few assumptions to take into consideration. First of all, project staffs must cooperate closely. Without mutual cooperation, no process can be achieved successfully. Pastors, youth leaders, volunteers, and church members are also willing to apply the project to the young people. One of the most important things is that children and youth positively participate in the project curriculum through Pathfinder activities.

Other important assumptions for the outputs are that the Youth Department of the Korean Union Conference supports the project and provides funds and resources and that each local Conference and church also supports and subsidizes this project. Furthermore, it is assumed that staff and participants are willing to cooperate with one another.

Obviously, not every young person has the constitution or aptitude to become a leader. Some children and youth will be willing to become spiritual leaders, on the contrary, others have low leadership potential. Nevertheless, this strategy will be applied to a variety of young people based upon leadership development curriculum with different levels. In addition, young people who are willing to become leaders will play roles of leading their peers who have low leadership potential, because one of the most important emphases of this project is to lead their peer group.

The purpose will be achieved when the Youth Department of the Korean Union Conference adopts this project for young people's leadership development. The overall goal will be reached when the Korean Adventist Church, including pastors, youth leaders, and church members, realizes the importance of leadership development for young people, and children and youth are willing to participate in this project.

## Implementation of Strategy

Without a doubt, strategy implementation is as important as the strategy design. Even though some strategies are well designed, they are of no use if not applied and implemented practically. Malphurs (2005) stated the importance of implementation as follows:

Most experts on planning and strategic thinking have identified implementation as the greatest problem in the strategizing process. . . . Having a strategy in writing is one thing, turning it into action is quite another. Having developed a good organizational strategy, we must now take action; we must make it happen. . . . The strategy dies for lack of implementation. (p. 175)

Undoubtedly, this strategy should be based upon God's guidance. Since this strategy is designed for developing young leaders of the Adventist Church, it will not reach the goal if God's will is excluded in terms of spiritual aspect. Accordingly, depending upon God's guidance should be the first step of this strategy so that God leads in reaching the goal.

### Project Gantt Chart

This project has two Gantt charts: "Activity Schedule with Monthly Activities for the First Year," and "Activity Schedule for Three-Year Quarterly Activities." Figures 12 and 13 show the two Gantt charts. They have specific activities, timely planned schedules, and deadlines. According to the charts, four outputs and 16 activities will be described.

The implementation of the project strategy as envisioned in the Gantt chart for year 1 primarily deals with the activities during the first 12-month period. In this period, the leadership development curriculum will be designed. In addition, leadership development teams will be selected and organized during the first year.

The second Gantt chart displays the overall schedule of every output and subactivity for three years, divided into quarters. The activities referred to in that chart

will be implemented as part of the project strategy. Particularly, specific leadership development curriculums will be applied to the teams from 2012 to 2013, and, at the same time, evaluating and monitoring will be examined.

Activities	2011												
	1	2	3	4	5	6	7	8	9	10	11	12	
<b>Output 1. Curriculum Design</b>	■												
1.1 Building a leadership development team	▨	▨											
1.2 Making the curriculum			▨	▨	▨	▨	▨	▨					
1.3 Setting up detailed curriculum							▨	▨					
<b>Output 2. Leadership development teams organize</b>								■					
2.1 Building a leadership development committee.								▨					
2.2 Selection of Pathfinder clubs									▨	▨			
2.3 Presentation of leadership development Curriculum											▨		
2.4 Leadership development process launches												▨	
<b>Output 3. Applying specific leadership development curriculum</b>													
3.1 Applying leadership competencies													
3.2 Continuous leadership training													
3.3 Strengthening peer evangelism													
<b>Output 4. Evaluating the process</b>													
4.1 Building an evaluation team													
4.2 Evaluating the process													
4.3 Strengthening the curriculum through feedback													

Figure 12. Activity schedule with monthly activities for the first year.

Activities	2011				2012				2013			
	1	2	3	4	1	2	3	4	1	2	3	4
<b>Output 1. Curriculum Design</b>	██████████											
1.3 Building a leadership development team	▨											
1.4 Making the curriculum		▨										
1.3 Setting up detailed curriculum			▨									
<b>Output 2. Leadership development groups organize</b>			██████████									
2.1 Building a leadership development committee.			▨									
2.2 Selection of Pathfinder clubs			▨									
2.3 Presentation of leadership development Curriculum				▨								
2.4 Leadership development process launches				▨								
<b>Output 3. Applying specific leadership development curriculum</b>					██████████							
3.1 Applying leadership competencies					▨							
3.2 Continuous leadership training					▨							
3.3 Strengthening peer evangelism									▨			
<b>Output 4. Evaluating the process</b>				██████████								
4.1 Building an evaluation team				▨								
4.3 Evaluating the process					▨							
4.3 Strengthening the curriculum through feedback											▨	

Figure 13. Activity schedule for three year quarterly activities.

## Curriculum Design

Curriculum design will progress in three steps to apply leadership development competencies to young people: (a) building a leadership development team, (b) making the curriculum, and (c) setting up a detailed curriculum. In order to design the curriculum carefully, quite a long period of the first year is needed. If planning is failed, it is to plan failure. Success in a leadership development strategy relies upon how carefully the curriculum is designed. In this period, accordingly, a well-designed leadership development curriculum will be set up.

### **Building a Leadership Development Team**

First of all, gathering specialists and building a team for designing the leadership development curriculum is the first step of every process. Planning should be designed by persons who best understand the purpose of this project. Consequently, a leadership development team consisting of specialists who work for children-and-youth ministries will be established. Other specialists who are knowledgeable in the area of curriculum design are also needed to participate in this curriculum design.

In order to design the curriculum successfully, team members should be carefully selected. In fact, spiritual qualification is the most important factor and an essential requirement, for this curriculum is to nurture future church leaders. They also have to love young people and be willing to dedicate themselves to children and youth ministries. Moreover, they must have a deep understanding of the younger generation and plentiful experience in children-and-youth ministries. Once the team is built, team members should concentrate their energies on the common purpose. They need to cooperate closely with each other. Malphurs (2005) stated that “when you develop a ministry team

strategically and not incrementally, you need to examine all your people from the perspective of your mission in general and your vision in particular” (p. 212). The team’s size will not be too large. Under 10 people will be appropriate for brainstorming and designing the curriculum effectively. The smaller size will allow the team members to get to know one another and interact at an intimate level.

### **Making the Curriculum**

When the team is made up, members should frequently brainstorm about the curriculum. Brainstorming can be an effective way to generate many ideas on designing the curriculum and to then determine which ideas are the best solutions. It requires a facilitator. The facilitator’s responsibilities are to guide the session, encourage team members, and write down ideas. Baumgartner (2005) suggested some key factors of brainstorming, as follows:

1. State your challenge correctly.

In order to get the right ideas, you need to ensure that you are giving the brainstorm session participants the right challenge. Otherwise, you could end up with many ideas that do not actually solve your problem.

2. No squelching!

Squelching is when you criticize an idea or a person contributing the idea. No matter what the form, squelching does two terrible things to a brainstorming session. Firstly, it makes the person who contributed the idea feel bad. As a result, he or she is unlikely to contribute any more ideas to the session. Secondly, squelching tells other participants that unusual ideas are not welcome at this brainstorming session. Since most

creative ideas are also unusual ideas, a single squelching effectively prevents participants from offering creative ideas.

3. Mixed participants.

When brainstorming works well, it is because the session taps into the combined creativity of all the participants. Clearly, the more varied the participants, the wider the range of creative thinking and the more creative ideas generated.

4. Enthusiastic facilitator.

The facilitator is the person who manages the brainstorming session. Normally, he or she does not contribute ideas; rather he or she makes note of the ideas, encourages participation, prevents squelching, watches the time, and directs the session. A good facilitator compliments ideas and gives high praise to the most outrageous ideas.

5. Well-stated challenge.

The challenge is the problem or issue for which you will be generating ideas. It is important to indicate very clearly the challenge in such a way as to indicate the kind of ideas you want, while not making the challenge so restricting that brainstormers cannot be creative.

6. Good environment with no disturbances.

An uncomfortable environment not only interrupts a brainstorming session, but also interrupts the continuity and thinking of participants. If you want an effective brainstorming session, you must prepare for an appropriate environment where participants can concentrate their energies on brainstorming (Baumgartner, 2005, para. 2-6).



As a result, an effective brainstorming will enable team members to design leadership development curriculum for children and youth successfully. This process requires quite a long period. In this period, a wide range of resources will be investigated, including children-and-youth ministries, the Pathfinder program, general leadership theories, and the human-development field, so that the curriculum is successfully designed. A survey is absolutely necessary and essential to design the curriculum. Accordingly, at first, the team will make questionnaires and utilize them to get information. The result of the survey will help team members not only to recognize the direction, the degree, and the limitation, but to understand their need, potential, and hope.

A facilitator will assign tasks in specific fields to each member. Each specialist will gather resources, investigate them carefully, and present them in the process of the curriculum design so that those assignments contribute to the designing. On the basis of the results of those assignments, the facilitator and members will collect them, classify them into small groups, and make an effective leadership development curriculum for young people. Finally, the completed curriculum will be proposed to the board meeting of the Korean Union Conference in September 2011. Table 27 shows the process of curriculum design, including setting up the detailed curriculum.

### **Setting up Detailed Curriculum**

Even though the overall framework is designed for developing leadership competencies, the curriculum design team needs to investigate a wider range of resources thoroughly and make up for the weak points in the framework. Every result of the investigation will take concrete shape and be implemented in order to set up a well-designed curriculum.

In addition, not every young person is willing to participate in this program positively. Some young people have low leadership potential. If this curriculum is applied in all cases, some members who have low potential will remain behind all alone, and as a result, this project will not reach its goal successfully. Every member should experience a sense of accomplishment and reach his or her goal in terms of leadership development. Accordingly, this curriculum should be designed by age and leadership potential in order to be applied to a variety of young members.

The team should apply the curriculum to a small sample group in advance and experience a small success. In addition, there will be not only strengths of the curriculum, but some matters that must be supplemented in order to build a high-quality curriculum. Accordingly, team members should try to design the curriculum perfectly with detailed resources. Table 27 shows the process of setting up a detailed curriculum related to the whole process of designing a leadership development curriculum.

#### Organizing Leadership Development Groups

The second process of the outputs is to select and organize leadership development groups. The curriculum designed by the leadership development team will be applied to a variety of leadership development groups. This process will be achieved in the order of the following steps: (a) building a leadership development committee, (b) selection of Pathfinder clubs, (c) presentation of leadership development curriculum, and (d) launching a leadership development process. This process is one of the important preparation steps for full-scale leadership application that will begin in the next year.

Table 27

*The Process of Curriculum Design*

When	Task	Subactivities
First week of March, 2011	Orientation	<ol style="list-style-type: none"> <li>1. Sharing common goals and purposes.</li> <li>2. Presentation of designing process</li> <li>3. Assigning specific resources collection to members.</li> </ol>
Fourth week of March, 2011	Brainstorming 1	<ol style="list-style-type: none"> <li>1. Making questionnaires for survey.</li> <li>2. Interim report about collecting resources.</li> </ol>
During April, 2011	Survey	<ol style="list-style-type: none"> <li>1. Appeal for cooperation to local Conferences, churches, Adventist schools.</li> <li>2. Carrying out the survey.</li> </ol>
First week of May, 2011	Brainstorming 2	<ol style="list-style-type: none"> <li>1. Classifying result of the survey.</li> <li>2. Adopting the result of classification into curriculum designing.</li> <li>3. Assigning specific studies based upon collective resources to members.</li> </ol>
First Week of June, 2011	Brainstorming 3	<ol style="list-style-type: none"> <li>1. Presentation of rough drafts based upon specific studies.</li> <li>2. Brainstorming about rough drafts.</li> <li>3. Designing overall framework.</li> </ol>
Fourth Week of June, 2011	Brainstorming 4	<ol style="list-style-type: none"> <li>1. Examining and complementing the overall framework.</li> <li>2. Assigning detailed curriculum to members.</li> </ol>
Second week of July, 2011 to Third week of August, 2011	Setting up detailed curriculum	<ol style="list-style-type: none"> <li>1. Sharing detailed curriculum.</li> <li>2. Examining and complementing the curriculum.</li> <li>3. Completing the curriculum.</li> <li>4. Applying it to small sample group.</li> <li>5. Evaluating the curriculum and the whole process.</li> </ol>
First week of September, 2011	Proposing the curriculum	<ol style="list-style-type: none"> <li>1. Proposing the curriculum to the board meeting of the Korean Union Conference.</li> </ol>

## **Building a Leadership Development Committee**

After acceptance of the leadership development plan and curriculum for children and youth at the Korean Union Conference board meeting, a leadership development committee will be gathered. The leadership development team designs the curriculum, but the committee will discuss how the curriculum can be applied effectively. Youth directors of the Korean Union Conference and five local Conferences, representatives of the leadership development team, will discuss practical methods: selecting churches, presentation of the curriculum, budget sharing, supporting the plan, setting up guidance principles, and evaluation and reporting. The results of the committee discussion will be proposed to the next board meeting of the Korean Union Conference and local Conferences. This process will play an important role of applying the curriculum to local churches effectively.

## **Selecting Pathfinder Clubs**

The second step is to select Pathfinder clubs of local churches so that the curriculum may be applied practically. After receiving the results of the committee at the Conferences, the youth departments will send an official notice to the churches in order to select Pathfinder clubs. A total of 60 teams and 1,200 young people who will be nurtured are the main goal of this process. By Conferences, the number of teams and persons will be assigned as shown in Table 28.

Table 28

*Assigning Pathfinder Teams and Persons*

	Teams	Persons
East Central Korean Conference	15	300
West Central Korean Conference	15	300
South East Korean Conference	10	200
Middle West Korean Conference	10	200
South West Korean Conference	10	200
Total	60	1,200

The selected Pathfinder teams will launch the leadership development curriculum for teens in January 2012. The well-designed curriculum, variously supported by the Union Conference, local Conference, and the church, will be accompanied by an appropriate training program for youth leaders and the careful guidance of the youth department. In this step, churches should prepare for the leadership development plan with Pathfinder leaders. Selected Pathfinder teams should focus on developing leadership competencies for Pathfinder members during the period when the curriculum is applied. Pathfinder leaders should also prepare for this development plan. They need to check their members and put their team in good order. Without a doubt, praying for this plan and devoting themselves to young people should be the most important preparations.

## **Presentation of Leadership Development Curriculum**

The third step of Output 2 is to gather church leaders and Pathfinder leaders and demonstrate the designed curriculum. The curriculum will be presented to them as a “leadership development kit for children and youth for implementation in a Pathfinder club.” Its contents are a program schedule, guidebook for leaders, a workbook for Pathfinder team members, and an evaluation form. A variety of multimedia materials will be presented simultaneously.

Detailed presentation of the curriculum will help youth leaders to understand this plan. In order to communicate with each other effectively, a leadership-development web-site will be made. Through the web-site, a variety of questions and answers can be communicated, beneficial feedbacks from local churches can be gathered, exact guidelines can be delivered, and effective monitoring and evaluation can be done.

## **Launching a Leadership Development Process**

After the process of presentation, a leadership development process will be launched during December 2011 and January 2012. Since every local church has different conditions, the beginning time will be flexible. In this time, youth leaders should check their team members and put their team in a good order continuously. This development plan should be proposed to the church board meeting and should be announced to the whole church after being received.

In order to proclaim it officially, youth leaders must prepare for a special ceremony. They should carefully plan the ceremony through mutual cooperation with Pathfinder members from the time leadership development is launched. In this ceremony,

youth leaders and young members will display their determination, dedicate themselves to God, and declare their participation in this process. Church members will celebrate their beginning and encourage them, and at the same time support them positively, for future leaders of the church will be nurtured through this program. And then, the leadership development curriculum will be begun on a full scale.

### Applying Specific Leadership Development Curriculum

The third process of the outputs is to apply the specific leadership development curriculum to young Pathfinder members. Four kinds of leadership competencies that were described in the previous chapter will be preponderantly applied. This process will consist of the following factors: (a) applying leadership competencies, (b) continuous leadership training, and (c) strengthening peer evangelism. Even though this stage is very important, it will not be easy for youth leaders to achieve the development curriculum, because this stage will be a long-term process for two years. Accordingly, the youth department and the local church should constantly encourage youth leaders, and the youth leaders should ask God for passion and wisdom in dealing with the young people. The youth department should also train not only current leaders but also new staff through a variety of leadership training courses.

### **Applying Leadership Competencies**

Four leadership competencies that were described in chapter 5 are core factors of the curriculum. They are (a) identifying God-given vision, (b) empowering children and youth, (c) mentoring young leaders, and (d) building a team ministry. Every member will develop these competencies following the designed curriculum. Each competency will be

applied during 6 months. Table 29 shows the detailed process of leadership competencies development. When each discipline of leadership competencies development is done, youth leaders and team members will gather and evaluate the process and their improvement. If detailed training courses are mainly carried on as indoor activities such as preaching, lecture, or group discussion, young people will easily feel a repugnance for the program. Finally, they will fail in applying leadership competencies effectively. Accordingly, the curriculum will guide young people to develop the competencies by not only preaching, lecture, and group discussion but also a variety of outdoor activities so that it can lead them to participate in the program passionately. When every course is finished, there will be a ceremony of leadership appointment in January 2014. Young Pathfinder members who complete every course successfully will be announced as their church's leaders and granted proper roles in their group.

### **Continuous Leadership Training**

Retraining is very important to strengthen the process. It helps save staff members; when they know what is expected of them, they will be less anxious and more competent, and mistakes will be reduced. Trained Pathfinder leaders will promote efficiency, be better prepared and motivated, and have a higher morale. Accordingly, continuous training for existing leaders is obviously needed. In addition, training for new Pathfinder leaders is also needed. New staff members may be thrown into a new setting without any initial training. Anxiety and stress can make the initial work experiences difficult, and the quality of work will be affected. If they are equipped through the Pathfinder training course for leaders, they will be encouraged to dedicate themselves to their mission.



Table 29

*Detailed Process of Leadership Competencies Development*

Main Competencies	Sublist	Period
Identifying God-given Vision	Having a doubt and asking a question	January, 2012
	Perceiving a value of vision	February, 2012
	Recognizing a source of vision	March, 2012
	Having a relationship with God	April, 2012
	Making a vision statement	May, 2012
	Sharing a vision with people	June, 2012
	Evaluation	The last week of June, 2012
Empowering children and youth	Having a trustworthy relationship	July, 2012
	Promoting a challenge	September, 2012
	Providing an opportunity to work	October, 2012
	Taking a risk	November, 2012
	Helping youth to lead peer group	December, 2012
	Recognizing and empowering young leaders	January, 2013
Evaluation	The last week of January, 2013	
Mentoring young leaders	Approaching young people	February, 2013
	Paying attention to the voice	March, 2013
	Displaying a solid integrity	April, 2013
	Modeling the way	May, 2013
	Coaching young leaders	June, 2013
	Evaluation	The last week of June, 2013
Building a team ministry	Organizing an effective team	July, 2013
	Building a positive atmosphere	September, 2013
	Acquiring a way of life in a community	October, 2013
	Effective sharing and communication	November, 2013
	Pursuing a team's success	December, 2013
Evaluation	The last week of December, 2013	

In order for this project to succeed, many relevant people are needed. They will lead young members or support them. Pathfinder clubs need three groups of helpers as follows:

1. Group 1: Regular staff.

These are the director(s), counselors, instructors, and others who lead out in the regular activities of the club.

2. Group 2: Support staff.

These are individuals who help occasionally with special needs of the club, such as teaching one class if needed, driving on a trip or outing, helping to contact missing members, getting supplies together for a special activity, supervising a single social event, etc.

3. Group 3: Pathfinder boosters.

These are people who believe in your program, help to make decisions for the club's funding and advancement, encourage others to assist, etc. Although they may not participate regularly, they can be depended on for help in a special situation, if they can. They can be counted on for support (Pathfinder Ministries Department of the North America Division of Seventh-day Adventists, n.d.b, p. 15).

Continuous leadership training for regular staff will be planned in terms of retraining. The "Master Guide Award" will be applied to them. "Master Guides are called upon to be role models for the junior and teenage youth in the church. They must demonstrate unusual commitment in lifestyle" (Pathfinder Ministries Department of the North America Division of Seventh-day Adventists, 2000, p. 1).

There are support staffs and Pathfinder boosters in the church. In order to support effectively, they need to participate in a training course. In this sense, the “Basic Staff Training Course” is also needed for groups 2 and 3 (Pathfinder Ministries Department of the North America Division of Seventh-day Adventists, 2000, p. 2). Most staff members want to be trained. They will participate in training activities and receive maximum benefits from their training experience.

### **Strengthening Peer Evangelism**

Youth leaders should encourage young members to use their peer relationships positively. Particularly, delivering the gospel to their friends is one of the most important factors of being future leaders. Accordingly, young people should learn how they can influence their peers effectively. Morgan-Cole (2005a) stated the following about peer evangelism:

Christian youth can influence their friends to come to church, participate in youth activities, love Jesus, and serve other. It takes time to break down the insecurities and prejudices of adolescent society, but young people can be tremendously powerful helpers and witnesses when they begin accepting and loving one another and using their influence to lead others to Jesus. By learning effective communication skills yourself and sharing them with your youth, you can equip them to minister powerfully with their families and their peer groups. (pp. 361-363)

Peer evangelism practice will be performed simultaneously during 2013. A variety of experiences in which they have an influence on their peers and deliver the gospel to them will strengthen their leadership competencies. Young members will practice various peer evangelism skills such as an effective communication, teaching the Bible, counseling with them, and cooperating with them in a community.

## Evaluating the Process

The fourth process of the outputs is a stage of evaluating. In any project, no evaluation seems to say that the project is perfect. As a matter of fact, however, since there is no perfect project, evaluation is strongly needed. Evaluation has a clear purpose, as follows:

The purpose of evaluation is to review the achievements of a project against planned expectations, and to use experience from the project to improve the design of future projects and programs. Evaluation draws on routine reports produced during implementation and may include additional investigations by external monitors or by specially constituted missions. (European Commission, as cited in Ang, 2007, p. 179)

Malphurs (2005) stated that evaluation has many merits, as follows:

1. Evaluation prompts ministry alignment.
2. Evaluation prioritizes ministry accomplishment.
3. Evaluation encourages ministry appraisal.
4. Evaluation coaxes ministry affirmation.
5. Evaluation emboldens ministry correction.
6. Evaluation elicits ministry improvement.
7. Evaluation promotes change (pp. 297-300).

Although it is very important to evaluate the overall project, people fear evaluation because it can be viewed as a mechanism to place blame. However, it is necessary to discover the results of efforts and evaluate how closely the results match the declared goals, purpose, outputs, and activities. Regular evaluation is essential for a project to improve and to serve efficiently. Consequently, appropriate evaluation plans, methods, and measurements should be designed. A well-prepared evaluation results in incremental change and better advancement of those leadership teams.

## **Evaluation Criteria**

The criteria of evaluation in this project involves the relevance in strengthening leadership competencies of young people, appropriate design of the training curriculum, effectiveness of the implementation of the training plan, the impact of leadership development efforts, and the sustainability of the project for continued training of additional young people.

### **Scope of work**

The scope of this project starts with the curriculum design, organizing leadership development teams, applying the specific leadership development curriculum, and evaluating and monitoring. The implementation of this project will strengthen leadership competencies of children and youth in the Korean Adventist Church. The resulting goal under the measurable indicator is to develop leadership competencies of 1,200 young people in 60 teams through a Pathfinder leadership development curriculum within the Korean Union Conference by 2013.

### **Stakeholders**

Stakeholders are individuals or groups who influence managerial behavior or the behavior of organizations. Mitroff (1983) defined that “stakeholders are all those parties who either affect or who are affected by a corporation’s actions, behavior, and policies” (p. 4). Stakeholders are “part of the working, living culture of civilizations, institutions, and the psyches of individuals,” not existing by themselves or in isolation from one another (Mitroff, 1983, p. 11). They include “suppliers, lenders, alliance partners, local communities, political/advocacy groups or opinion leaders, and government agencies”

(Walker & Marr, 2001, p. 24). They include presidents and relevant directors of the Union Conference and local Conferences, board meeting members of the Union Conference, local Conferences, and local churches, church pastors, leadership development team members, and leadership development committee members.

Stakeholders' evaluation through interviews, surveys, and reports can provide objective, impartial, independent, and credible assessment about the whole process. Particularly, church members are the main target stakeholders who will play an important role in contributing to the success of this project. Other important stakeholders are parents of young people who will positively cooperate for the success of this project.

### **Building an Evaluation Team**

First of all, an evaluation team should be organized in order to evaluate the project objectively. Malphurs (2005) stated that "it is important to put a qualified person in charge of the evaluation process" (p. 209). The careful evaluation from the beginning to the end of the whole process will provide people with objective information. The evaluation team includes youth directors of the Union Conference and local Conferences, persons in charge of the leadership development team and committee, selected church leaders, and selected Pathfinder leaders.

### **Evaluating the Process**

The evaluation process will begin at the same time as applying specific leadership competencies in 2012. This process should be an indispensable part of the leadership development project. "Evaluation is not separate from, or added to, a project, but rather is part of it from the beginning. Planning, evaluation, and implementation are all parts of a

whole, and they work best when they work together” (Westat, 2002, p. 3). Figure 14 shows the project development and evaluation cycle.

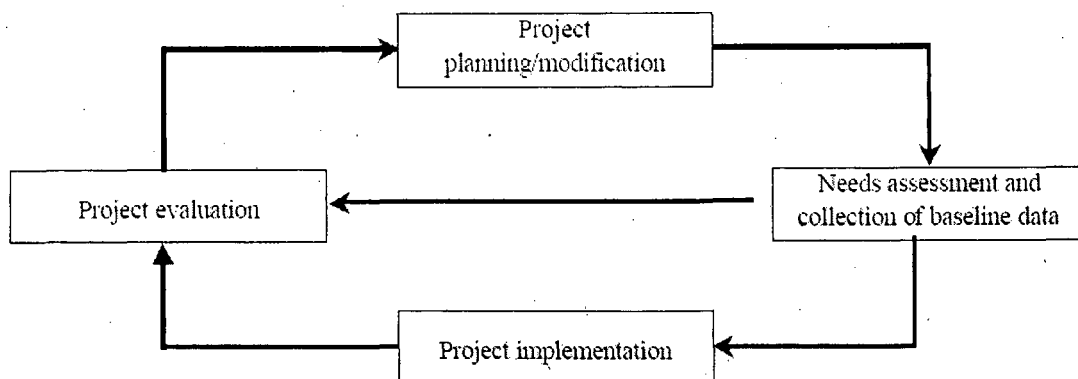


Figure 14. The project development and evaluation cycle. From *The 2002 user friendly handbook for project evaluation*, by J. F. Westat, 2002, retrieved May 24, 2009, from <http://www.nsf.gov/pubs/2002/nsf02057/nsf02057.pdf>

This evaluation will provide information to improve the project as it develops and progresses. Information will be collected to help determine whether the project is proceeding as planned and whether it is meeting its stated program goals and project objectives according to the proposed timeline.

There are two kinds of evaluations in terms of educational project design and progress: formative and summative evaluation. Formative evaluation begins during project development and continues throughout the life of the project. Its intent is to assess ongoing project activities and provide information to monitor and improve the project. It is done at several points in the developmental life of a project and its activities. On the other hand, the purpose of summative evaluation is to assess a mature project's success in reaching its stated goals. Summative evaluation frequently addresses many of the same

questions as a progress evaluation, but it takes place after the project has been established and the timeframe posited for change has occurred (Bloom, Hastings, & Madaus, 1971).

In monitoring and reporting progress, “the ministry team must determine the frequency of appraisal. This will vary, depending on the personnel or product evaluated” (Malphurs, 2005). Monitoring is the regular observation and recording of activities taking place in this progress. It is also to check on how these project activities are progressing. Monitoring the progress will continue from the beginning to the end of the project.

In monitoring the implementation of the project, the progress of each module will be reported to the committee. Reported information will enable the committee members to check the current situation of progress, collect statistics, and support each team properly. In order to monitor and report effectively, a web-site will be developed. The committee will monitor the progress situation, and local churches will report their situation of leadership development through this web-site. In addition, every party concerned, such as administrators, committee members, development-team members, Pathfinder leaders, pastors, church members, and Pathfinder members, will freely exchange information.

### **Strengthening the Curriculum Through Feedback**

A feedback process effectively motivates Pathfinder leaders and members to perform at peak levels. Effective feedback is delivered using facts and data exactly. It objectively describes the results that are expected and the results that are being achieved. Houten (1998) defined feedback as follows:

Feedback is a procedure whereby a person receives information about some aspect of his or her behavior following its completion. In other words, a person is given



information in a form that is determined by his or her behavior. Feedback can be used to increase desirable behavior or to decrease undesirable behavior. In general, the more precise or quantitative the feedback, the more effective it is in changing behavior. Hence, good feedback should provide information on how often, how long, how hard, or how fast a behavior occurs. (p. 2)

Effective feedback is an essential factor to continuously strengthen the leadership development curriculum. In order to be effective, it should be heard by the receiver; keep the relationship intact, open, and healthy; and validate the feedback process for future interactions (Community Career Connections, n.d., p. 1). This feedback will be based upon following rules:

1. Select an appropriate quantitative index of performance.
2. Provide immediate feedback.
3. Provide frequent feedback.
4. Make feedback positive.
5. Give feedback for improvements.
6. Provide group feedback.
7. Use public posting.
8. Graph your results.
9. Encourage comments about performance.
10. Provide additional rewards when needed.
11. Select short work intervals (Houton, 1998, pp. 6-35).

The feedback process will progress in the latter half of 2013, and the results of the feedback will be reported to the leadership development committee and the board meeting of the Korean Union Conference. The existing leadership development curriculum for children and youth will be modified and strengthened more and more

based upon the results of the feedback. A new leadership development curriculum will be presented to other churches as a “leadership development kit for children and youth for implementation in a Pathfinder club” after 2014.

### **Linkage to the Logical Framework Matrix**

The quarterly and annual progress reports should match closely the logical framework matrix and its planned results. “The steps involved in an evaluation exercise closely follow the hierarchical objective structure of the project design. By following this systematic approach all aspects of the project’s achievements are evaluated” (European Commission, as cited in Ang, 2007, p. 64).

In light of this, the process of activities and outputs will be compared with the logical framework matrix. The outputs of this project will be evaluated to determine whether it has been carried out according to schedule and within budget. Actual schedules and results of the project should be monitored and compared with the project plan through quantitative and qualitative measure indicators. Measurable indicators and means of verification for this project check and show the linkage between the logical framework matrix and the actual activities and outputs. This will review project achievements and will help improve the design of future projects.

### **Summary**

This project is designed to develop leadership competencies for children and youth for implementation in a Pathfinder club in the Korean Adventist Church. This project deals with four outputs and 13 activities to reach the project purpose. The main activities are curriculum design, organizing leadership development teams, applying

specific leadership development competencies, and evaluating the process. To implement a 3-year process, a logical framework matrix and two Gantt charts—activity schedule with monthly activities for the first year and activity schedule for 3-year quarterly activities—are applied and described in systematic order and clarification.

Hopefully, leadership competencies of many young people in the Korean Adventist Church will effectively be developed through implementation in Pathfinder clubs based upon this project.

## CHAPTER 7

### SUMMARY, CONCLUSION, AND RECOMMENDATIONS

#### Summary

Chapter 2 contained theological reflection on biblical leadership based upon the Old and New Testaments, the writings of Ellen G. White, and general literature.

Chapter 3 examined a variety of relevant literature. Various leadership principles were described. In order to understand young people, youth ministry, youth leadership, and the Pathfinder, various youth ministry literature was also examined.

Chapter 4 introduced the general cultural and religious background of young people in Korea. The situation of young people in Korean society and in the Korean Adventist Church was presented.

Chapter 5 described four specific leadership competencies for children and youth: identifying God-given vision, empowering children and youth, mentoring young leaders, and building a team ministry. These will be designed as core curriculums in the leadership development project for children and youth.

Chapter 6 proposed a strategy for designing a leadership development curriculum for children and youth. This project was established using a logical framework approach. An activity schedule or Gantt chart was displayed showing monthly activities for the first year, followed by 3-year quarterly activities. Four outputs were proposed: designing the

curriculum, organizing leadership development teams, applying four specific leadership competencies, and evaluating the process.

### **Conclusion**

God always seeks leaders to lead His church. If some leaders are called by God, they will be granted spiritual abilities from God and play roles of leading their community. They are not chosen in terms of their inborn abilities, but equipped by God in order to fulfill their calling. Their role is to influence, not dominate, the community among whom they are given leadership responsibilities. In this sense, "Leadership is a relational process influenced by the Spirit of God whereby every member of the community contributes to the pursuits a shared vision" (Patterson, 2008, p. 17).

Young people also should have an opportunity to be nurtured as spiritual leaders. They have their communities and need to develop their leadership competencies, because they are not only current leaders to their peer groups, but also the future leaders who have countless potential.

Without a doubt, the Korean Adventist Church needs to develop children and youth as spiritual leaders. However, leadership development for young people is still strange field in the Korean church. There are a variety of situations and contexts in Korean society and church in terms of children and youth ministry, whether positive or negative. These factors provide many challenges to the Korean church. Even though it is undeveloped field and there are many challenges, the Korean Adventist Church is willing to concentrate its energy on developing leadership competencies of children and youth. Accordingly, it is very important for the Korean Adventist Church to develop leadership competencies for children and youth based upon a well-designed leadership development

curriculum. In light of this, a strategy for designing a leadership development curriculum focused on four specific competencies was proposed: identifying God-given vision, empowering children and youth, mentoring young leaders, and building a team ministry.

This project is expected to enable the Korean Adventist Church to concentrate its energy on effectively nurturing young people, and, at the same time, motivate young people to participate positively in this project. Even though adolescence is an age during which youth face constant struggles and a wide range of changes, they have a passion to be involved in God's ministry and play an important role in their church. Accordingly, they need to be nurtured through this project in order to mature their potential leadership competencies effectively. Recently, the Korean Adventist Church faced a huge difficulty with the decreasing number of children and youth. However, this project will nurture current children and youth not as persons who have to be protected and must obey unconditionally, but as heroes and heroines who will lead their churches successfully. Effectively applying this project to young people will bring plentiful results to the Korean Adventist Church.

### **Recommendations**

#### **Recommendation for Project Director**

In order to carefully design the curriculum, a project director has to recognize its importance. Success in leadership development strategy relies upon how carefully the curriculum is designed. Gathering specialists and building a team for designing the leadership development curriculum is the first step. He or she should gather those who have worked for young people for a long time, who best understand the purpose of this project, and who are knowledgeable in the area of curriculum design. After building the

team, he or she should promote its members to cooperate with each other, concentrating their energy on the common purpose.

Gathering them and facilitating effective brainstorming are his or her important roles. Team members can propose many ideas on designing the curriculum and can determine which ideas are the best solutions through the project director's facilitating. In addition, he or she should always encourage members to do their best. Although this project deals with leadership principles, a project director must lead his or her team members successfully. Moreover, he or she should perceive a variety of changes. Since the environment around children and youth changes rapidly, the project director should check it and apply it to the project.

#### Recommendations for the Korean Union Conference

After adopting this project, the Youth Department of the Korean Union Conference is responsible for managing the whole project. The Korean Union Conference also must support the project, provide funds and resources, and enable local Conferences to support and subsidize the project.

Since there have been many kinds of programs for children and youth, it is easy for local churches not to be interested in the project unless it is effectively introduced to them. Accordingly, the Youth Department of the Korean Union Conference and local Conferences should encourage local churches to positively participate in the project.

In order to promote the project effectively, I recommend that the Youth Department manages a web-site. It will give a variety of benefits such as reporting, monitoring, surveying, and feedback.

After achieving this project, the Korean Union Conference should supplement this project and apply it to more young people continuously.

#### Recommendation for Youth Leaders

Youth leaders need to cooperate with others. They should not work alone. They have other people to play a leader's role with them. New youth leaders should participate in a leadership training course such as "Basic Staff Training Course" or "Master Guide Training Course" in order to lead young people effectively (Pathfinder Ministries Department of the North America Division of Seventh-day Adventists, 2000).

It is easy for youth leaders to feel lonely, because people hardly know their difficulties. In this sense, they need to know that the most important thing is to depend upon God's guidance and find hope in the eyes of their young members. Without a doubt, youth leaders are the heroes and heroines of this project. They must have self-confidence and try to be spiritual leaders before nurturing spiritual young leaders.

One of the important things is to motivate young people to play an evangelistic role to their peers, because evangelism is our everlasting mission. "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (2 Tim 4:2). Inspiring them with an evangelistic passion can enable them to be nurtured as sincere missionaries in the Korean Church.



APPENDIX A  
PERSONAL BASIS FOR MINISTRY

**Spiritual Gifts**

The Spiritual Gifts Inventory is a tool for personal discovery within the context of community. In order to know my Spiritual Gifts, I made an examination of Spiritual Gifts Inventory. The result of the examination is presented as follow.

Table 1

*Spiritual Gifts Inventory Result A*

7. Always, 6 almost always, 5 often, 4 sometimes, 3 rarely, 2 almost never, 1 never

1	6	21	3	41	3	61	5	81	4	101	4	121	4	141	5	161	4	181	4	<b>42</b> <sup>1</sup>
2	4	22	6	42	3	62	4	82	4	102	4	122	4	142	4	162	5	182	4	<b>42</b> <sup>2</sup>
3	3	23	6	43	6	63	6	83	4	103	2	123	6	143	5	163	5	183	6	<b>49</b> <sup>3</sup>
4	3	24	4	44	3	64	4	84	4	104	6	124	5	144	3	164	3	184	5	<b>40</b> <sup>4</sup>
5	4	25	5	45	6	65	6	85	4	105	4	125	4	145	3	165	4	185	4	<b>44</b> <sup>5</sup>
6	6	26	4	46	6	66	5	86	4	106	3	126	4	146	3	166	6	186	3	<b>44</b> <sup>6</sup>
7	4	27	6	47	6	67	4	87	4	107	3	127	4	147	4	167	4	187	4	<b>43</b> <sup>7</sup>
8	4	28	6	48	5	68	4	88	6	108	4	128	4	148	4	168	6	188	4	<b>47</b> <sup>8</sup>
9	7	29	3	49	4	69	6	89	6	109	3	129	6	149	6	169	6	189	4	<b>51</b> <sup>9</sup>
10	4	30	3	50	3	70	3	90	5	110	3	130	4	150	3	170	4	190	3	<b>35</b> <sup>10</sup>
11	3	31	2	51	3	71	5	91	5	111	5	131	4	151	3	171	7	191	4	<b>41</b> <sup>11</sup>
12	6	32	6	52	3	72	3	92	5	112	4	132	1	152	4	172	4	192	4	<b>40</b> <sup>12</sup>
13	6	33	5	53	5	73	6	93	5	113	4	133	4	153	4	173	5	193	5	<b>49</b> <sup>13</sup>
14	7	34	4	54	3	74	5	94	4	114	6	134	4	154	3	174	5	194	5	<b>46</b> <sup>14</sup>
15	2	35	4	55	6	75	5	95	2	115	3	135	4	155	3	175	2	195	6	<b>37</b> <sup>15</sup>
16	6	36	6	56	3	76	3	96	2	116	6	136	4	156	4	176	3	196	2	<b>39</b> <sup>16</sup>
17	3	37	4	57	2	77	5	97	3	117	5	137	3	157	4	177	6	197	6	<b>41</b> <sup>17</sup>
18	4	38	6	58	3	78	6	98	3	118	5	138	5	158	3	178	5	198	4	<b>44</b> <sup>18</sup>
19	4	39	3	59	4	79	6	99	4	119	3	139	3	159	3	179	3	199	3	<b>36</b> <sup>19</sup>
20	2	40	4	60	3	80	4	100	3	120	3	140	4	160	3	180	4	200	4	<b>32</b> <sup>20</sup>

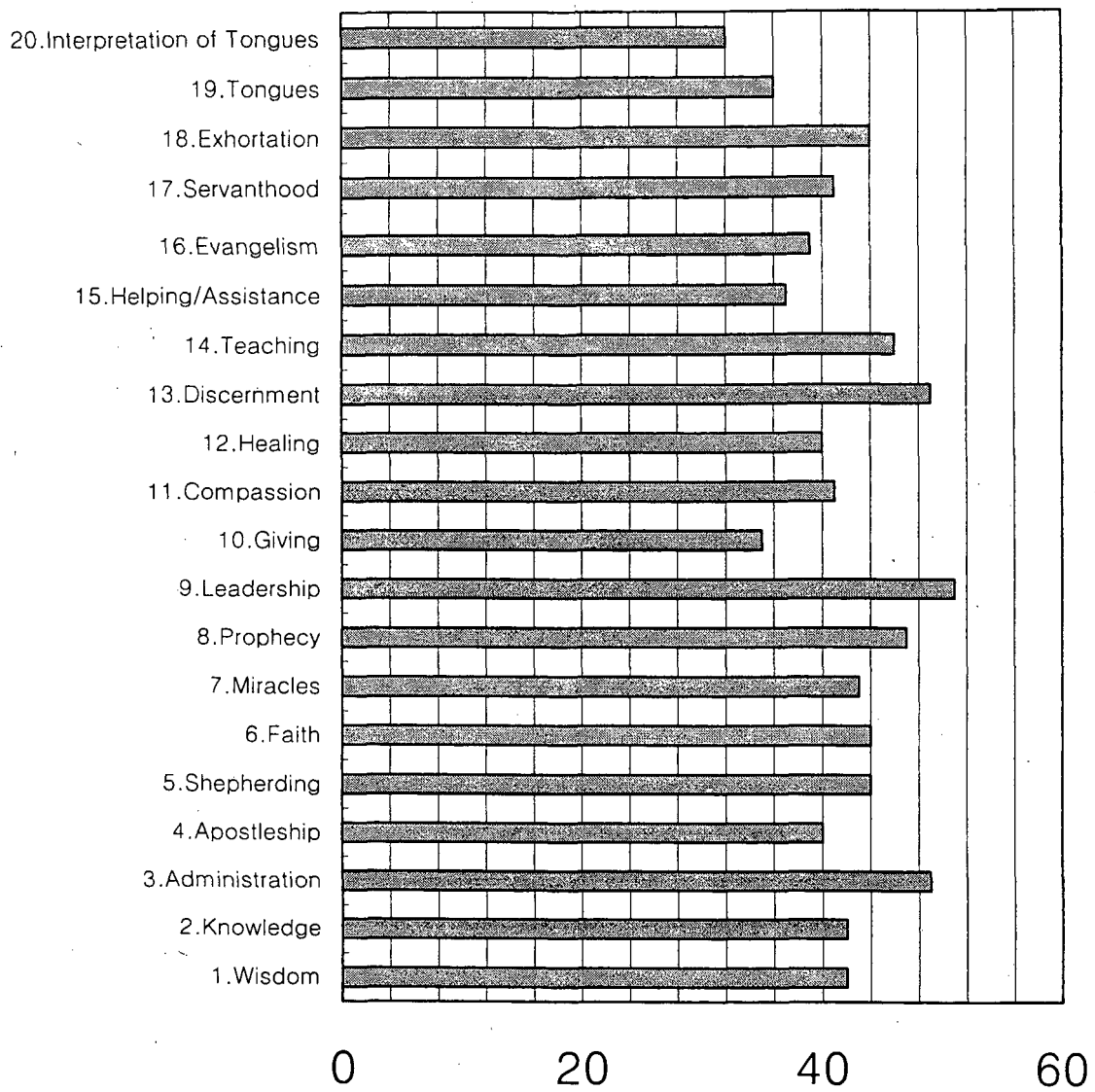


Figure 2. Spiritual Gifts Inventory Result 2.

To judge from “Spiritual Gift Inventory Gifts Test,” my primary gift is presented as Leadership. Obviously, it is quite clear that Leadership is my primary gift. I usually like planning some project and try to reach to the goal. Moreover, I used to move people toward some goals. I enjoy working with coworkers, and it makes it easier for me to accomplish projects. I can enable other people to use their talents so that they can reach their goals. I believe that the true gift of Leadership can provide vision and direction to the congregation that one pastor alone cannot manage. Leaders should have vision for their congregation and share with their coworkers and church members. However, I prefer carrying out tasks to setting up visions. Given setting up some vision is the first step of being a good leader, I should improve making proper goals.

Administration and Discernment are the second gifts of mine. As a matter of fact, I worked as a director of our conference for a long time. I really enjoy organizing people and material resources for our conference and local churches. As an administrator, I participated in many kinds of meetings. Occasionally I would call and prepare meetings. It would be difficult for some leaders, however I participated and prepared a variety of meetings with pleasure. The Administration gift is beneficial for me to lead a congregation as a pastor. I tend to be highly organized and task oriented. I tend to focus on some goals and allot a portion of the work to each.

In addition to the Administration gift, Discernment is a secondary gift too. Discernment is the gift of the spiritual judgment. Congregations constantly meet many kinds of difficulties, and pastors should have an excellent judgment. I believe that a good leader tries to find out God’s will. As for me, when I meet some problem, first of all, I used to pray to my Heavenly Father about the difficulty, and I try to focus on what is

truly important for God's work. This gift is effective for congregations to make good choices in dealing with some problems and judging how to accomplish congregation's work.

### **Leadership and Interaction Style**

My leadership and interaction style is Director. I usually tend to be task oriented and focus on results and getting the job done. I try to do something quickly and strive to keep everyone focused on the work to be done. I like to be in control and often need to be in charge. Particularly, I always enjoy doing much of my work in groups or teams. My type people are highly opinionated, outspoken, and decisive. I believe that a leader should have the authority and say exactly what he is thinking. In connection with MBTI "Sensing" type, I like very practical ideas that yield measurable, tangible results. My type person usually can show considerable self-confidence and is not afraid to take risks and accept responsibility for outcomes. In addition, I try to be passionate and energetic when I work a something, and I promote other people to do something with the power of my ideas and energy

### **Spirituality Web**

It is highly probable that the Head Spirituality is my primary type. Besides, it appears likely that the Heart Spirituality is my secondary type. Although the Heart Spirituality is the secondary type, it should be equated with the primary type.

When I pray, it is comparatively formal and based in words. Simultaneously, however, it should be pointed out that my asking is spontaneous. I want to know God's will, and my prayer usually longs for a deeper understanding of God. In addition to

wanting to know God's will, I ask God to participate in my life. No less significant is the fact that we should have a personal experience with our Heavenly Father.

When I study the Scripture, on the other hand, it is quite clear that my primary type is the Servant Spirituality. In order to understand the Scripture, I definitely use many kinds of commentaries and materials in addition to the Holy Bible. I try to find out some person who is conceived of as excellent model.

The Head Spirituality is in well tune with the Heart Spirituality in terms of the Fasting/Abstinence and Christian Conference. The Fasting and the Abstinence are important principles of the Holy Bible, and we will have a deep understanding through these methods. With these considerations in mind, we should be focused through the feelings and senses, because the experience of the Fasting and the Abstinence provide us with a deep sense of holiness.

With regard to Christian Conference, talking with other people is a means of sharing a variety of knowledge. However, it is of course not to say that we do not need to share our feeling to others. Sharing our feelings or daily chats with each other play important roles, too. Both understanding God's will and sharing fellowship and relationship with God is the same goal as attending some worships and meetings.

It is quite clear that the Head Spirituality is the primary gift in terms of the Acts of Mercy. I firmly believe that we should act justly according to God's requirement. It is needless to say that we should have the Acts of Mercy, because the Acts of Mercy are part of our obedience to God's will.

In this overall perspective, it is natural enough that I have the Head Spirituality's characteristic: Focus is on theology, Worship is liturgical, Emphasis is on education,

Worship follows set patterns, There is a need for right answers, Preaching is important. On the contrary, the Heart Spirituality is fairly associated with the Head Spirituality in my mind. Accordingly, spiritual and emotional fellowship, prayer, and worship are the same important factors. I try to set up friendly relation with our Heavenly Father and other people. The result of the examination is presented as follow.

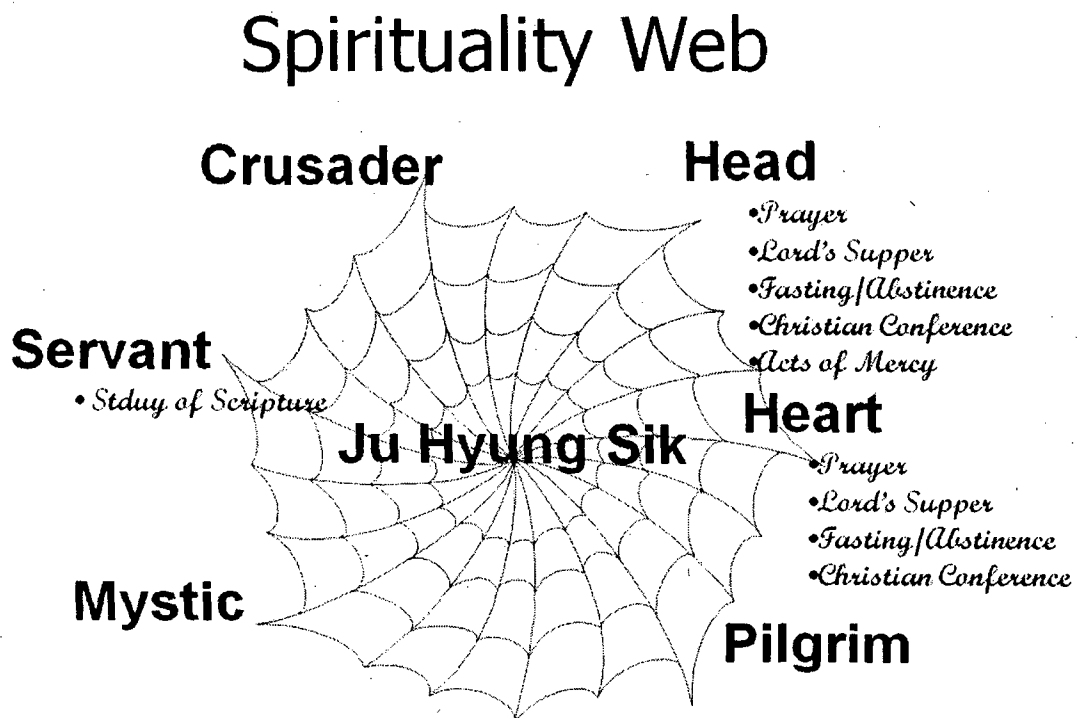


Figure 1. Spiritual Web Result.

### Task Type Preference

My task type preference is the Project type. Given planning, organizing, implementing, and evaluating reflect all aspects of the Project Type for me, setting up and managing many kinds of programs, ministries, and events are enjoyable tasks. I think that it is effective for a project type person to accomplish and finish specific

projects, assignments, and tasks. I usually enjoy making new projects or plans for church ministry and try to accomplish them constantly. If I have to do something without any plans, it firmly makes me confused. I usually spend much time planning some project, and I believe that it promotes me to do better while working. "Sensing" and "Judgment" are some of my MBTI preference types, and they play important roles of my task type. However, when I suddenly meet some situations or events, I am usually embarrassed. Adaptation and flexibility are needed for me in order to accomplish some tasks and projects even though something happens without notice.

### **Present Ministry Situation–Current Life Style**

Judging from all test results such as MBTI, Spiritual Gifts Inventory, Leadership/Interaction Styles, Spiritual Web, and Task Type Preferences, I am given certain of consistent characteristic. Administrator or Director is adduced from all aspects of preference, temperament, leadership style and Spiritual Gifts. As a matter of fact, I had worked as an administrator and director in the Conference and Church Institute for a long time. Even though my preference, temperament, leadership style and Spiritual Gifts at the beginning of my pastoral experiences were different from these days, many kinds of administrative experiences enable me to have other characteristics.

Many features of an administrator and director provided me with opportunities to lead some organizations such as committees, meetings, and groups. I had to plan plenty of projects at the beginning of every year in order to grow local churches in the Children and Youth Departments. For example, when I set up some camp meeting for Pathfinder clubs, I carried out many things. That is to say, I called many staff meetings, allotted a portion of the work to each person, promoted them to fulfill their task, gave each



Pathfinder Clubs advanced notice, encouraged participating in the camp meeting, and managed the whole processes. These experiences were very beneficial for me to improve my leadership abilities and skills. On the other hand, I should notice that it is easy to lose the opposite functions. The life of Jesus provides an excellent model for integration of all preference, temperament, leadership style, and the Spiritual Gifts. Although God gave us particular presents, we should not only make good use of our strong functions but also improve our minor functions.

The church's justification for existence is to undertake the mission given by God. When Jesus Christ ascended to heaven, he gave his disciples a firm mission: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matt 28:19-20). He also commanded them to establish an organization called a church in order to accomplish this mission. In addition to an organization, God called leaders in order to manage the church effectively and complete the mission.

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up. (Eph 4:11-12)

The apostolic church was equipped with the great commission, effective organization, and spiritual leaders. Consequently, the goal was accomplished, and the organization grew more and more. However, contemporary churches quietly display an opposite aspect. They have not only forgotten their essence or identity, but they have also lost their organization's efficiency so that they are not able to deliver the gospel effectively. Besides, many church leaders have lost their spiritual vitality and, accordingly, they are

not able to display leadership in an organization. However, there is no organization that alternates absolutely with the church's mission.

Spiritual leadership is the only measure left. In Scripture, when some organizations like races, nations, and the churches lost their function and were not able to fulfill their duty, God put up some spiritual leaders and let them display God's leadership. Contemporary churches need to have this leadership as well. In this overall perspective, I will attempt to examine the leadership that God wants to give current churches. First of all, I will focus on the definition of leadership, as well as relevant theories, and biblical leaders. Additionally, I will present a variety of leadership challenges based on ministry through discerning Jesus Christ's leadership. Lastly, I will describe spiritual leadership principles in order to adapt my ministerial leadership.





13. How well can you stand firm to someone who is asking you to do something unreasonable or inconvenient?

1    2    3    4    5    6    7  
Not well at all    Not too well    Pretty well    Very well

14. How well can you resist peer pressure to do things in school or church that can get you into trouble?

1    2    3    4    5    6    7  
Not well at all    Not too well    Pretty well    Very well

15. How well can you stop yourself from skipping school or church when you feel bored or upset?

1    2    3    4    5    6    7  
Not well at all    Not too well    Pretty well    Very well

16. How well can you resist peer pressure to smoke cigarettes?

1    2    3    4    5    6    7  
Not well at all    Not too well    Pretty well    Very well

17. How well can you resist peer pressure to drink beer, wine, or liquor?

1    2    3    4    5    6    7  
Not well at all    Not too well    Pretty well    Very well

18. How well can you resist peer pressure to have sexual intercourse?

1    2    3    4    5    6    7  
Not well at all    Not too well    Pretty well    Very well

19. How well can you control your temper?

1    2    3    4    5    6    7  
Not well at all    Not too well    Pretty well    Very well

20. Everybody is willing to help each other in my church.

1    2    3    4    5  
Not at all true    Completely true





41. There is an adult I can feel comfortable talking about my problems with.

Yes                      No

42. There are people I can count on in an emergency.

Yes                      No

43. There is a special person in my life who cares about my feelings.

Yes                      No

44. I want to help my friends to improve their competencies.

Yes                      No

45. I am willing to play a leader's role in my church.

Yes                      No

**Thank you for completing this survey.**



## APPENDIX C

### PATHFINDER BASIC STAFF TRAINING COURSE OUTLINE

Check the 10 hours course in the complete Training Course Manual.

#### **Section 1: History, Philosophy and Purpose of the Pathfinder Club**

1. Pathfinder Philosophy and Purpose
2. History of Pathfinding

#### **Section 2: Understanding Pathfinders**

1. Developmental Characteristics of Pathfinders
2. Basic Principles of Effective Club Discipline

#### **Section 3: Club Leadership**

1. Attitudes and Qualities of Christian Leaders Involved with Pathfinding
2. Five Styles of Leadership
3. Various Leadership Roles and Functions of Their Applications

#### **Section 4: Club Organization**

1. Committees and Staff
  - a. Steps in Organizing a Pathfinder Club
  - b. Duties of Officers and Staff
2. Operating Policies
  - a. Uniforms
  - b. Finances
  - c. Reporting
  - d. Membership
  - e. Insurance

#### **Section 5: Club Programming and Planning**

1. Yearly Program
2. Weekly Club Meetings
3. Record Cards and Passports
4. Conference/Mission Events
  - a. Pathfinder Fairs
  - b. Pathfinder Camporees
5. Investitures
6. Church Parades

## **Section 6: Teaching the Pathfinder Curriculum**

1. Understanding Creativity
2. Teaching the Pathfinder Curriculum Creatively
3. Pathfinder Classes

## **Section 7: Camping and Outdoor Education**

1. Philosophy of Camping
2. Basic Camp Planning
3. Types of Camping
4. Basic Components of Good Camping
5. Nature Study

## **Section 8: Drill and Ceremonies**

1. Philosophy for Drill Ceremonies
2. Opening and Closing Ceremonies
3. Basic Drill Commands

## APPENDIX D

### MASTER GUIDE REQUIREMENT COMPLETION CONTROL

#### Requirement

##### I. Pre-requisites

1. Be at least 16 years of age.
2. Be a baptized member of the Seventh-day Adventist Church.
3. Complete a basic staff training course in one of the following:
  - a. Adventurer Ministries
  - b. Pathfinder Ministries
  - c. Youth Ministries

##### II. Spiritual Development

1. Read the book *Steps to Christ*.
2. Complete the devotional guide Encounter Series I, *Christ the Way*, or a Bible Year plan.
3. Keep a devotional journal for at least four weeks, summarizing what you read each day.
4. Demonstrate your knowledge of the 27 Fundamental Beliefs by completing one of the following:
  - a. Write a paper explaining each belief
  - b. Give an oral presentation on each belief
  - c. Give a series of Bible studies covering each belief
  - d. Conduct a seminar teaching each belief
5. Enhance your knowledge of church heritage by completing the following:
  - a. Reading the *Pathfinder Story*
  - b. Earning the Adventist Church Heritage Award
  - c. Reading a book on some aspect of church heritage

##### III. Skills Development

1. Attend and complete a two-hour seminar in each of the following areas:
  - a. Leadership skills
  - b. Communication skills
  - c. Creativity and resource development
  - d. Child and youth evangelism
2. Have or earn the following honors:
  - a. Christian Storytelling
  - b. Camping Skills II
3. Earn two additional honors of your choice not previously earned.

4. Hold a current Red Cross First Aid and Safety certificate or its equivalent.
5. Supervise participants through either an Adventurer Class or Pathfinder Class curriculum or teach a Sabbath School class for at least one quarter.

#### IV. Child Development

1. Read the book *Education*.
2. Read at least one additional book on child development or attend a three-hour seminar dealing with child development within the age group of your chosen ministry.

#### V. Leadership Development

1. Read a current book on your choice of topic under the general category of Leadership Skill Development.
2. Demonstrate your leadership skills by doing the following:
  - a. Develop and conduct three worships
  - b. Participate in a leadership role with your local church children's/youth group in a conference-sponsored event
  - c. Teach three Adventurer Awards or two Pathfinder Honors
  - d. Assist in planning and leading a field trip for a group of Adventurers, Pathfinders, or Sabbath School class
  - e. Be an active Adventurer, Pathfinder, Youth Club, Sabbath School, or AY Society staff member for at least one year and attend at least 75% of all staff meetings.
3. Identify three current roles in your life, at least one of which is spiritually oriented, and list three goals or objectives for each.

#### VI. Fitness Lifestyle Development

Participate in a personal physical fitness plan for a minimum of three months, and evaluate any level of improvement of physical condition.

Master Guide Completed \_\_\_\_\_ Date: \_\_\_\_\_  
(Authorization signature)

## APPENDIX E

### PATHFINDER CLUB REPORT

NOTE: Fill in all blanks. Mail one copy to conference Youth Department by the 10th of each month. Keep a copy on file.

#### Monthly

Name of Club \_\_\_\_\_

Month of \_\_\_\_\_

1. Did you hold 2 meetings this month?      Yes    No
2. Did you average 75% attendance?      Yes    No
3. How many are signed up as Pathfinder members?
4. How many provisional members? (First three months)
5. Does your club have at least one adult or junior counselor for every 6-8 members?      Yes    No
6. Did all your members have full uniform and wear it at meetings?      Yes    No
7. Indicate which Pathfinder classes are being conducted this month:

Friend	Trail Friend
Companion	Frontier Companion
Explorer	Range Explorer
Ranger	Wilderness Ranger
Voyager	Guide

#### Bimonthly

Did your club engage in a special bimonthly activity this month?      Yes    No  
(If yes, describe briefly, using back of page if necessary)

Outreach activity    Conference Rally Day  
Recreational only    Conference Camporee  
Field trip    Conference expedition  
Camping trip    Other: \_\_\_\_\_  
Pathfinder Sabbath (Local church)

**Annually**

1. Has club participated in a two-night campout? Yes No

2. Has your club had an Investiture this month? Yes No

If yes, date \_\_\_\_\_ . Percentage of group invested? \_\_\_\_\_

3. Did your club attend the conference fair? Yes No

**General**

1. Did you hold an executive committee/staff meeting this month? Yes No

2. What Honors and creative skills are being conducted? List them and state number doing Honors.

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

3. Number of Pathfinders involved in outreach: \_\_\_\_\_

4. Number of Pathfinders baptized this month \_\_\_\_\_

Please fill in the following information if any changes have occurred:

Name of director \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_

Phone \_\_\_\_\_

Where do you meet? \_\_\_\_\_

What day(s) do you meet? \_\_\_\_\_ Time \_\_\_\_\_

Name of deputy director/secretary filling out this report:

\_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

## APPENDIX F

### LEADERSHIP DEVELOPMENT PROGRAM LAUNCHING CEREMONY

Prelude

Lay Activities Period

Ministers Enter

# Processional – Organ, Piano, and Trumpets “The Captain calls for You”

Marching Order :

1. Color Guard
2. Directors
3. Staff
4. Pathfinder Units

# Pledge of Allegiance to Bible and Flag

# Invocation

Welcome – Pastor (Introduces Pathfinder Director)

Scripture – Deputy Director “Timothy 4:12”

Pathfinder Song – Pathfinders and Congregation

Prayer

Special Music – Pathfinder Choir

Pathfinder Happenings – Director

Pathfinder Pledge – Pathfinders

What Pathfinder Leadership means to Me – Pathfinders

Pathfinder Law – Pathfinders

Why I am a Leader – Pathfinders

Objectives and Needs of Club – Directors or Counsels

Offering

Special Music – Pathfinders

Sermon – Pastor, Director, or Guest Speaker “Leadership Development for Pathfinders”

Hymn – “Under His Wings”

Benediction

Recessional – Organ and Piano “Onward Christian Soldiers”



Marching Order :

1. Ministers and Directors
2. Color Guard
3. Staff
4. Pathfinder Units and Counselors
5. Congregation

# Congregation Standing

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